

THE INDIAN REVIEW

EDITED BY MR. G. A. NATEAN, B.A.

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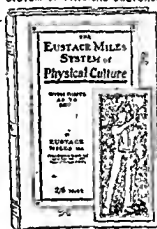
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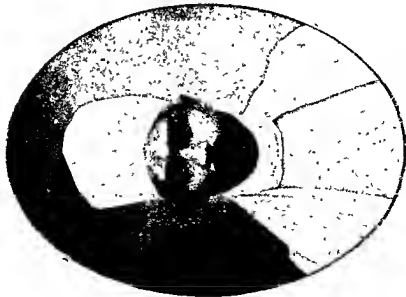
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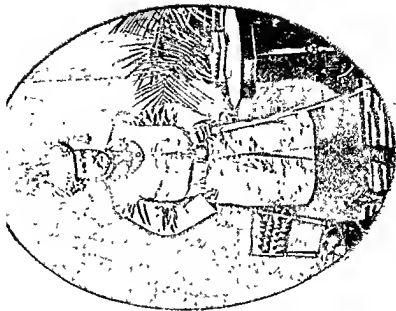
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[No. 1.]

The Bond of Principles, Not Race.

BY

SIR WILLIAM WEDDERBURN, BART.

FOUR years ago, just before the General Election of 1906, I wrote an article for this Review, in answer to a question propounded by the Editor. The question was, whether I agreed with Sir Pherozeshah Mehta in holding that it is to the Liberal Party that Indians must chiefly look, and that it is with Liberal principles they must sympathize. While emphatically recording my agreement with Sir Pherozeshah, I ventured upon (1) a prophecy, as to the outcome of the electoral struggle, and (2) a warning, addressed to Indian friends. I confidently predicted "a sweeping victory for the party of progress; probably therefore in the next House of Commons the Tory Opposition will be as powerless as the Liberal Opposition is in the present Parliament." This was the prophecy; which was fulfilled to the letter.

And the warning was as follows: "For the next few years the danger to India will not be from the Tories; but from the views of Tory Imperialism infecting the official organisation of the Liberal Party. What, therefore, India has to do is strenuously to appeal to the conscience of the masses, and to demand that a Liberal Government should apply Liberal principles in the Indian ad-

ministration." Later on, after the General Election of 1906, I again appealed to my Indian friends for a vigorous propaganda in England, pointing out the special need for Parliamentary pressure in the case of the India Office. This is how I stated the case in the *Indian Review*: "There is no department of public affairs in which this pressure is more needed than in that of India, for in none are retrogressive officials so firmly entrenched as in the India Office; in none is the redress of grievances by any automatic process so hopeless."

Has this warning been successful in drawing from India a strenuous and persistent appeal to the conscience of the British Democracy? I must confess to disappointment. No doubt brilliant success has attended the work of individual missionaries. Men of light and leading in England have listened gladly to the cogent pleadings of Messrs. Gokhale and Surendranath Banerjee. But such visits have been sporadic; and it is, indeed, a matter for regret that during these critical years India has not maintained in England a permanent delegation of experienced and accredited Indians, to voice purely national aspirations, apart from any forms of sectarian interest. British friends, both in and out of Parliament, have done what they could; but for a really effective appeal the case for India must be placed before King Demos by the Indians themselves.

To-day, in this country, we are once more on the threshold of a great political struggle

involving issues more vital even than those of 1906. The Liberal Party has now to fight for the very existence of free institutions, against the usurpation of privilege and monopoly. I will not on this occasion indulge in prophecy as to the outcome of the General Election; but will briefly consider what are the principles involved, and what is India's interest in the result?

As we all know, the stronghold of our Tory Opponents is in the House of Lords, the home of privilege, where the arrogant monopolists of Land, Church, and Drink, have entrenched themselves, supported by the vast powers of wealth and social influence; while their interests are advocated with the electors by a loud-voiced Press, making insidious appeal to national variety, race prejudice, and greed of gain. All who enjoy, or hanker after, some advantage at the expense of their neighbours, are naturally drawn to the Tory Party, and tack themselves on to this great organisation of privilege and monopoly.

How this corrupting influence operates will be best understood by taking an illustration; for in every occupation, however meritorious, there lurks some special temptation, some sin that doth most easily beset us, which impels the individual to pursue his private gain at the expense of public interests. Let us take some of the occupations which are most directly useful to the community; as that of the farmer who tills the soil, the baker who bakes our bread, the railway which conveys us and our goods, the police who protect life and property. When the farmer keeps the market well-supplied with wheat he is a public benefactor, but when he taxes corn from abroad, he is wronging his poorer brethren. Again, as long as the baker works honestly, baking good bread under sanitary conditions, his private interest coincides with the interest of the public. But if, in pursuit of gain, he gives short measure to his customers, if he adulterates his materials, and if he works his oven in a cellar where sewage mixes with the flour, then he becomes a danger to the community. Hence our stringent laws against adulteration, false weights, and

insanitary bake-houses. Similarly a railway company, instead of promoting traffic, may strangle it by charging monopoly rates. And then the police: as a servant of the public, what can be more admirable than the burly London constable-guide, philosopher, and friend of the wayfarer; and what can be more inhuman than the Russian secret police, becoming the masters of the people, instead of their servants? Whatever the occupation may be, there comes a point where private interest is antagonistic to the general welfare; and it is to this point that the "Tariff Reformer" sedulously applies himself, holding out hopes of selfish gain at the public expense. The arguments are specious, and are directed to the weak side of poor human nature.

Against all these powerful influences and interests, banded and leagued together, liberalism makes an uncompromising stand. Our principle is, the greatest good of the greatest number; with unselfishness as the ruling guide in all affairs, whether of the individual, the class, or the nation. The struggle will be a severe one, for it is easy to organise class interests, but difficult to maintain sustained effort for the general good. There can be no doubt on which side the interest of India lies. She has little to hope from the party of class and race domination. It is true that India, during these last 4 years, has been disappointed in certain of her hopes. But it should be borne in mind that British Liberals have equally suffered disappointment as regards many of their most cherished desires. In India retrogression has been stopped, and in some directions most important advances have been made. Personally I believe that at no distant date certain specific grievances will be redressed. But in any case it is reasonable to assume that any failure to carry out Liberal principles has arisen, not from defect of will, but from the strong opposing influences, and the general difficulty of the situation. Above all things we must be ware of those, whether here or in India, who preach race enmity. True brotherhood be-
longe, not to geography or colour of the skin, but to faith in righteousness and human pro-

The Approaching Election in Great Britain.*

BY

MR. KEIR HARDIE, M. P.

THE approaching General Election in Great Britain is a matter of first class importance to all parts of the Empire. Every General Election is important. There is something which appeals to the imagination in the thought that seven millions of men are then called upon to take the destinies of the Empire into their own hands and decide the policy by which its interests are to be controlled. On this occasion however the spectacle will be even more impressive than usual. There will be two main issues involved in the contest:—1. Is wealth to be allowed to evade its full contribution to the National Exchequer and thus throw the burden of maintaining the State upon the already over-weighted shoulders of the working class? 2. Is democracy a reality or are the common people still so undeveloped that they require titled hereditary aristocrats to rule and govern them?

Every attempt will be made to obscure these issues, but they will remain the big questions which the electorate will be called upon to determine. At this moment it is difficult to forecast what the result will be. The forces of aristocratic privilege and wealthy reaction are strongly entrenched. They have control of practically unlimited financial resources, and a very large section of the newspaper press is in their hands and at their command. The Liberal Party has also many rich men in its ranks and still retains the support of a number of newspapers, but in both these respects, is at a big disadvantage as compared with its Conservative opponent. Unfortunately the great mass of our working class population find the struggle to obtain the means of life so all-absorbing that they have neither time nor opportunity to carefully weigh up all that is involved in the conflict. This applies in a

special degree to the very poor who are lacking in self-respect and moral fibre, and thus fall an easy prey to the wiles and influences by which they are surrounded at election times. The issue therefore, I repeat, is in some doubt, though I am inclined to take a hopeful view of the outlook.

I should feel less hopeful but for a new and rapidly growing influence which has developed itself during the past dozen years. I refer to the growth of the Labour and Socialist Party. This has attracted to itself a very large proportion of the more intelligent artisan section of the workers and also of the more enlightened amongst the educated middle class. Readers of the "Indian Review" will remember the great surprise they felt at the appearance of a Labour Party numbering thirty members returned to the House of Commons at the last General Election. Since then the Party has won four additional seats at by-elections and has thus thirty-four members in the present House of Commons. At the approaching election the Party will have something under one hundred candidates and I can with perfect confidence predict that as a result of the election its strength in the House of Commons will be largely augmented. Your readers are by this time fairly familiar with the composition of the Party. It is in substance and effect an alliance between the Socialists and the Trades Unionists. It has its own organisation in the constituencies, and acts as a separate and independent Party having no relations with either the Liberals or the Conservatives. It is financed by the working class and has now an affiliated membership of one million six hundred thousand (1,600,000). These contribute a small sum yearly to the finances of the Party and to pay a moderate salary to those members who are returned to the House of Commons under its auspices, and also to pay the cost of elections. It is to the Socialist section of the Party that we have to look for most of the active propaganda work which is being done and which had to be done before the Party could be created. This section, best known by its initials I.L.P. (Independent Labour Party) has been in existence since 1893. It has now nearly 1,000

* Received in December before the commencement of the General Elections.

branches and each one of these carries on weekly public meetings for the discussion of political, industrial, social and economic subjects. It also issues a weekly newspaper, the "Labour Leader," a monthly magazine, the "Socialist Review," penny pamphlets by the hundred thousand, and has of late taken to issuing a library of carefully selected books bearing upon Socialism. All this activity is permeating the mind of the nation with new ideals. These new ideals are beginning to find embodiment in legislation. Such measures, for example, as the Act to enable educational authorities to provide food at the public expense for destitute school children, Old Age Pension, Wages Boards to set up a minimum wage for the unskilled industries in which women are largely employed, the Eight Hour day for miners, and last but not least the Budget over which the present potter has arisen, can all be traced directly to the influence and educational work of the Party. Further, the Party is also educating public opinion on such questions as the Government of India, and the treatment of the native races of South Africa. Having no proprietary interests to conserve and no hereditary privileges to maintain it is able to take an unbiased human view of questions relating to these and kindred subjects. The working class, being a despoiled and disinherited class, is able to view sympathetically the position of others in like case with itself, and so the constitutional movement for securing a larger measure of home rule for the people of India in the conduct of their own affairs finds in the Labour Party a strong and increasingly powerful advocate. Just as the working class comes into power in the different countries of the world so will a more humane ideal and a clearer conception of justice influence the dealings of nations one with the other, and reduce the risk of war and oppression to a minimum.

These then are the three contending elements in the coming conflict. The Labour Party will represent the righteousness and the cause of the suffering poor. The Liberal Party will stand for a curtailment of the powers of the House of Lords and the unfettered control of the House of Commons over finance. The Con-

servative Party will ask for power to re-establish Protection in room of our present Free Trade Fiscal system and will also seek to undo the progress which democracy has been making during the past seventy years by making the hereditary, irresponsible House of Lords the real dictator of the affairs of the nation.

Such are the issues which the seven million electors will be called upon to decide. The contest will be vain, money will be poured out like water by landowners, brewers and others, but despite this I shall be surprised if the Conservatives are not soundly beaten, and the power of the House of Commons strengthened, and our Free Trade system preserved. Greatest of all, I anticipate the cause of political, social, and industrial reform will receive a great impetus by the return of the Labour Party in increased strength.

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The Depressed Classes.

BY

MR. AMBIKA CHARAN MUZUMDAR.

THE question about the Depressed Classes which is now happily engaging the attention of our public men in almost every province is a complex one and presents, in its wider aspects, difficulties of no ordinary character both from a social as well as religious point of view, while its importance as a political problem cannot certainly be overestimated. No one seriously applying his mind to a practical solution of this knotty question can fail to be impressed not only with the magnitude and the intricate nature of the task before him, but also with the pressing necessity that has arisen for its speedy solution. We must, however, first form a clear conception of the question, possess a firm grasp of what we are really about, carefully mark out the lines of least resistance and then proceed step by

step along the processes through which it has to be solved. No vague and indefinite generalization, no sweeping declamation and no mere sentimental exhortations will advance us one step towards the practical solution of this question. In the first place, who are the depressed classes? And what are the facts which constitute their depression? The *Poilyas* in Bombay, the *Pariahs* in Madras and the *Namasudras* in Bengal are generally understood to form these classes, but in Bengal at all events they embrace a much wider area. Strictly speaking the *Shahs* and the *Subarnabaniks*, the *Kahars* and the *Kaivarthas*, the weavers and the washermen, as well as many other smaller communities, are in some sense included among the submerged population, with this difference that with the exception of the *Shahs* and the *Subarnabaniks*, who form the bulk of the mercantile community, the other communities are neither so large, nor so important as the *Namasudras*, and are therefore ordinarily left out of calculation. There are more than 18½ lakhs of *Namasudras* in United Bengal and about another 2 lakhs in Behar and other parts of the country. There are therefore over 20 lakhs of *Namasudras* who form the bulk of the depressed classes and have accordingly so prominently engaged the attention of our public men. Then as to what actually constitutes their depression people are not wanting who in their honest but mistaken zeal for the amelioration of the condition of these depressed classes have been led so far as to declare an open crusade against the caste system and thereby rendered the question still more complicated and difficult of settlement. The caste system may be the bane of Hindu society; but it is not the immediate grievance of the depressed classes, and no practical reformer would be justified, in my opinion, in raising false hopes and extravagant aspirations which cannot now be fulfilled. Neither intermarriage nor inter-dining forms any part of the real question at issue and these points can only

be raised to defeat the object of the movement that has been started. The superior classes in Bengal mainly consist of the *Brahmins*, the *Vaidyas* and the *Kayasthas*. They are bound by the caste system, they neither intermarry nor inter-dine and yet they together form the elevated classes. The real test rather lies in another direction and happily presents much less difficulty. There is one characteristic which is common to all the depressed classes and which so broadly differentiates them from the superior classes. The water offered or even touched by these unfortunate people is an abomination to the proud oligarchy and they are inadmissible in any of its social functions except perhaps to serve and to wait at a respectable distance. In short, if they are indispensable, they are simply *untouchable*. This is what constitutes the primary disqualification of these submerged populations which is naturally so galling to their feelings and sentiments. As a necessary corollary to this social arrangement they are hemmed in by a forced cordon which completely separates them not only from the superior classes, but also from those accessories which are always so indispensable in a social organization. Thus they have been arbitrarily deprived of the services of the barber, washerman, the bearer and the sweeper. In vain one would seek the help of the true *Shastras* for a justification of this arbitrary arrangement; for these the oracles are dumb. The *Shastras* have nowhere enjoined these disqualifications on these unfortunate people. But such is the tyranny of settled facts and such the conservation of time-honoured or dishonoured custom or usage that even these people themselves are now sometimes born with the conviction that they are just where their lot has destined them to be. It may be that much of this degradation was originally due to their unclean manners and habits and still more to their supposed affinity with the aborigines in the country. But by far the most potent cause of their submission was their abject

poverty and dense ignorance. The *Shukas* and the *Subarnabani* against whom the ban of society was even stronger and more rigid, but who now form the backbone of the mercantile community and are now following closely at the heels of the upper classes in point of education and refinement, have been able in a perceptible measure to hold their own against these absurd regulations and little do they now care where society has placed them in its arbitrary classification. Slowly but steadily they are creeping along overstepping the line of demarcation and a tottering society no longer able to resist their inroad is gradually making for them in the confederacy of the other . . . , some have under more favourable circumstances been quietly admitted into the charmed circle, while the rest are silently suffering these indignities not because they are dead to the sense of degradation, but because from their insignificance they are unable to make their voices heard and their protests felt. But the *Namasudras* who form the hulk of the agricultural population and are nearly equal to the *Brahmins*, *Vaidyas* and *Kayasthas* put together can no longer be so easily ignored. They are a growing people and have naturally attracted the attention of those who have interested themselves in the solution of the problem. How very absurd and ludicrous the social rules are with regard to these useful and innocent members of society, toiling day and night for the support of the middle classes and the luxuries of those "great unemployed" whom the merest accident of birth has placed above all considerations other than those of their own happiness, may be judged from a mere glance at some of the grotesque observances and arbitrary practices of the present-day Hindu society. The *Tulsi* and the *Bel* leaves are both equally sacred offerings in a Hindu's daily worship; but while the *Namasudra* is freely allowed to procure the one, he is not permitted to touch the other. The reason is quite obvious, the

latter belong to a big thorny tree quite difficult of ascent, while the former are of a small plant within easy reach of a Brahminical hand. For the same reason the *Namasudra* can obtain the lotus from the prickly plant of the lake, the rhododendron of the snake, but he is precluded from gathering the marigold which adorns the roadside garden. The highest Brahmin in Beogal has not the slightest scruple to drink the sweet date-palm juice as his morning and evening beverage from the hands of the *Namasudra* or even of the Mussalman; but even the holy water of the sacred Ganges becomes polluted when drawn by either of them. In vain one asks for a rational explanation of these irrational differences and inconsistent practices. The *Shastras* are helpless and everything ultimately resolves itself into settled fact. But it is not the superior Hindus alone who are responsible for the degradation of the *Namasudras*. A Christian Government, ever so loud in justly denouncing the evils of Hindu society, is not also wholly free from the charge. In 1892, I had the privilege of respectfully drawing the attention of the Government of Bengal through its Jail Department to the degrading treatment to which the *Namasudras* as a class are subjected in Bengal Jails. The Bengal Jail Code very reasonably provides that a prisoner in Jail may be employed in such works as are ordinarily permissible to him as a free man. The *Namasudra* is an agriculturist and is nowhere a sweeper by profession. But a subervient *Pundit*, who should now be nameless, was found to throw me overboard in the name of the *Shastras*, which however was neither quoted nor referred to. Since then several eminent *Pundits* in United Bengal have been consulted and they all agree in saying that the *Namasudras* are neither *Chandals* nor sweepers and they cannot therefore legally or legitimately be treated as such within the Jails in the terms of the Regulations. But perhaps we need not accuse an alien Govern-

ment always for economy in an extravagant administration only at the expense of the children of the soil, so long as we ourselves are not prepared to grant these depressed classes their legitimate status in our society. However catholic the spirit of Hindu religion may be in other respects it suffers from one initial defect which has become the bane of its social organization. That defect is its exclusiveness and intolerance. It is governed on the principle of exclusion and not of expansion. It possesses many fold pretexts for ejecting many from its fold, but none to admit any within its charmed circle. By this process Hindu society has been gradually thinning its rank. At the end of every decade that passes it has to count its losses, while other communities count their gains. The hulk of the Mahomedan population in Eastern Bengal, who have by their numerical strength completely thrown the Hindus overboard in regard to the Reform Scheme, what are they? They are neither Arabs nor Afghans, Moghols nor Pathans. Full 75 per cent. of them are Hindus converted to the Islamic faith not more than a few generations back. Christianity also has absorbed a fair percentage of these submerged population. If you keep them out, they are bound to fall a prey to other communities which are more rational in their social organization and present advantages which are so stubbornly denied in your system. It is the penalty of exclusiveness everywhere ordained by retributive justice. Thus the political aspect of the question is still more serious.

We often complain, not without justice, that our representations are more often than not slighted and our protests unheeded by our Rulers. But the reason for this regrettable state of things is not perhaps too far to seek. We cannot apply to our protests and representations the heavy weight and momentum of the masses. The intimate connection between political agitation and national

solidarity must be realized and the weight of a people's demand must be measured not simply by its invincible logic, but also by its irresistible volume and density. In England, the Lords and the Commons appeal to the country at a time of crisis and the country voices forth the mandate of the nation. But have we got a country to appeal to and is the voice of the nation heard in the din of our political struggle? The nation do not live in the parks and squares of our great Cities; but they are to be sought for in the remote villages and largely among the vast submerged population. How long, Oh how long! are we to drift! Drifting and drifting we have nearly stranded the barque of our society and the fate of the nation is trembling in the balance. In this supreme hour of national collapse we must summon our courage, screw up our energies, forget all sins of omission and commission, put fresh steam and join all hands to save the nation from a complete shipwreck. The world is changing, time is marching in its onward progress, they refuse to wait for your *Shastras* and your immemorial custom or usages. Remember that even if you madly persist, the question will solve itself and then the result may be disastrous to the nation. The attempt at the amelioration of the condition of the depressed classes need not be a revolutionary one. Let us begin with the removal of the senseless restrictions and disqualifications noticed above. Make the water touched by them acceptable, allow the barbers, the washermen and the bearers to serve them on equal terms with the higher classes and treat them as human beings in our social functions. And, above all, let us make some substantial arrangement for their education the want of which is the root-cause of their degradation. The Faridpur District Association has taken a practical step towards this last direction by establishing about 25 schools among the submerged population of the district; but what are two dozens of schools amongst a scattered population

of over 3 lakhs of people? The movement should be expanded and placed on a thoroughly organized basis. In conclusion, I think, it is but fair that I should make an appeal to the *Namasudras* also and refer to a very deplorable and suicidal tendency of which they themselves stand guilty in certain quarters. To my deepest regret I have found those among them who have received some sort of education exhibiting a spirit of rebellion and thereby making the task of the reformer still more difficult. They want to retaliate by refusing to work for the other classes even for proper wages and to associate with them even in such functions as are already permissible to them. They apparently forget that the more they dissociate from the upper classes the more they increase the distance and widen the gulf between them. There is a tide in the affairs of men, and if the *Namasudras* in Bengal fail to take advantage of the splendid opportunity which is presented to them of elevating their condition after ages of darkness and depression the fault may not wholly belong to those who may have been primarily responsible for their depressed condition.

NATIONALISM AND RELIGION.

BY

REV. C. F. ANDREWS,

THE Awakening has come, and the rising generation is asking many questions. I find, in my own College work, that students are alert, critical, enquiring, as they never were before. I am wholly glad it is so. They will not be satisfied with loose, general answers, which fail to go to the root of the modern problems of the country. This is a healthy sign. It shows that the true scientific spirit has come in, however roughly, or even crudely,—the method of sifting, testing, experiment-

ing, examining, before reaching conclusions; the method of weighing everything in the balance and finding out what is wanting. All this is to the good, if the search is only serious enough, if the testing only goes deep enough,—above all, if only the experiment goes as far as truth in action, and does not stop short at truth in thought.

The title of this subject connects together two great facts,—the two greatest moving forces in India to-day.

On the one side, there is Nationalism, the New Spirit, the New Awakening, the Renaissance—call it what you will, it is the thing itself that matters, not the name—that wonderful fact of this new century, which has made all the difference between the past and the present; that remarkable accession of new life, which has made suddenly the hope of a New India no longer a poet's dream, but a practical, workable enthusiasm.

On the other side, there is the great fact of India's past,—Religion. India has ever been the home of religion. Her past history, as far as it has moved the outer world, may almost be summed up in the one great word,—Religion. Through Religion her schools of philosophy became pre-eminent in the ancient Eastern world, and have stirred to wonder and admiration the modern thinkers of the West. Through Religion her art and literature flourished and her ideas of humanity were carried north and west and south and east, all over the great Continent of Asia. India may have fallen on evil days since then, yet Religion is still there, deeply embedded in the heart of her people, the strongest indigenous instinct of Indian nature.

The student world in India to-day, more than any other part of the community, is face to face with these two great facts,—the new fact of the present, Nationalism;—the old fact of the historic past, Religion. All their traditions bind them strongly to the latter, all their aspirations move them strongly towards the former. And, as I



SIR P. C. CHATFIELD, M. A., LL. D., C. I. E.
President, Punjab Hindu Conference.



MRS. ANNIE BESANT.
President of the Theosophical Convention.

have already said, the student world is critical,—taking nothing for granted. It is busy asking questions. Here are some of them—How are Nationalism and Religion to be related? Must one or other be abandoned if India is to realize her destiny? Can the two be kept, as it were, in separate compartments? Can Religion be a private concern only, and Nationalism a public concern? Can one be wholly absorbed in the other, so that 'nation' and 'religion' become 'co-terminous'? These are some out of the many questions that are being asked on every hand.

The subject interests me, as one who is pledged to Indian Nationalism, more deeply than I can well describe. For holding strongly and firmly, as I do, to the belief that the new national forces are vital and vitalizing, I can see at the same time the extreme dangers that lie in the pathway of relating these forces rightly to religion. I propose to discuss that relation, for, on it depends, more than on any other factor, the future of Indian Nationalism. I do not either hope, or pretend, to do so at all adequately. There may be many Indian points of view that I do not see. But I wish to be taken by you as a serious thinker and student, whose interest in Indian Nationalism is not merely academical but practical, and whose one wish is to face the present facts, and to endeavour to interpret them.

(1) The first position to be discussed is that of the Nationalist, pure and simple,—I am using the word 'nationalist' in a secular, not in a religious sense,—the one who says—"It is Religion which is everywhere standing in the way of a united Nation. It is Religion which divides us, and gives the foreigner the upper hand over us. It is Religion also which, in matters internal and social, is blocking everywhere the pathway of reform. It binds us to customs which choke national expansion: it is the root-cause of all our hopeless conservatism: it hinders at every turn the spread of enlightened national

views: it is the fruitful source of degrading practices and demoralizing superstitions. Away with it! Away with it! Let it no longer cumber the ground."

Thus, it appears to me, was the view of one of the earliest schools of Bengal Reformers, headed by that remarkable man, of meteor-like brilliance and wonderful personal influence, Darozio. You can read of those times in the biography of Babu Ram Tanu Lahiri, and they are well worthy of study. They mark a precocity and impatience, which is not un-natural in younger men,—an impatience which has its noble side. But History is not only, as it has been well described, 'a cordial for drooping spirits', it is also 'a corrector of young enthusiasms'. And the history of last century in India has not carried out the dreams of these young enthusiasts. It has had a soberer and a more wholesome lesson to teach. Its lesson has been briefly this, that what India needs is not a denial of Religion but a reformation of Religion, not religious Nihilism but religious Renaissance. The purely negative road of 'root and branch' destruction is always easy to follow, but it leads to an *impasse*. It leaves a vacuum in human life, which the Indian adhors. It neglects the enormous forces of good which are inherent in religion and fails to utilize them. The great Lucretius could say of the superstitions of ancient Rome: *Tantum religio potuit suadere molorem*. But Virgil was truer to history, when he found in the simple 'pietas', or, as it might be translated, *dharma* of his ancestors, the cause of Rome's greatness. Indeed, the whole story of human life goes to prove that loss of religion means loss of the greatest motive power that has ever moved the heart of man.*

(2) The second position is one that does not need long discussion. It is mentioned here only for the sake of completeness and contrast. It

*The reader is referred to Benjamin Kidd's 'Social Evolution' where the factor in history is expounded.

may be stated thus:—"We see the utility of Religion: we see that it cannot be treated as a negligible factor. Let us therefore, while ourselves emancipated, utilize it as a power among the ignorant masses of the people. Let us employ even its superstitions, bigotries and fanaticisms in our Nationalist propaganda, and make them potent weapons wherewith to popularise the national movement."

Here, if such a temptation ever comes to any of us, there is need of a plain, blunt, moral answer. To act in such a manner is to act a pious fraud—and a fraud, however pious, remains a fraud all the same. Nationalism itself would not be worth having at such a price,—the price of falsehood. Religion thus used as a tool would turn back on the hand of the user, and in the end a new crop of superstitions and bigotries would spring up, choking every healthy seed of Nationalism that had been planted.

(iii) The third position is that which identifies the Nation with Religion. This identification has had in the past a remarkable history, both in the East and in the West. It has been one of the factors in human thought which has moulded and fashioned the destinies of great peoples. We find it expressed with extraordinary clearness in the history of the Jews. Their very idea of God was national, and it took them many centuries to rise to higher and nobler conceptions of the divine. To belong to the nation was to belong to the nation's religion. This conception reappeared in another and higher form among the different countries of the West, as they emerged one by one from the struggle of the Reformation. Uniformity in religion, or as it was called "State religion," became a national doctrine. Those who disturbed this uniformity, whether Huguenots in France, or Roman Catholics in England, were persecuted with the utmost severity. A nation in which two religions existed side by side was regarded as politically impossible. The furthest

range of thought only reached to a condition in which one religion, the State religion, predominated, and another religion was allowed on sufferance, with a forfeiture of citizen rights on the part of those who professed it. Absolute and unreserved religious equality is only a very recent growth in the West.

In the East various forms of national and religious fusion have taken place. Islam has gone forth as a conqueror in the lands where it has penetrated,—State and religion advancing hand in hand together. Citizens of other religions have been tolerated as subjects by Islam rather than allowed equality of privilege.* The Buddhist period in India marks the highest growth of the spirit of tolerance in the ancient world. The Edicts of Asoka are modern compared with the religious Edicts of Rome under the Cæsars or of Rome under the Popes. China has also in her own practical way displayed considerable tolerance in her admission of new religions.

In India a 'nationalizing' of religion has taken place in one remarkable form which is quite unfamiliar to the West. The very soil of India itself has been made sacred and its great rivers have acquired a halo of sanctity, which has led on to divine personification. Owing its origin probably to a prolonged retention of primitive forms of nature worship this religious idea attached to the very soil itself has become an instinct among Hindus, coloured from age to age with new sentiment. To-day it is probably, in many Hindu minds, one of the strongest emotional forces evoking love of country. We can feel the thrill of this sentiment most potently in reading Bankim's famous novel 'Ananda Math' and, above all, in the wonderful song that forms the refrain of that book—'Banda Mataram.' We can see the same instinct taking another form in the millions of pilgrims

* It is important to notice here the new departure in the present Turkish Constitution which now gives equal citizenship to all.

the 'right of private conscience' in religious matters is one which every civilised nation ought to respect. But to say that Religion and Nationalism should be kept wholly apart, is the surest method of degrading both; for this cuts a man's life in two, and makes Nationalism irreligious and Religion un-national. Though religious belief rests ultimately in the private conscience, and as such is an individual matter, yet religion itself goes beyond this, and does not deal merely with the individual but with society. Religion is essentially social, and therefore has to do with the nation,—for 'national' is only 'social' writ large. The 'separate compartment' theory, therefore, with regard to Religion and Nationalism, though at first sight it appears so plausible, presents no final solution. The separation may, indeed, be made in abstract thought; it can, however, hardly be made on any large scale in practices without an incomplete and divided life ensuing. Even the *Sanyasin* or Hermit, who has retired from the world to the jungle, has again and again come back from his meditation to deliver his message to mankind. The Buddha of old came forth from his ascetic solitude, unsatisfied with its imperfect ideal, and in preaching human sympathy found his own internal peace. The spiritual principles at the back of national life rest upon a religious foundation.

(v) What then is to be our own position in India to-day? Surely to hold fast both to our religion and our nationalism, making our religion so pure and apiritual, that it includes all that is high and lofty in nationalism. We should not sterilize our religion by diverting it from the spiritual elements of nationalism, nor should we make atrophied our nationalism by taking it wholly outside the pale of our religion. While it is true, on the one hand, that no man with a supreme faith in God can place his nation before his faith, it is equally true that no faith in God can really be supreme, if it contradicts that sacred

love of country, which God Himself has implanted in the human breast.

Mazzini was the greatest patriot of the Nineteenth Century. He loved his country dearer than his own life. Yet there is nothing he emphasises more strongly than this, that the love of gods must come first, if the love of country is to grow strong and vigorous. What to-day is needed in India is not the consignment of religion to some secondary place, but the purifying and uplifting of religion to such a point, that the highest national ideals lead upward and onward to the still higher heights of faith in God.

Moral and spiritual character,—this is the great reward offered to every true and worthy seeker after God. Moral and spiritual character,—these are the very cement and mortar that make firm the fabric of the Nation. Herein lies the true harmony and synthesis that we seek. The meeting point is on the moral and spiritual plane and we must rise to that point both in our nationalism and in our religion. For permanence and stability, for strength and firmness of structure, there is only one material out of which to build a great nation,—moral and spiritual character.

'Only the worship of God and Truth' said Mazzini 'can accomplish your national ideals.—Farewell.'

These were among the last words Mazzini ever wrote,—his dying message. They come across the seas a message to India to-day, and they should be written on the heart of every Indian patriot.

'The worship of God and Truth'! The man with faith in God, the God of Truth and Righteousness, has a firm footing and a solid basis. He knows and believes, with a glorious sincerity of conviction, that he is working forward in the line of the divine order of the progress of the world. If the temptation comes to him to make compromises, to pander to the lower tastes of the multi-

features. But that should stimulate us to all the more efforts for supplying those defects in the education of our children. It is the duty of every educated man to discover from his own experience what defects could have been remedied in his childhood, and he will be false to the sacred duties of parenthood if he does not use his utmost endeavours to remedy them in the education of his growing children and the children of those who are under his influence.

The educated community of India is small, and though its influence is not to be measured by numbers, and must grow with the march of the times, we have perhaps no right to expect from the Indian parent more than from the average parent in any civilised country. People become so engrossed with their own pre-occupations and the dust of social and political strife that they forget the old-fashioned idea that the highest civic virtue consists in training and bringing up children who shall be worthy citizens. But this excuse, such as it is, does not apply to teachers at all. It is their sacred calling to be entrained with the work of training children, and it is their duty to study every phase of child-nature, in order that they may use all the faculties of the little ones in furtherance of the ideals of life.

It is a gibe as old as Horace that we refuse to entrust the navigation of a ship to an unskilful sailor or the management of a horse to an unskilful equestrian, but that we think anyone is good enough to look after our children. No, the sooner we recognise the truth that more selection and discrimination is necessary in choosing the guardians of our children's mind, character, and ideas, than in choosing any other persons we have to deal with in our complex life, the greater will be our hopes of progress in education and all that education implies.

But I would specially address teachers and say: Realise the noble opportunities you have,

and rise to them. Get fresh ideas about your profession wherever you can, and carry them out. Talk about your work. Discuss your methods with others who are successful in your profession and observe their methods. Frequent libraries and learn all you can about methods of teaching and the psychology of children. Build up your own private library on your special subject. Make out a list of such books as McMurry's Elements of General Method, Warner's Study of Children, Rowe's Physical Nature of the Child, and a hundred other books that may be mentioned—read, mark, and inwardly digest them. Do not take all that they say for Gospel truth but let them stimulate your thought and imagination, and set to work to discover for yourself from direct observation all that applies specially to children in India in their natural surroundings. A method which is good for England or America is not necessarily successful in India. Learn of the methods in use in all countries work out the universal principles, and apply them in a practical spirit. Enrich the stock of the world's ideas by bringing your own personality and experience to bear on the subjects you handle. Ever remember that your sphere of activity is not as narrow as some persons suppose, but that it extends to the whole of the nature of the growing child.

There is far too much proneness on the part of teachers to neglect the physical nature of the child in concentrated attention on his mind. No mistake can be more fatal. A prodigious memory without the power of concentration or even a perfect mental equipment, without discipline, self-restraint, and what may be called "emotional education" misses the whole aim of life. The Memorandum attached to the Revised Syllabus recently issued by the Board of Education in England is so eloquent on this subject that a short quotation is permissible.

"The educational effect of exercises is largely

dependent upon the acquisition by the child of habits of discipline and order, and of prompt and cheerful response to the word of command. In the process of learning the successive steps the memory is strengthened, and as the exercises become more advanced there is an increasing demand on the powers of concentration and initiative, and also on those of endurance and determination. The constant call for self control and self-restraint, for co-operation and harmonious working with others, helps to foster unselfishness and to promote a public spirit calculated to be valuable in after-life. Rightly taught, physical exercises should serve as a healthy outlet for the emotions, while the natural power of expressing thoughts, feelings and ideas by bodily movements is encouraged, a power which in ancient times was carefully and religiously cultivated, but which tends to disappear in modern conditions."

Here in a few words we have the whole philosophy of drill, music, dancing, the fine arts, and education. Would that our teachers realised the dignity of their noble profession, and endeavoured earnestly to carry out the best ideals of duty and humanity in leading our children and youth, consciously and unconsciously, to that higher spiritual atmosphere, in which there is neither vice nor recrimination, neither hate nor bigotry, neither selfishness nor abject misery, but all is ennobled and purified by the divine rays of Love!

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Popular Representation in Legislative Councils

BY

MR. NARESH CHUNDER SEN GUPTA, M.A., B.L.

GLord Cross's Act of 1892, the claim of the people of India to have representatives in the Legislative Councils was first recognised. But the function of the representatives of the people in the Councils was then supposed to be to keep the Government informed of the thoughts and feelings of the people and to advise the Government on legislation. The number of these representatives was accordingly very small and their functions purely advisory. They were to be nominated to the Council by the Government though on the recommendation of Municipalities, District Boards and other electoral units and their powers were strictly confined to voting on legislative measures, making interpellations and discussing the Budget in a sort of academic way.

Under the present Act and Regulations the position of the representatives of the people have undoubtedly been considerably improved in principle though the net practical result of the change may not immediately be very appreciable. In the first place, they are now to sit in the Council as of right and not to owe their seat to the nomination of the Government. This amounts to an acknowledgment that representatives of the people, as such, have a right to participate in the legislation for the country. This right did not exist under the old rules and although it is limited by extensive powers of the Government to disqualify candidates the change in principle need not be ignored. In the second place, the representatives of the people are to sit in the Councils not as mere advisers but will have a determining voice in legislation though its function in other respects still continue to be largely advisory and the resolutions of the Council are not to be bind-

ing upon the Government but only to be looked upon as recommendations. Even in these matters, however, when resolutions are passed by a majority of the Council or defeated by a narrow margin it may be expected that the Government will take due note of them. Besides these, the provisions relating to the rules of business of the Council enlarge the powers and opportunities of the members to exercise control over the daily administration of the country.

In these respects the new reforms are worthy of all praise. The principle of the people's right to legislate being once recognised, we are sure we have only to trust to time to work out its logical consequences not by easy stages, but through ages of storm and stress it may be, but surely though slowly. While thus congratulating ourselves on the recognition of this principle we can only confess to almost flat despair when we come to examine how the principle has been sought to be carried into execution. The representatives of the people are to be in the Councils and they are to have powers but who are the representatives? That is the cause of the question.

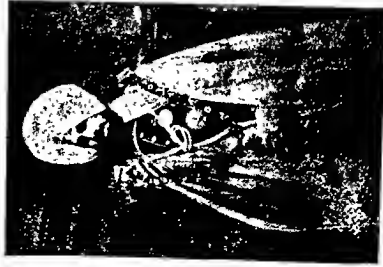
In all schemes of representation what is sought to be obtained is a reflection of public opinion in its true perspective and the scheme of representation is perfect which represents the different shades of opinion in the representative assembly in the same proportion in which they exist in the constituencies. Yet this is exactly the principle which has been most recklessly flouted in the scheme which the Government of India has presented before us. We recognize that it is impossible to attain to perfection in these matters without practice and are willing to make all allowance for errors of calculation and imperfections in detail. But this principle must be strictly recognised. The Government of India in its scheme has however all but openly disavowed this principle and violated it ruthlessly in work-

ing out the details. So soon as the Government proposed to give Mahomedans representation in excess of their numbers, the principle was given up. But in giving them this special representation in the way in which it has been given, the last vestige of the principle is trampled under foot.

We do not deny that minorities are entitled to adequate representation. But the representation given to Mahomedans does not represent this principle. For, in the first place, Mahomedans are not the only minority in the country and though others might be less important it is unjust to deprive them on that account of all representation whatsoever—on the principle that minorities should be represented. Secondly, Mahomedans as such do not represent any separate political interest. The minority which a representative Government would desire to see represented should be a specific political interest. But Mahomedans form a specific body only in respect of their creed and though it may be that the vast body of Mahomedans may be of one particular political persuasion to-day yet that is a mere accident of to-day which is independent of the nature of their faith. To-morrow they might begin to think differently, they might represent diverse political interest.

If then, the Mahomedan as such does not represent a political interest they are not entitled to special representation. If they do, let them have the special representation, not as Mahomedans, but as embodying that special political interest. It is easy to see what an impossible work the definition of such interest would be.

Even admitting that the Mahomedans are entitled to separate representation, their representation should bear a direct proportion to the number of their voters as compared with non-Mahomedans. On the principle of representation of minorities all that is necessary to see is that the minority is not excluded from all representation



H. H. THE MAHARAJA OF KASHMIR.
President, Rajput Conference.



THE MAHARAJA OF BURDWAN.
President, Kshatriya Conference.

or adequate representation by reason of their being in a minority in every constituency but that they get a number of representatives proportionate to their absolute numbers in the country. You may take into consideration the importance of the minority if you like but you cannot introduce such an elusive principle into a concrete scheme of representation except by estimating the wealth and education of the people belonging to the minority. To secure a recognition of this principle of the importance as distinguished from mere numbers the only way seems to be to have regard to these two elements in the framing of the electoral rolls which are to furnish the basis of the calculation of the proportion of members in the Council. On a proper scheme of representation of minorities no other way seems open. To give a minority by virtue of such minority a position of dominance in Legislative Councils is to make the whole principle of representation stand on its head; and yet this is what has been done in some places.

This is not all. If any community is to have special representation it is of the utmost importance that its members should not have a double vote. This point was so clearly recognised by Lord Morley himself in his memorable despatch that it is needless to dilate it more fully. Yet the scheme, as it is, gives a double representation to every Mahomedan, firstly, as a member of the general community and secondly, as a Mahomedan. It is easy to see that on the scheme that has been ultimately devised it would be very difficult if not impossible to prevent this double voting. If the representation through local bodies be held not to give Mahomedans adequate representation then some special provision must be made for them. At the same time the Mahomedan in order to have the privilege of electing members to the Councils should not be deprived of their right to vote to the local bodies; for the function of these bodies embraces

other things than voting for members of the Council. Lord Morley's own scheme of Electoral Colleges was not an ideal arrangement, but on the existing basis of representation, it would seem to have gone along the right path. The scheme was, however, smothered without adequate consideration by the combined efforts of the Government of India and the Moslem League. In the heat of the discussions it was utterly forgotten that by suitable alterations it might be adapted to meet every legitimate demand of the Mahomedans. Thus for one thing members of the Electoral College might be elected not from District Boards and Municipalities but by a special vote of the electors for this purpose, leaving it open to persons of different political persuasions to form separate batches provided that the minimum number of persons in each batch should be fixed and the number of members to be elected by each batch proportioned to the number of electors. In the second place, it might be left open to the minorities in different Electoral Colleges to combine to form a separate constituency instead of making them vote with the constituency to which they belong. By thus means the two objections urged by Mahomedans against Lord Morley's scheme could be amply met. If the Mahomedans really represent a different political persuasion, on Lord Morley's scheme they might in many places be shut out by reason of their minority in the first place from the local bodies and in the second place even if a small number could get in, they might be overwhelmed by the superior number of the persons of other persuasions in the matter of the election of Mahomedan delegates. By providing for voting for the Electoral College by voluntary batches, the first difficulty would be surmounted and the second one might similarly be met by the voluntary grouping together of members of different Colleges or by each College voting, on the scheme suggested by J. S. Mill in his *Representative Government*, not for the candi-

dates from their own Division only but for all the candidates from the Province. I fail to see what reasonable objection could be urged from any side to a scheme like this. It would secure the adequate representation of all classes and no vote should be overwhelmed by a dominant majority in any constituency. It would at the same time prevent double voting and any suggestion of injustice.

This simple adaptation of the scheme did not evidently suggest itself to anybody and the scheme of Electoral Colleges was, therefore, unceremoniously thrown out. The only alternative to this was to give personal representation to the Mahomedans at all stages, though the Hindus and other communities have to be content with election by two or three stages at every stage of which the people's voice is largely diluted by the introduction of that of Government nominees.

The gross injustice of this plan would be patent everybody on the slightest consideration. It is an injustice to non-Mahomedans as well as to Mahomedans who happen to be in a minority in their community. On non-Mahomedans the injustice operates in two different ways, firstly, by reason of the different principles of election in the two communities and secondly, by reason of the unduly large number of Mahomedans that are necessarily brought into the Council by reason of the impossibility of calculating the real proportion of competent voters.

The representation of the non-Mahomedans, whatever the effect might be, does not really represent the will of the people. In the first place, members of the District Boards and Municipalities who are elected by popular vote are those whom people trust to conduct matters of Municipal administration properly. They are not necessarily men to whom the people trust their conscience altogether. The vote of these members therefore represents the will of the people only in the most indirect and imperfect manner. But even these

votes are not all the votes that count—there are the nominated members, who must be looked upon as representing the Executive Government. It is interesting to compare the proportions of the votes of elected and nominated members in the different constituencies for the Council. Thus the Bengal Municipalities taken as a whole have 892 elected members as against 845 nominated members and the Bengal District and Local Boards have 509 elected members as against 1,030 nominated members. In the Calcutta Municipality the number elected by the different wards is 25 and that by special bodies like the Chamber of Commerce 25 as against 50 nominated members. In the Calcutta University which returns a member there are 5 Fellows elected by Graduate, 5 by the Fellows of the University and 80 nominated. It is members elected by these constituencies that are supposed to represent the opinion of the people in the matter of sending representatives to the Councils. The will of the individual voters who form the ultimate constituents is not given out at all in the election of the member of the Council and in the second place such of their representatives as are appointed to Local Councils do not necessarily have a determining voice in the election. Besides this, minorities are excluded by triple filtration. The majority of votes of the delegates which determines the membership is a representative not of majority of the entire number of votes in their constituencies but the majority of their majority, for this delegate again is elected by a majority. This majority again represents not the majority of the electors to Municipal Councils but the majority of those who have been elected by a majority—sometimes very narrow—of the popular votes. Thus minorities are excluded by three stages of selection, although it is quite conceivable that if a vote had been taken of the original constituents the loser in the fight might have had an overwhelming majority.

This system therefore represents the vote of the people only constructively. But the Mahomedans vote directly. Each qualified elector gives his vote directly to the intending candidate not only for the Provincial Council, but in the case of most provinces, also to the Supreme Council. There is all the difference in the world, therefore, between this vote of Mahomedans and the very thin dilution of a vote that a non-Mahomedan elector has. It practically amounts to this that Mahomedans have a franchise while the non-Mahomedan has none—for, compared with this direct vote, the value of the vicarious representation of non-Mahomedans is practically nil.

Then again, it is to be presumed that the number of Mahomedan representatives in each Council was determined by the proportion of the Mahomedan to the non-Mahomedan population. Now, the true basis for fixing the number of representatives ought to be the number of qualified voters and not that of the general population. Every Mahomedan is not a voter, his qualifications must come up to a particular standard in order to entitle him to a vote. Now, is there any means of estimating the number of non-Mahomedans who come up to the standard required in a voter? On the present scheme there is no means of estimating the true proportion of non-Mahomedan voters to Mahomedan voters. It is quite possible, nay, it is really most likely, that although the total number of Mahomedans in any Province might represent a fairly large portion of its population, the number of properly qualified electors in comparison with that of non-Mahomedans might represent a much lower ratio. If that should be so, the small number of Mahomedan electors appropriate to themselves a number of seats which bear no proportion to their relative numbers but belong properly speaking to the entire Mahomedan community. In this way by relying upon a false proportion in calculating the number of seats to be reserved to Mahomedans, a

small number of Mahomedans have been permitted to dominate over the Councils by the large number of their seats.

So, by adopting two different principles for the election of Moslem and non-Moslem representatives, a double injury has been inflicted on the general community. A class of men have been given a direct voice in the election of members while the general community has none, and a very large number of seats has been unjustly given to a small class on the strength of the numbers of a larger community to which this class belongs.

By the simple amendment of Lord Morley's scheme of Electoral Colleges which I have suggested above the evils of the present system of election—and officials swear that there are many evils (*vid.* papers relating to Constitutional reform in India, Vols II and III)—might be minimised. Even the principle of 'importance' as judged by wealth and education might be given effect to by considering these matters in framing the electoral roll. All legitimate demands of Mahomedans would have been met and no injustice inflicted on any community whatsoever. It is to be wondered that with a great disciple of John Stuart Mill as our Secretary of State, we could not stumble upon this scheme. Now, the adoption of such a scheme is wholly out of question. For, the personal franchise now given to Mahomedans cannot be taken away and the friends of Constitutional reform in India, no matter to what party or community they belong, would resent any such unconstitutional measure on the part of the Government. If justice is to be done, and reform in the Constitution made so as to secure a representation of popular opinion in the Councils in their true perspective, that reform must now be sought along other lines.

The only solution is to give personal representation to all persons Moslems and non-Moslems and to adopt the same system of election for all communities. This would make it possible to

have a true idea of the proper proportion of qualified electors and to arrange the number of seats accordingly, and it would dispense with the necessity that now exists for giving Mahomedans a double franchise. But by far the better scheme of special representation would in that case be to fix the minimum number of voters for each electoral unit and to permit voluntary grouping of voters from different constituencies to form separate constituencies. Or, by adopting Mill's scheme of voting for all the candidates of the Province at each constituency, every minority of sufficient importance would be saved from being swamped by the majority and get an adequate number of members. On this scheme the Mahomedans, in so far as they represent a separate political interest, will have adequate representation, but no Mahomedan should be forced to vote with the majority of Mahomedans but will have liberty to vote with any other community where his vote would count. This would be a scheme based on justice and equality.

In any case, personal franchise cannot be denied to non-Mussulmans now that it has been given to Mussulmans. The next step in the reform of the Councils, which must come soon if justice is to be done, would have to be personal suffrage and non-Mussulmans should combine to make a strenuous agitation for the same privilege of personal representation that has been given to the Mussulman. The remedy against the present scheme of injustice is not a perpetuation of this injustice by props of special representation of this or that community but a grant of personal franchise to every Indian considered qualified to vote. If Mahomedans have got a great deal more than ourselves, let us strive to get what they have got and not seek to cut down their privileges. I do not think that Mahomedans or, in fact, any community or interest can oppose our just claims for personal franchise.

If this personal franchise is given, even the scheme that has now been adopted—minus the plan of elections—would be a real advance. As it stands now in spite of the ostensible advance made in respect of the number and powers of the members from the people, in most of the provinces if not in all, the advance would be more illusory than real.

TWO BOOKS ON SHAKESPEARE.

BY

THE REV. G. PITTENDRIGH, M. A.

SWINBURNE more than most literary men has suffered from undue depreciation during his life-time and excessive eulogy since his death. Now that the glamour of the past few months is passing away it may be possible to arrive at a juster estimate of his contribution to prose literature. To speak of Swinburne as if he alone were the depository of knowledge of the Elizabethans is obviously due to ignorance or exaggeration. There are many workers in that field to-day. But it is probably true that next to Charles Lamb, to whom the first place must always be given, we are indebted to Swinburne for the place that the Elizabethan dramatists hold in the public estimation to-day. In season and out of season he has insisted on their claims to admiration. In his 'Studies and Essays,' his critique on George Chapman, his 'Study of Shakespeare,' his 'Study on Ben Jonson' and now in this his last work 'The Age of Shakespeare' he has throughout his life magnified the subject that lay nearest to his heart. How far he has succeeded in creating a truly appreciative public is by no means clear, but he has not failed in impressing his readers with the fact that the Elizabethan dramatists are a storehouse of poetic beauties, and in not a few cases of very conspicuous dramatic power. He has done so too with a facility of expression and a copiousness of diction that command admiration. Nevertheless his style is in one respect vicious. He lays on his colours with too thick a brush. His gift of vituperation is only equalled by his powers of lavish praise, and this habit of over-emphasis will, we believe, prove fatal

* *The Age of Shakespeare* By Algernon Charles Swinburne. (London, Chatto and Windus)

to his permanent influence. The volume before us is not lacking in illustrations of this very obvious defect. Christopher Marlowe was to Swinburne "The first great English poet." To Chaucer and Spencer he denies the name of great poet. The generous judgment of Goethe on the "Faustus," "is more than sufficient to counterbalance the slighting or the sneering references to that magnificent poem which might have been expected from the ignorance of Byron or the incompetence of Hallam." "Nor was ever any great writer's influence upon his fellows more utterly and unmixedly an influence for good. He first and he alone, guided Shakespeare into the right way of work."

If we turn to Webster we find the same excess. The crowning gift of imagination was given—except by exceptional fits and starts—to none of the poets of their time but only to Shakespeare and Webster. Thomas Campbell is "apparently ignorant, and incapable of understanding; that as there is no poet morally nobler than Webster, so there is no poet ignobler in the moral sense than Euripides, while as a dramatic artist the degenerate tragedian of Athens, compared to the second tragic dramatist of England, is as a mutilated monkey to a well-made man."

Thomas Dekker "for gentle grace of inspiration and vivid force of realism is eclipsed at his very best by Shakespeare's self alone." We might have imagined that Charles Kingsley would have been spared the lash, yet note the following gem. "Not even when his unwary and unscrupulous audacity of self-confidence impelled Charles Kingsley to challenge John Henry Newman to the duel of which the upshot left him gasping so pitifully on the ground selected for their tournament—not even then did the author of 'Hypatia' display such a daring and immedicable capacity of misrepresentation based on misconception as when this most ingeniously disingenuous of all controversialists avowed himself aware of no canons of in-

ternal criticism which would enable us to decide as boldly as Mr. Gifford does that all the indecency is Dekker's, and all the poetry is Massenger's."

Of John Marston he writes that the brief fourth Act of "Antonio and Mellida" is "the most astonishing and bewildering production of belated human genius that ever distracted or discomfited a student." Our present text of "Macbeth" he calls the "miserably defaced and villainously garbled text" left us by the editors. Of Lamb he writes "to attempt the praise or the description of anything that has been praised or described by Lamb would usually be the varietal fatuity of presumption."

We might follow Swinburne in detail through the whole volume, through his critiques on Middleton, Rowley, Heywood and Tournear, and in all we find the same tendency to extravagance of eulogy, or absurd censure. His weapon in the fight is not the delicate rapier, but the heavy bludgeon. While, therefore, we are indebted to Swinburne for a fresh appreciation of the Elizabethans we cannot believe that his judgment will have any very large or permanent influence on the criticism of that age.

Of Mr. Canning's volume* less need be said. It consists of a study of the six Plays of Othello, Macbeth, King John, Richard the Second, Henry the Fourth, and the Merry Wives of Windsor. Four of these studies have already appeared, and only Othello and the Merry Wives are new. Mr. Canning's writings are now pretty well-known. His first volume was one similar to the present volume, being like this a study of Shakespeare's Plays, but he has not confined his literary studies to the great dramatist, he wrote a book on "History in Scott's Novels", which was favourably commented on when it appeared. Why these books on Shakespeare are written is not altogether obvious. They are not marked by

* *Shakespeare Studied in Six Plays.* By the Hon. Albert S. G. Canning. (London, T. Fisher Unwin.)

any special freshness or originality. They are, indeed, independent studies, and have a certain value on that account, but the measure of their value depends on the soundness of judgment exhibited by the author, and it is this soundness of judgment that we fail to see. Take, for example, the study of 'Macbeth'. To Mr Canning, Macbeth and Lady Macbeth are little more than sordid assassins, without redeeming or elevating characteristics. "Throughout these cowardly atrocities, Macbeth and his wife are exposed to no risk, and yet they exhort, praise, and animate each other in grand language, worthy of a true hero and heroine, which is entirely owing to Shakespeare's genius and fancy, their acts and designs being alike incompatible with true courage or heroic sentiment of any kind". Surely there is here much confusion of thought. There is the underlying supposition that Shakespeare is here writing history, and what is great in his character is due to him and not to themselves. But Shakespeare is not writing history. The whole conception is his characterisation and language alike. It is true there is a historical foundation, which the poet however disregards when he chooses. Criticism like the above aims its shaft, not at the character of Macbeth, but at the dramatic art of the poet. If the language of the *dramatis personæ* is incompatible with their characters the fault rests with Shakespeare. Again in speaking of the witches Mr. Canning says "In reality, Macbeth saw them in a dream, or may have met three artful women". With the latter alternative we need not concern ourselves, but manifestly the former alternative is erroneous, or how could Banquo have similarly seen and spoken with them? In any case in a serious study it is not sufficient to pass from the witch scene without some attempt to ascertain which of the so diverse alternatives is the more probable. We cannot feel that Shakespearian criticism is greatly advanced by the present volume.

The Value of Deep Cultivation in Agriculture.

BY MR. R. PALIT.

Late Editor "The Indian Economist."



OUR countrymen while alive to the agricultural improvements of the country often overlook those common facts in agriculture that go to constitute its very essence. If we enquire into the fundamental principles on which the great success of modern agriculture is based, we find them three in number:—Deep cultivation—Judicious and ample manuring and—Selection of seed. We are certainly within the mark when we say, that the general adoption of these principles in England, under the fostering care of great and wise landlords, has nearly trebled its agricultural production. Germany owes its success in agriculture to the great Leibig and it is to the wealth and forethought of England's great Landlords, that Englishmen owe the successful introduction into practical agriculture of those scientific principles, which at one time the whole of Europe considered to be senseless effusions of a diseased brain. When Leibig's great genius comprehended the true principles on which vegetable growth depended, principles which were destined to open a new era for agriculture, when he proclaimed them to the world and deduced their bearings upon agriculture, the practical agriculturist rose in opposition, and apparently proved by facts that Leibig's theories were wrong. Perhaps our readers will remember what a violent discussion took place at the time between science and practice. But Leibig's genius rose equal to the occasion: rashly he had uttered his theories; patiently and slowly he set to work to prove them, and when twelve years after, he finished his task, and published the results in his "Natural Laws of Husbandry" his enemies were put to the blush for their rashness of opposition, and his experiments

were welcomed by every scientific man in Germany. For his experiments proved every one of the scientific principles he had laid down, with the exception of his supposition that, as plants absorb their mineral food in a state of solution in water, this food must exist in a soluble form in the soil. He found out afterwards that such was not the case, and that the mineral plant-food in arable soil, enters into peculiar combinations, which though *de ipso* insoluble in water, become immediately soluble in that medium, when *Osmosis* and *Exosmosis* and the vital force of plant life are brought to bear upon them. He crowned his work by discovering, what is now called the *physical combination of available mineral plant food in arable soils*. He explained that the cultivating processes of husbandry, meant but the development of available mineral plant-food from their unavailable chemical combinations, by the action of atmospheric influences; to be arrested, as soon as rendered soluble in water, by the physical attraction of the surrounding particles of arable soil. He explained what is the difference between the arable surface soil of agricultural fields, and their unarable subsoil and how to increase the quantity and to improve the quality of agricultural produce, by deep cultivation.

I think it was some forty years ago, that the columns of Agricultural papers in Europe, teemed with records of experiments regarding deep cultivation, the favourable results of which convinced even the most conservative farmer. Deep cultivation, we may say, therefore, is now an acknowledged fundamental principle of agriculture, and it has more than doubled the agricultural capabilities of some districts in England.

But here it will be opportune to draw attention to the difference between deep *cultivation* and deep *ploughing*, which is an essential one. Deep ploughing brings the under, or subsoil of fields to the surface, not always, be it remembered, an advisable procedure; while deep cultivation,

or *subsoiling*, leaves the subsoil in its original position and only stirs and loosens it, rendering it permeable to atmospheric influences, and thus increases the depth of the surface soil without producing any evil consequences.

As a general rule, deeper ploughing should be done gradually, that is, the process of deepening should be the work of some time. There are soils that may be deepened at once and in one operation, without any bad result; but such soils are scarce. On fully 90 per cent. of our cultivated land, it would be unwise to increase the depth of the soil suddenly by deeper ploughing, as the raw subsoil thus brought to the surface would lessen the productiveness of the surface soil, until by exposure to the chemical action of atmospheric influences, it loses its pernicious properties, and becomes fitted for the support of plant life. There are very few instances in which it is safe to bring up by deeper ploughing more than 2 inches of the subsoil during a year; indeed, if the soil was an ordinary one, and it became necessary that it should be ploughed 8 inches deeper than it had formerly been ploughed, we should prefer to arrive at the desired result in four years, instead of three, though we had a plentiful supply of lime and of other manures, we should be satisfied with a much less time to affect it. If deeper tillage is, therefore, to be attempted by means of the plough, it will be wise to proceed gradually; but if by the means of the subsoiler or cultivator, the desired depth may be obtained at once, as no harm can result therefrom, it is necessary that these distinctions should be remembered.

No soil can suffer deep tillage, if the subsoiler or the cultivator only, is used; but deeper tillage by the plough may, for a time, produce injurious results, partly from physical, and partly from chemical influences. The new soil brought to the surface may be scapy and retentive, and thus may render the land difficult to bring into a condition fit for the reception of the seed; or the raw soil

may contain salts in chemical combinations, which are injurious to plant-life, and which under exposure to atmospheric agencies, must assume new combinations before healthy crops can be produced. These injurious agencies may be neutralized by exposure to atmospheric influences, but a long time is needed to effect this; however, by the liberal use of lime and of other manures much can be done to facilitate the changes, needed to restore the soil to a healthy state.

Bearing in mind now, what deep cultivation has done for England and other countries, the shallow cultivation of Indian agriculture has been regarded as one of its greatest faults. Before the introduction of deep cultivation into England, the usual depth to which soil was cultivated and was arable, was five inches, it is now more than double that. The average depth to which soil is cultivated in India is three and a-half inches; and when we come to enquire why this shallow cultivation, we are told that such has been the habit of the cultivator from time immemorial. Nothing could be said against the system, if plants confined their area of mineral food absorption, to the depth of three and a-half inches, if their roots would descend only that depth and not farther. But when we find that plants wherever possible, send their roots down into the subsoil, and when this is stirred or deeply cultivated, that they double and treble their root surface, and that the yield stands in direct proportion to the greater or less root surface, then, indeed, we cannot estimate too highly the introduction of deep cultivation into India, nor advocate it too strongly. Lillie attaches the utmost importance to deep and efficient tillage, as an agricultural basis. He says "The agriculturist has to do with the soil alone; it is only through it that he is able to exercise an immediate influence on plants. The attainment of all his objects in the most complete and profitable manner, presupposes the exact knowledge of the effective chemical conditions for the life of

plants in the soil; it further presupposes perfect acquaintance with the food of plants and the source from which it is derived, as well as with the means for rendering the soil suitable for nutrition, combined with experience and skill in employing them in a proper way, and at the right time." Science has indicated, that in the subsoil we should seek for increased profits, for it teaches us that in the great majority of soils, the earth at every depth contains a certain portion of the elements of plant-food, which only requires aeration and amelioration by disturbance, drainage, and manure, or by leaching, to render them gradually available as plant-food.

But there is another phase which enters largely into the question, when considering the advantages of deep cultivation in India. It is the scarcity of good drought, which crops on deeply cultivated soil enjoy, that makes the general introduction of this system into India so important a measure, worthy alike the most earnest considerations of the rulers and the ruled. In the year 1869, some experiments were made by Mr. Rivett Carnac on the subject of deep cultivation and the results were pronounced to have been satisfactory. Then again Mr. Robertson, of Madras Government Farms, made some experiments in deep cultivation in the year 1875, and he said that the plants were "remarkably luxuriant that grew on the land." One Mr. Harman carried out some experiments in deep cultivation on the Bangalore Experimental Farm in 1877, and the result was equally striking. We are told by the same authority that a rice crop sown on one of the plots of the Bangalore Experimental Farm yielded rice at the rate of nearly 3,000 lbs. per acre. The crop grows dry without any irrigation yielded a result most astonishing during a season of prolonged drought, the secret of success being deep cultivation. In our country rice has always been considered a crop requiring such an excess of

I would gladly subject myself to bad treatment, if I could only see him once. This is infatuation without reason, I am told. Am I then an opium eater who requires his accustomed dose, they say. I know it not—but this I know—I do not thank my mother-in-law for the sympathy she gives me, my heart grows bitter, and I wish she would leave him unrebuked.

Now it is nearly a fortnight since he went and not once have I seen him. Messengers are sent to him, but the sad reply is ever the same—"He is not there, the house is locked."

His mother's anxiety knows no bounds, and I— I know neither food nor sleep. There is my child, I press him to my heart in agony; I invoke the name of God; my sorrow seems too great for one frail heart to hold.

Still the gods watch over mortals, and in their pity they give solace to the weeping.

It was nearly daybreak. I had wept through the long hours of the night, when Nature claimed her own and I fell asleep. Then I dreamt a dream, strange and wondrous. I saw the sky illuminated with a light of transcendental glory, and in this light appeared a woman. She waved her hand and a rose was wafted towards me.

"Take this, my child," she spoke softly, "wear it in your hair, and your lord will love you." I took the flower and awoke. It was scarcely yet dawn, but I rose hastily, and hurrying to my mother-in-law, told her what I had seen.

"Have you the flower?"

"No, I saw the flower in my dream."

"Dear Child," she said, "go to the temple of Kali, get that flower and wear it. Make haste, no time should be lost."

II.

We live at Bhowanipore, the temple of Kali is not far from our home. I had been there before and unlocked my sorrow-stricken heart to the

goddess. But this time as I passed the stream of sacrificial blood and got to the threshold of the Sanctuary I felt dizzy, my head reeled.

How hideous this picture of Kali! I hear the unbeliever exclaim. But he knows it not that to the Hindu devotee Kali is sublime, having been made fair by faith. As to the trusting child the mother is always beautiful, but she ever so plain in the eyes of others, so the simple trusting mind of a worshipping people see in Kali only the indwelling benign grace of the Divinity. But I saw her to-day in her cruel aspect. For the first time in my life I realised how terrible she is having before my eyes the stream of blood, that ever flows from the innocent victims, and with my mind beholding still the vision of celestial beauty that came to me in the night. It was this contrast that made me see Kali as never I had seen her before. Her tongue protrudes from her mouth, she holds a weapon in one hand and a bleeding human head in an other. And although I had been taught that Kali blesses with her other two hands, and I myself had often felt the power of her blessing, to-day I saw her only in her relentless mood, I saw the eternal Kali only. Was this the reflection of that vision of beauty that I had seen in my dream? I shrank back in fright at beholding her, but when I recalled the apparition of my sleep, my heart became filled with new hope. My mingled emotions overpowered me, and at the door of the Sanctuary my strength left me and I dropped.

Umi, the maid who accompanied me, got frightened and called out for help. The officiating priest, who knew me, brought holy water from the Sanctuary and sprinkled it over me. I heard him advising my maid to take her mistress from the crowd. He pointed out a tree, "Take her there" he said, "she may rest there."

To the shadow of that tree I was taken and there I lay in a semi-conscious state. There was another woman there.

III.

Several days had passed since then. It was about noon, when an old woman, quite a stranger came into the house. She did not stop to introduce herself, but called out rather unceremoniously, "Good ladies, here are your ornaments. The *Babu* paid off his debts and told me to bring these things to you. Now please look over them and see that they are all right."

Mother stood as one struck dumb. But the never-perplexed Umi found her tongue, "Aye mater! The *Babu* has come to his old self again." Then she turned towards me and informed me of the fact that my gold ornaments had come back.

My mind was not on jewelry, I left it to my mother-in-law to take charge of them. I was thinking of my husband. When did this woman see him last? My poor heart throbbed restlessly, I must hear something.

"When did the *Babu* pay you off?" I tried to enter into a conversation with her.

"About a week ago. I could not come sooner, I had other work to do. The ornaments have been lying with me all these days."

"Can you tell when my son will come home?" this was mother's anxious query.

"How can I tell you that, my good lady? Well, you have your ornaments back, and now good-bye" With these words the strange woman disappeared as abruptly as she had come.

I would have detained her. I wanted to hear about him, and she might have told me. But she was gone before I had a chance to say more to her.

I was not left to mourn long, for, on the evening of that day he returned, the idol of my heart. He received a cordial welcome, the house was in raptures.

It was while dining that mother ventured to speak to him on the subject. "I am glad, my son, that you have sent back all the jewelry, but

I am far more happy over the fact that the giver of all good had touched your heart and brought you home to us."

My husband looked up at her in astonishment, it seemed he did not understand what she meant.

"What ornaments? What do you mean, mother?"

"The ornaments on which you had borrowed money from that old woman. She came herself at noon to-day to return them. She told us you had paid off your debts."

He acted like one overborne by surprise. "I see" was all he replied, but he could not conceal his agitated mood.

He came to his private apartment later in the evening and asked me to show him the returned gold ornaments. I placed them before him, and he looked at each piece carefully. There was a gloomy expression on his features. I could not understand my husband, his conduct puzzled me. Perhaps he wanted to make use of the jewelry again. I spoke to him accordingly and offered them to him.

"No," he refused, but his voice trembled.

It was not unusual to see him leave the house again a short time after his arrival. His sad countenance haunted me. I lay down on my bed listlessly and took my child in my arms. The gods were kind, and I soon fell into a sleep such as I had not known for many nights. My child's sweet babbling wakened me at day break. "Tapa, Tapa," and the little one worked his tiny feet and hands gleefully.

Was this an apparition? I must be still dreaming. I rubbed my eyes to see more clearly, and lo, I beheld the lord of my soul standing before me. His eyes were upon me—upon me and his child. But his face was so pale, so sorrow-stricken he looked like one who had undergone a great soul-struggle.

"Is this you, my lord?" I could hardly believe my eyes, "but what ails you, you are so pale."

He spoke not, but took up the little child and pressed it to his heart. Tears rolled down his eyes, I had never seen him thus before. The sight of his suffering overpowered me.

"Oh let me take this sorrow from your heart, my lord, my husband, let me see you happy once again, even though I were to pay for it with my life."

He drew me to his heart

"Forgive me if you can" I still hear that whisper ringing in my ears, his voice sounded so strange, so faint.

Of the next moments I know nothing. The great change that came into my life overpowered my senses, and I fell fainting at his feet. Only this I know, I felt myself floating in a sea of happiness, such as it is granted to few mortals to enjoy. There are rare moments, they say, when the gods open the gates of their celestial abode and send forth a ray of their joy to mortals. Ah my husband, it was granted me to bask in their light.

My husband was a changed man. He did no longer remain away from home, his life belonged henceforth to his child and me. But to me the mystery of it all has never yet been solved. My husband is silent as a sphinx on the subject, he will not allude to the past. Once only I ventured to question him, but he replied by saying he wished not to be reminded of it. But still it agitates my mind, I often sit and ponder over it all. How came it all about? Yet the mystery deepens the more I try to probe it. But perhaps there is among my readers one who could tell me of this strange tale "*The Reason Why*".

THE SPEECHES OF

The Hon. Dr. Rash Behari Ghose, C.I.E.

These include all his utterances in the Viceroy's Council, his protest against the retrograde policy of Lord Curzon's Indian Administration, and the splendid Address of Welcome which he delivered as Chairman of the Reception Committee of the Indian National Congress at Calcutta, also the Full Text of the undelivered Presidential Address to the Sarat Congress. Price Rs. 12. To Subscribers of the "*Indian Review*," As Rs. 6. G. A. NATESAN & CO., ESPLANADE, MADRAS.

PANDIT MADAN MOHAN MALAVIYA.



F the many able, active and eloquent men whom India has known since the consolidation of British rule in the land fifty years ago, Pandit Madan Mohan Malaviya, President elect of the National Congress, holds a very high place. By his whole hearted work in the country's cause, his earnestness of purpose, his sobriety of thought and independence of character, he has made a niche for himself in the national temple. His election to the Presidential Chair of the Indian National Congress comes opportune at a moment when the political conditions in India require one who is not only worthy, able and eloquent but, also a power for good with the generality of his countrymen. Such a man is Pandit Madan Mohan, and the country has cause to congratulate itself in honouring one so patriotic, conscientious and persuasive as he is known to be.

EARLY LIFE.

Pandit Madan Mohan Malaviya belongs to an ancient and much respected family of learned emigrant Brahmins from Malwa resident at Mirzapore, Allahabad and Benares; a fact that is testified to by the family cognomen, Malaviya. Madan Mohan was born at Allahabad on 18th December, 1862. He was at first privately educated in Hindi and Sanskrit, and then at the Local Pathshala. He then passed on to the District School, from where he matriculated. He next joined the Muir Central College at Allahabad and graduated in Arts in 1884.

EDITORSHIP OF "HINDUSTANI."

Immediately afterwards he became an additional English teacher at his old school. Two years passed by and the First Congress at Calcutta discovered the calibre and character of the future patriot. Raja Rampal Singh, the enlightened Talukdar of Oudh, who had founded and for

some time been editing the *Hindustani*, a daily Hindi newspaper, had noticed the rising young man. His independence, his enthusiasm and withal his moderation impressed him much and he induced him to take up the editorship of his paper. Young Madan,—for, he was barely 25 years of age at the time—quickly closed with the offer and became Editor. The change was a fortunate one, for, it won a sincere worker for the nation; a worker who would, otherwise, have been lost to this Educational Department of a Provincial Government. Mr. Madan Mohan edited the *Hindustani* with conspicuous ability for about 2½ years, and his moderation and sobriety won for him the approbation of the Local Government who amply acknowledged it in their Annual Administration Reports.

ENTERS THE BAR

Pandit Madan Mohan, however, soon saw that the lawyer's profession afforded greater opportunities to him for serving his brethren than the editorial chair, great and honourable as it was. The request of a number of friends, who had joined in persuading him to take law as a profession, he could not disregard. Raja Rampal Singh was not only ready to yield to him and their request, but generously afforded him all the aid he could to prosecute his plans. He passed the Pleaders' Examination of the Allahabad High Court in 1891, and took the LL. B. Degree of the Allahabad University in 1892. Before long he was enrolled a Pleader of the High Court at Allahabad, a position in which his eloquence and conscientiousness found full scope.

PUBLIC ACTIVITIES.

Public life at Allahabad had been, meanwhile, considerably quickened by the stream of graduates that the new educational system had poured into the country. Pandit Ajoodhynath* was already a power in the Province; there was then Pandit Bishambar Nath; again there was Mr. A. N. Kabade, all well known for their patriotism

and self-sacrifice. Pandit Madan Mohan had been imperceptibly affected by their labours, and active contact with them soon did the rest. With another well known gentleman of Allahabad, he founded, in 1880, the *Hindu Samaj* of Allahabad, a socio-political association, which was started with the object of drawing closer together the bonds of union amongst the Hindus of different castes and provinces, promoting education in the vernacular, reforming social abuses, and representing the wants and wishes of the Hindus, in matters affecting them, to the Government, whenever necessary. The Samaj held its first Conference in 1885, a few months before the convening of the First Indian National Congress the same year. He also soon began to take an active interest in the Municipal life of his native town, which he ended only recently by resigning the Senior Vice-Chairmanship of the Local Municipal Board.

LEGISLATIVE COUNCIL WORK.

In that capacity Mr. Malaviya did good work. He became a member of the Local Legislative Council about 1902, and, as may be expected, took great pains to do what little good he, as a non-official member, could. One of the most important measures that came up for consideration in the Council during the time he was in it was the Bundelkhand Alienation of Land Bill, 1903. On its introduction, he objected to it on economical and political grounds; an opinion shared in by such eminent men as Sir Auckland Colvin, Sir Charles Crosthwaite, Hon'ble Mr. Impney and the Hon'ble Mr. Cadell.

His re-election to the Council under the new Indian Councils' Reform Act is proof of the appreciation of his past services in it by his local brethren. And it is but fitting that he should be so re-elected, for he was one of the first to moot the question of the reform of the older Legislative Councils (under Act 1861), Councils that were entirely made up of

members nominated by Government. He had spoken for their reform at successive Congresses since 1886.

What line of criticism he would take against the present Reform Act (1909), which has denied to the Indian educated community the right of direct election, may be gathered from the following effective criticism he made on the old Act of 1892, at the Congress of 1894 —

Now, you will please consider that in the first place this system which requires representative delegates to be elected, not by the people directly but by their elected representatives, is in itself a very objectionable system. We want the people themselves to be allowed to elect, and we do not see any reason why they should not. In England, when the organisation and the system of administration had not attained half that perfection, which I may say for administrative purposes, the administration has attained in India, they extended the franchise to people enjoying a certain property qualification, while persons enjoying in this country a certain income, it may be a hundred rupees a month or two hundred rupees a month, are considered to be fit to be elected Municipal Commissioners or Members of the District Board. If the Government do not see their way to conferring this privilege upon all the electors who elect members for the Municipality and District Boards, where on earth is the difficulty, where is the justification for not allowing those persons who are entitled by reason of their property qualification to sit as members of the District Boards and Municipalities to elect members for the Councils directly? However, if this is not done, Gentlemen, let at least the members composing the Municipalities and District Boards meet at one central place—the railway makes the journey very easy—and vote for the men directly. What is at present required is that the various District Boards and Municipalities hold meetings at their respective places and nominate one representative to vote at a central place. Out of a population of 40 millions, you find ten persons meeting together in the province to return two members to the Council. What could be more unsatisfactory than that?

QUEEN'S PROCLAMATION

As an Indian cherishing the rights and privileges already conferred upon his countrymen, he regards Her Majesty Queen Victoria's Proclamation as the keystone of the Indian National arch.

ENGLAND'S MISSION IN INDIA.

He believes Britain has a function to perform in India. He said in words worthy of recalling at the present moment:—

We pray that the principles which have been laid down should be acted up to, so that the Indians should feel, even as our late Sovereign wished that they should feel, that they are not living as a foreign nation. We

see that by not acting up to those principles, by not recognizing our worth and our work, by treating us as being practically of an inferior race and by allowing the racial distinction to stand in the way of recognizing our worth, the Government are directly working contrary to those principles and are thereby making it a very difficult task for us to realise and to feel what we wish to feel; that situation has accentuated our feelings about the Government when we see what is passing around us. Every Self-Governing Colony of England enjoys immensely greater privileges than any we wish for at present. In England and in all other countries which have come under the permanent influence of England, the peoples are allowed to take an active part in the administration of their own affairs. We find that the other European nations have benefited by the free institutions of England. The ideas of liberty, of justice and of allowing the people to govern themselves more or less have gone out from England to other countries and have helped to elevate and to make the people of those countries happy.

POVERTY OF INDIA.

Another subject in which Pandit Madan Mohan has evinced considerable interest is the subject of the poverty of the Indian masses and the remedial measures necessary to combat it. He has spoken about it at different sessions of the Congress.

What is this remedy? He says the only safe and lasting remedy is *Permanent Settlement* with the ryots.

REVIVAL OF ARTS AND INDUSTRIES.

And he would at the same time have the arts and industries of India revived under Government aid. He said at the Congress of 1899:—

We say that Government ought to foster native industries and native arts. Time there was when in this very city of Lucknow any number of persons were employed in producing things of native manufacture, and earning a very handsome living by that means. Unfortunately to-day if you go and inquire of the old citizens of Lucknow, you will find that products of the old citizens of Lucknow mills have entirely killed English and other foreign goods. We do not blame the Government for it. That is a matter about which we make no complaint to the Government. What we pray is that the Government would take measures to give technical and industrial education to the people, so that they may be able to find out the means of producing those things which are required in India in their own midst and not send away crores upon crores to foreign lands in lieu of things that exist.

INTEREST IN EDUCATION.

As an old schoolmaster and as a practical politician and patriot, Pandit Madan Mohan has insisted on the extension of scientific and techni-

cal education in India both as a cure for its chronic poverty and for its political regeneration. The State in India, in his opinion, has a definite function to perform in regard to education.

IDEA OF A HINDU UNIVERSITY.

It is no wonder, therefore, that he started the idea of a Hindu University for India nearly fifteen years ago. His friend the Hon'ble Munshi Madho Lal then offered substantial pecuniary help, if it could be worked on a suitably large scale, and suggested that Professor Max Muller should be the first Principal of the Institution. The Central Hindu College, Benares, having been started shortly after, the idea was held in abeyance. Another scheme was made public at a Meeting held in the beginning of 1904 at the 'Mint House' at Benares, which was presided over by H. H. the Maharaja of Benares. The main portion of the prospectus, as agreed to previously and reduced to writing, was read by Mr. Madho Lal and some other supporters of the Scheme. It was after much deliberation then sent to the Press and copies of it were sent out to a few leading men in different parts of the country before the 'Swadeshi' movement assumed the form of boycott in Bengal. These facts are worthy of record here because of the mischievous criticism that was directed against the scheme immediately on its publication. The *Pioneer*, as was to be expected, started a campaign of calumny against it, connecting it with the Swadeshi movement and what not. This drew forth a gentle, but firm rebuke from the Hon'ble Pandit, who repudiated the insinuations of the Allahabad oracle. Briefly put, the proposed National University was to be erected at Benares, and was to comprise the following Institutions:—(1) a College of Sanskrit learning where the Vedas, the Vedāṅga, the Smritis and the Darshanas were to be taught; (2) an Ayurvedic or Medical College with its laboratories, botanical gardens, hospitals, farms, etc;

(3) a College of Sathapata Veda and Artha Shastra or a College of Science and Economics which should include a department of Physics, a department of Chemistry and an up-to-date Technological Institute; (4) an Agricultural College with its necessary attachments; (5) a College of the Gandhary Veda and Fine Arts in which music, dramatic arts, painting, sculpture, etc., were to be taught with a national aim before the teachers' and the students' eye; (6) a Linguistic College where students were to be taught English and such other foreign languages as it may be found necessary to teach in order to enrich the Indian literature with all important sciences and arts. It is needless to say that the scheme included also residential quarters where students were to be admitted to the Brahmacharya Asrama directly after their Upanayan and were to be required to carry out in their daily life and intercourse with one another the principles of conduct prescribed for the state of Brahmacharya. The whole course of study was to be so fixed that a student of average intelligence may in twelve years acquire without excessive strain on his powers a proficiency in the Sanskrit language and literature and be skilled in some art of producing wealth. It was thus mainly intended for the promotion of scientific, technical and artistic education combined with religious instruction and classical culture, and its aim was to bring the Hindu community under a system of education which would qualify its members for the pursuit of the great aims of life (trivarga) as laid down in their scriptures; viz., (1) Discharge of religious duties (Dharma), (2) Attainment of material prosperity (Artha), (3) Enjoyment of lawful pleasures (Kama). The plan was to give religious and secular education through the medium of Sanskrit and Indian Vernaculars, and to enlist the spirit of self help which is beginning to manifest itself in many parts of India in the cause of education. To a great extent the proposed University was to be

a fulfilment of the scheme which was propounded by Mr. Jonathan Duncan, Agent to the Governor-General at Benares, "for the preservation and cultivation of the Sanskrit literature and religion of the nation (Hindus) at this the centre of their faith (Benares), and of which the Sanskrit College at Benares is a partial realisation. The scheme of teaching was first accepted by Government in its entirety but teaching of the Vedas was subsequently abandoned in deference to the objection that a Christian Government should not support Hinduism.

The idea has been in a way taken up, as every body is aware, by Mrs. Beasant and what such an institution is capable of accomplishing has also been ably expounded by her both here and in England.

POLITICAL WORK.

Pandit Madan Mohan's work as a Congressman has been referred to above in sufficient detail. He has been one of the shining lights of the Constitutional Movement in India. He has attended nearly every one of its sittings since 1886, and has invariably spoken at every one of them on some of the most pressing public questions of the day. He has habitually been a dispassionate politician but Congressmen know how well he could rise to the occasion when he is stirred to the depths by righteous indignation. Next only to Surendranath Banerjee, perhaps, he is of all elderly Indians the most popular with students.

AS A PUBLIC SPEAKER.

As a public speaker, Pandit Madan Mohan has a great reputation in India. He has a fine sonorous voice and his ready and effective delivery adds to the charms of a platform speaker. Except on rare occasions, he uses no notes to aid him. He often speaks warmly but avoids scrupulously all personalities. His sincerity breaks forth even in his declamations. He loves his own country greatly, but even in the fervour of his feeling he is not betrayed into undignified language. He believes in the mission of Britain

in India, and as such wishes for a mutual rapprochement between the rulers and the ruled. He considers that District Officers should be relieved of all Judicial, Magisterial and Municipal functions so that they may move about amongst the people to know and feel with them.

RELIGIOUS AND SOCIAL LIFE.

Pandit Madan Mohan is a highly religious man, setting apart daily a fixed time for his *jap* (meditation). Many think and class him as a conservative but they are mistaken if they believe he is crude, narrow, or obstructive on that account. He is a liberal, broad minded, open, refined gentleman, but believing in the religion and spiritual wisdom of his forefathers. He has taken a prominent part in the Bharat Mahamandal, the great Pan Indian social and religious organisation, and worked it with the aid of men of eminence like the Maharajah of Benares and Durbhanga. He has been married now for nearly thirty years and has four sons (the eldest of whom is now 26) and three daughters.

INDUSTRIAL DEVELOPMENT OF INDIA.*

BY

MR. J. E. O'CONNOR.

THE predominating industry of India is that of the cultivation of the soil, for more than two-thirds of the population are dependent on the land. This overwhelmingly important industry is the one which more than all others needs close attention, and careful consideration. If it is to be improved the first measure to be adopted is to lighten the burden of the taxation which it bears. Why should the industry of the land be taxed more heavily than any other form of industry? It is true that the load is not so heavy as that which was placed upon it by

* Prepared for the "Industrial Conference", Lahore.

former rulers, but we do not gain much by taking as a normal standard the methods and amounts of taxation of former rulers. It is more to the purpose to consider whether our system of taxation is capable of justification when judged by the principles of Western Economics, and when this comparison is made there is no doubt about the answer. It may be that we are not taking more from the cultivator by way of taxation than 25, or 20, or 10 per cent, where former rulers took 50 per cent, but it seems to me that even the figure of 10 per cent would be regarded as excessive and restrictive if it were applied to the customs duties or the income-tax, and it is certainly excessive when applied to the land. I have raised this point before, and was met in the *Press* by the jeer that if the Government demand on the land were reduced the money left to the cultivator would be wasted on wedding feasts. The jeer reminded me of the barbarous justification of the imposition of excessive rents by the fresh landlords: "the best manure for the farm is to salt the land with a high rent." The journal which pronounced its brawling judgment on my proposition frequently fills its columns with dissertations on the indebtedness of the cultivator and on the existence of vast buried hoards all over India. Now, if the cultivator spends his money on marriage festivities and would not spend more if he had it to spend, and if he is hopelessly indebted as is stated, where do all these vast hoards come from? I have no doubt myself that the hoards are mythical and that in the main the population dependent on the land lives from hand to mouth and has no money to hoard. The relevancy of this matter to discussions on the industrial development of India lies in this consideration: with two thirds of the whole population living in such conditions where are you to find an adequate market and an expanding demand for the manufactures which will accompany industrial develop-

ment? It is very well to be able to manufacture and to set up factories and industrial establishments, but the persons who are asked to supply the capital for such industries will naturally ask what you propose to do with the goods when you have made them. They are made to be sold, but where are the people to buy them?

Until the condition of the agricultural population is materially improved, industrial development in India must necessarily be slow, insecure, and discouraging. The first step to be taken is to reduce the share of taxation which that community pays to the state by treating land like any other form of property subject to the same rate of taxation, no more and no less. The worthy and well-meaning people who have been, within my own recollection, writing and talking for the last forty years on the promotion of industrial enterprise in India have consistently ignored this point, thinking apparently that it is a separate and independent matter with which they have no practical concern. They are seriously in error. It is impossible to secure any material development of industry until the agricultural community are in a position to become customers on a large and increasing scale for the goods manufactured. To this end, what is needed first is the liberation of the agriculturist from the fetters of taxation imposed on him in an undue degree compared with the taxes on people engaged in other industries, large or small. The next thing needed is intensive culture. At present the land produces really less than half what it would be capable of producing if it were better cultivated. I do not mean in the least to disparage the Indian cultivator, who really does the best with his land that could be done by anybody situated as he is. But he would do much better if he had the capital to put on the soil in the shape of manure and if he were acquainted with the laws which govern the processes he works by rule of thumb. The capital is non-

existent, but part of it would be supplied if the land revenue were reduced and the other and larger part would be supplied if capital could be concentrated in Banks and supplied to the cultivator as is done in agricultural countries in the West, as, for instance, Ireland, Canada, the United States, at a moderate rate of interest. I commend this point to the gentlemen interested in industrial development. Let them take steps to found a Bank with numerous branches for the special purpose of advances for agricultural improvements. The state is doing something of the kind by making takavi advances, but the state never does that kind of thing well, and many people in India as elsewhere dislike transactions with the state, no matter how good may be the motives which inspire the action of the state. This business would be done much more efficiently by a Bank, but there is little use in a small Bank of this kind. It should be an institution with considerable capital and numerous branches spread abroad over a wide area. If the agriculturist is to utilise the advances to the best advantage he must learn the laws which govern agricultural practice. The state has endeavoured to do something in this line for a great many years, but has done it in a hump and unpractical way. The Agricultural Colleges and the Experimental Farms have set themselves mainly to modify the agricultural methods of the cultivator, and naturally without success, for the methods are the outcome of the experience of ages and are right in principle. What is needed is that the agriculturist should know the scientific reasons on which he unconsciously bases his practice—for his practice is, in fact, applied science, that he should learn the theory of his trade like the engineer, the builder, the sailor, and every other artisan. This is just where the Government Colleges and Farms fail, but how is their place to be supplied? That is a question for those to consider who are interested in industrial

development. The prime necessity, however, is capital. With this the cultivator can soon be taught—and it will surprise many people to find how little teaching will be required—to so treat his live-stock as to double their working capacity and prolong their lives in health, to so improve the receptacles for the storage of his grain as to materially diminish the loss and waste from rats and damp, to so improve his implements as to reduce his labour by increasing their efficiency, to purchase better seed, to use means for contending with blights and insect pests, and so forth.

All this has a very direct and pertinent reference to industrial development, for all such improvements indicate the creation of an ever-widening market for material and appliances capable for the most part of being manufactured in India. With the increased prosperity thus attained in the agricultural community there will necessarily be a larger demand for articles of personal necessity. Consider, for instance, what would be the effect on the spinning and weaving industry if the 200 millions of people concerned with and dependent on the land were to increase their consumption of cloth by even a yard or two per head in the year. What again would be the effect on the building trade if dwellings and granaries were constructed in less primitive fashion than the people are now content with? And on the tool-making industries if improved and efficient implements were in demand?

Turning now to manufactures, the first point I wish to note is that industries conducted in a small way and by hand are of little use to-day, and it is not wise to encourage their multiplications. Such industries inevitably succumb as soon as they are brought into competition with the products of factory labour, and each mile of railway extension increases the vigour of such competition. The example of the hand-weaving industry should be a warning to those who incline to encourage the expansion of small hand

industries. The misery which is inflicted on poor people whose living is taken away from them by the resort of consumers to the cheaper goods made in large factories is most painful to any man who has seen it, and yet there are persons who urge the state to revive such industries in places where they have been paralysed. No thinking men can expect anything but evil to come from ill-considered projects of this kind put forward by well-meaning enthusiasts.

The concentration of labour is a prime factor in the development of Indian industries, and this means the employment of large capital in the construction and maintenance of industrial establishments. Who will provide the capital required? In Bombay, the answer has been given by the enlightened native community—Hindu, Parsi, and Muslim,—of that fine city, whose citizens set a splendid example to the rest of India. But where do we find any serious emulation of the endeavours which have made Bombay what it is? Elsewhere in India the amount of capital invested in industrial undertaking by the Indian community is almost, by comparison with Bombay, non-existent. No real, effective, appreciable progress can be made until Indian capitalists turn to industrial undertaking for the employment of their money and until large banks are set up from which working capital can be obtained as required. Briefly, what must be done in India is what has been and is being done in the countries of the West and in Japan.

With the concentration of capital must be associated technical skill, and I hope the leaders of the industrial movement will not make the mistake of thinking that the acquisition of technical skill may be limited to the artisan class. It is, on the contrary, essentially necessary that the younger members of families of good social status should learn the best methods of running a large factory and qualify for responsible executive positions in such a factory. Technical Schools

and Colleges are wanted, and as usual the tendency is to look to the state to supply them. Let me recommend however, that the community should found them and should be content with grants in aid from the state. The late Mr. Tata of Bombay gave a noble example of how such things should be done, and I wish that there were even ten other men like him, patriotic, independent, far-seeing, and splendidly public spirited, ready to do some thing like what he did.

The next thing to be considered is, what should be the things to be manufactured, and here I lay stress on the need for making only those things, for which there is a large and increasing demand, and for the manufacture of which all the conditions are suitable. It is idle to go about the manufacture of glass, for instance, seeing that the use of glass by the Indian people is very restricted. If, indeed, the mass of the people were to glaze their windows there would be an excellent opening for the manufacture of window-glass; but as the use of window-glass is unknown in practice outside the large cities, and even there is by no means general, the manufacture of window glass on a large scale is out of the question, and on a small scale it could not be made at a price to compete successfully with imported glass. There has been much talk again about the manufacture of matches, but, as far as I know, there is no wood in India—except in the Himalayas—fit for match-making, and such a manufacture could not possibly compete with foreign matches in the very favourable conditions in which the latter are made. I have also heard much from time to time about the manufacture of silk, and it is, in fact, carried on in Bombay, but the market for silk is chiefly to be found in Burma, the Indian consumption being relatively quite trifling. There is little sense in manufacturing goods for which there is but a trifling, non-expansive, or no demand.

What then are the goods to which attention should be directed? Well, it must be admitted

that in the primitive conditions which exist in India there is no large list of articles to be set out. The sources of profit for manufacturing industries generally are to be found in the production of material for other industries, e.g., iron, steel, machinery, and in the consumption of the lower and lower-middle classes, who comprise the vast bulk of the population. But these classes in India have very limited resources and their wants are equally restricted. It is no exaggeration to say that two-thirds, or perhaps three-fourths, of the population live in hovels in which there is no furniture but a charpi and some earthen or metal utensils, no carpets, no floor cloths, no door handles, locks, or hinges, no lamps but an earthen chirag, no decorations on the walls, nothing of the things which the poorest have in Europe from the supply of which things the industrial community makes its living and its profit.

It is necessary in the circumstances that capital should be employed upon the manufacture of the articles which are used by the people at large, not upon the articles which are used by the few. There is a wide field for the extension of cotton manufacture, to begin with. I have no doubt that as prosperity increases in India room will be found for ten times the number of mills now existing. Then there is the manufacture of the tools and apparatus to which I have already referred. Ploughshares should be made in factories as elsewhere, and could be made more cheaply, and beams of the plough might also be so made. So with the hoe and the kurpi. The metal utensils should be made in large factories, for already the hand-made vessels are being supplemented, and will presently be superseded, by machine-made metal vessels imported from abroad. Take again the leather articles which are required by the mass of the people. If they could get cheap shoes their use would be greatly extended, widely as they are used at present. Women in particular would soon take to the use of shoes of elegant make though cheap instead of going

barefoot or in clumsy slippers as at present. To this particular industrial development there is of course the religious objection of Hindus, but Muslims can (and do in Bombay) undertake such enterprises which should certainly carry a very good prospect of profit. Then again there is room for earthenware factories in which could be made more neatly and cheaply the articles now clumsily finished, though of good design, by the potter. In this country, Doulton's and other Companies make their principal profit out of common articles of universal use. There is also an excellent opening for the profitable manufacture of sugar, which is so widely consumed in India. I might go on with the list, but it is probably unnecessary. All intelligent natives of India will be able at once to name articles which are in general use, the manufacture of which is carried on in practically every village in a laborious and in effective way, and which could be manufactured much better in large factories and much more cheaply.

On one point I wish to convey the most earnest warning. I trust that nobody connected with this movement may ever persuade himself that he is doing well for his country by boycotting imported goods. That practice does no good at all, but it works a vast amount of injury. All imported goods are paid for by exported goods. If there are no imports there can be no exports, and if there are no exports there can be no imports. The price which is paid for imported goods is represented by exports, and if a boycott of imported goods is effective it has the effect of reducing the production of exported goods in the measure of reduction in imports. If it is said that the place of the imported goods will be taken by locally made goods, the answer is that the local manufacture is hypothetically not so economical as that of the imported goods and that the consumer must pay more for the local goods, with the result that his consumption must be reduced. If it did not pay to produce certain articles under the operation

of free imports they could only be produced when the imports were cut off at a higher price, and here is the injury to the consumer who must pay the higher price. Anybody who risked his capital on an industrial venture based on such a rotten foundation as the violent extrusion of competitive foreign goods would discover his mistake before long by the loss of his money, for, no man in the purchase of goods will continue longer that he can help it to pay a higher price for goods made, say, in Agra or Dacca, than for goods made in Europe, or Japan, or the United States, and a reversion to the natural order of things is sure and certain. The natural order of things is that a country produces the things for which local conditions are most suitable and purchases from elsewhere the goods for which local conditions are not so suitable. Indeed, the measure of the foreign trade of a country is a measure of its material condition, and the more that trade increases the better for the country.

India in 1909.

BY "AJAX"

THE year that has now closed is emphatically the great Reform year. Lord Morley's celebrated Despatch on the Reforms bears date November 27, 1908, and was published simultaneously in India and England on December 17, on which date, too, the Secretary of State delivered a notable speech in the House of Lords in which he expounded the principles underlying his Reform policy and defended the repressive policy so strikingly exemplified in the deportation of nine Bengalees two or three days prior to the delivery of the oration in the House of Lords. The closing days of the year were marked alternately by gladness and by gloom. The Madras Session of the Congress had proved a triumphant

success, and, in very truth, Congressmen all over the country read in Lord Morley's Despatch the vindication alike of the justice of their cause and of the righteousness of the methods of constitutional agitation. But even in that paradise of loud and prolonged cheering, deep and bitter was the feeling aroused by the deportations. That measure was followed shortly after by the proclamation of the Samities—and it may be useful to note here that all the five suppressed Samities had their headquarters located in that distressful Province, Eastern Bengal. February is a notable month in current Judicial annals, for, it was in this month that the appointment of Sir Lawrence Jenkins, as Chief Justice of the Calcutta High Court, was announced. The same month (Feb 10) saw Mr Ashutosh Biswas, a brave and lofty-minded lawyer and public servant, due to death by one of the Terrorist gang. On the 17th, the King-Emperor, in the gracious speech from the Throne at the opening of Parliament—the opening of a fateful Session, by the way, in the Parliamentary history of England—expressed his gratification at the reception of the Reform measure in India, and His Majesty's desire that the steps to be taken "for giving effect to the policy announced in my Message of last November to the Princes and People of India may impartially protect the interests and advance the welfare of all races, classes and communities in my Indian dominions." Within two days of the opening of Parliament, in pursuance of Lord Morley's promise in that behalf, the Indian Councils Bill was introduced into the House of Lords. I do not propose to follow the progress of the measure in its passage through both Houses: suffice it to say that no Parliamentary measure of our time was watched with more eager and anxious interest than the Indian Councils Bill. The reception of Clause III. of the Bill by the House of Lords evoked the most striking protests throughout India, which helped to

show that, among other things, Moslem and Hindu, the reis and rayjet, were united in insisting upon having the Bill, the whole Bill and nothing but the Bill. The acceptance, later, of the principle of Clause III. marks the end of one and the beginning of a new epoch in Indian history. If we had the principle of Clause III in operation in 1905, Bengal would never have been partitioned. In the future, we shall see the principle of personal government, so passionately beloved of Lord Curzon, gradually replaced by the principle of corporate government,—governorship with an Executive Council an Indian always assisting. In any event, the enlargement of the Legislative Councils and their future growth would be impossible side by side with a personal, highly centralised government, and, therefore, the deletion of Clause III, would have effectively neutralised the benefits of the Reforms. Take the Reforms as a whole—the measures of decentralisation, the stimulus to local self government, the enlargement of the powers of Legislative Councils, and the active association of the representatives of the people in the work of government—and you realise the vital importance of the principle of Clause III.

The 24th of February will be ever memorable in Indian annals as the date on which an Indian's appointment to the Executive Council of the Viceroy was announced, although Mr. Sinha actually took his seat on April 19th, on which latter date, too, Sir Lawrence Jenkins took over charge of his duties as Chief Justice of the Calcutta High Court. No less memorable a date is November, 23, which saw the swearing in of the Right Hon. Syed Ameer Ali as member of the Privy Council, and his appointment as a member of the Judicial Committee.

It would take me long and too far afield to trace the development of the scheme of Reform as embodied in the Indian Councils Act, which, by the way, received the Royal Assent on June 25. There has been much controversy over the sys-

tem of special electorates, and even more angry controversy over the Regulations published on November 15. I have no desire whatever to fan the embers of somewhat embittered controversies. Let the dead past bury its dead. There probably are imperfections, but opinion differs as to whether, as has been asserted, the Government intended to place the educated class under a ban—a whimsically absurd charge, which has gained a certain amount of vogue owing to the peculiar conditions in Bengal. There is, it seems to me, even less need to quarrel with Moslems for the special treatment they have received. I have no doubt that the Moslem representatives are young to realise their strength working in co operation with their Hindu brethren, or, contrariwise, their utter impotence in isolation. The best among them know this. There is going to be a great education in the value of corporate action for the common benefit, and I, for one, have no fear that the Moslem, who has achieved signal victories for popular liberty in New Turkey, is going to falsify his character and go counter to the traditions of his race, on Indian soil. Even more absurd seems to me the fear as to the effects of the operations of the Regulations on the position of the educated class.

There were few changes in the personnel of the government. In spite of heavy domestic affliction, Sir George Clarke is hard at work at Bombay, as Sir Arthur Lawley is at Madras, supported in both cases by the genuine sympathies of all classes. Sir John Hewett, who is winning golden opinions in the United Provinces, has elaborated plans for the holding of an Industrial Exhibition at Allahabad in December, 1910, which bids fair to prove the biggest thing of its kind ever attempted in India. Lord Minto's term of office is drawing to its triumphant close. Latterly His Excellency has suffered from indisposition, but those in the know are aware that he has ever been at the post of duty—a far shining model to all public officers.



of the simple, kindly gentleman, who never sounds his own praise, never gives offence, keeps his own counsel and always does his duty. It is probable His Excellency will resign, if those who appointed him to the high office of Viceroy of India return to power. Curiously enough, the first meeting of the new Viceroy's Legislative Council is fixed for a date when we shall have known the result of the general elections, and whether it is to be Lord Morley at the India Office, or relapse to Curzonism. The future is in the lap of the gods. But as long as memory holds, and gratitude is not altogether extinct among our countrymen, we shall hold in affectionate remembrance the greatest Indian regime after Lord Ripon's.

The cause-list of seditious trials was exceptionally heavy during the year. The conclusion of the Alipore bomb trial—the longest, and, in certain respects, the more important of Indian political trials—was reached in May. Mr Eardly Norton began his address for the prosecution on March 4 and concluded on the 20th idem. The most notable passages of Counsel's address were those devoted to the case against Mr. Arabindo Ghose, and constituted a terrific indictment of the character of his political work. The defence lawyers commenced their argument on the same day and concluded on April 14, the Assessors finding seven of the accused guilty and the rest, including Mr. Arabindo Ghose, not guilty. Mr. C. H. Beauchroft, the Sessions Judge, delivered judgment acquitting seventeen of the accused and convicting sixteen. Two were sentenced to the extreme penalty, nine to transportation for life, three to ten and three others to seven years' transportation, and one to one year's rigorous imprisonment. The convicted persons appealed, the appeal being heard by the Chief Justice and Mr. Justice Carnduff, who sat during the long vacation. The judgment of the Court was delivered on November 23. Their Lordships commuted the death sentences, and

reduced the sentences in the case of seven persons, and acquitted one. Their Lordships differed as regards the case of five persons, and the reference to a third Judge is pending disposal. (One of the convicted persons died while the appeal was pending.)

The Special Tribunal of the Calcutta High Court sat during the year and tried two cases—the Bighaty and the Barrah dacoities, the former of which resulted in the conviction, and the latter in the acquittal of the accused, the Chief Justice making a scathing condemnation of the Police. Perhaps the case which aroused interest in much greater degree than even the Alipore case was the Midnapore bomb case. Briefly, Midnapore was believed to be the centre of an alarming, widespread conspiracy against the State, in fact, the whole town was directly or indirectly implicated in a conspiracy to overthrow British rule and to murder British officers. A series of arrests and searches were made, and a number of persons were placed on their trial. It is not necessary for my present purpose to follow the progress of the trial. The upshot of it all was that out of some 150 persons who were originally either suspected or charge-sheeted, only three were finally placed on their trial before the Sessions Judge, who disagreeing with the Assessors convicted the accused, of whom two got ten years' and one seven years' transportation. The prisoners appealed, with the result that Sir Lawrence Jenkins and Mr. Justice Mookerjee acquitted the appellants, the Chief Justice censuring the Police in terms of great severity. Sir Andrew Fraser had promised an enquiry into the certain allegations made against the investigating Police, and in any event in view of the severe remarks of the High Court, an enquiry was called for. Sir Edward Baker deputed Mr. D. J. Macpherson, Commissioner of Burdwan Division, to hold an enquiry in camera, and his report is now pending disposal.

These were the most important political trials of the year. There were quite a number of sedition prosecutions, conviction of journalists, and confiscation of printing presses practically all over the country. In December, 1908, we had the deportations, and the confiscation of the "Bande Mataram" press was also confirmed. Early in January, a number of Samities were suppressed. There was the "Punthi" sedition case and the suppression of a Bengali play, the "Matrupeya." In the Deccan, there was the prosecution of the Editor of the Weekly "Bande Mataram," and later the prosecution of the Editor of the "Kal." Kolhapur furnished its quota of sedition cases, and then there was the case of the "Swarajya," the conviction of the Editor of which was upheld by the Bombay High Court. In Bengal, the "Sandhya" press was confiscated, as also a press at Howrah. Nearer home, in Madras, we had the Khatia "Swaraj" case. At Kolhapur, again, there was a bomb case, in Burdwan an Arms Act case, and the arrest of a Bengali at Karachi for uttering seditious speeches. A number of houses were searched at Bombay, and there were convictions for sedition at Lahore and the Central Provinces, and the Tenali bomb case and the Karur Sedition case. There was more bomb throwing on the E. B. S. Railway, and the prohibition of public meetings in Calcutta Squares within half-an-hour of sunset was continued for another year. Then there is the affair of the infamous Krishna-varma in England, his disbarring, the cancellation of the Herbert Spencer lectureship and the prosecution of the printer of the "Indian Sociologist." Bomb cases are reported from Satara, and sedition prosecutions at Belgaum. Later in the year occurred the Nasik assassination, and in connection therewith it may be useful to refer to the cases which preceded that lamentable occurrence, against V. B. Joshi, a student, and M. B. Gadgil, who were sentenced to six months' rigorous imprisonment for importing revolvers from Gwalior.

Two local Jaghirdars were also prosecuted for abetment of waging war against the King, and then there was the case of Saivarkar, who was transported for life on sedition charges. In Bengal, an informer was shot dead, and in Bombay, a student of the Victoria Jubilee Technical Institute was convicted for having in his possession explosive substances. At Nagpur, a pleader was convicted of sedition, and a student at Naraingunge (in Eastern Bengal) was similarly dealt with for importing a parcel of revolvers "Made in Germany." Karachi contributed two seditious cases, and the printer of the Calcutta "Hitabadi" was arrested for publishing seditious matter. From Lahore and Allahabad a number of seditious prosecutions were reported, and there were arrests and searches at Lahore. Mr. G. K. Gokhale prosecuted his defamers at Poona and Bombay, obtaining substantial damages. Mention may also be made here of the prosecution and conviction of the infamous Khali ullah, a Police spy of Etawah, who forged letters with the intent that certain leading residents of Etawah should be deported or otherwise dealt with for abetment of conspiracy against the State. The Barrack bogus docu-ment, bears a family likeness to the Etawah effort. The Tre-vandrum riot case, the Gula Baod affair and other cases have elicited strong expressions of opinion from the higher judiciary on certain Police methods, the most familiar of which, in the words of Sir Lawrence Jenkins, are the use of "grossly improper influences," and "the most deplorable interference with evidence." It seems fairly evident that even the Police are alive to the justice of the public criticism of their work and that a notable effort at domestic reforms is being made. The year has not been without its black record of political crime. References has already been made to the murder of Mr. Ashutosh Biswas. The murder of Sir W. Curzon-Wyllie filled India with horror, as did, later, the assassination of Mr. Jackson at Nasik. Then there was the at-

tempted assassination of Lord and Lady Minto at Ahmedabad—a truly black record of crime, which shall for ever disfigure the great Reform year.

There is nothing very important to record by way of administrative changes. The chief official events of the year were, the publication of the Report of the Decentralisation Commission and later in the year, the Report of the India Office Committee on the promotion of Oriental Studies; the constitution of separate cadres for the Eastern Bengal Services; the sanctioning of a combined Postal and Telegraph Services between England and India, whereby letters posted in London may be telegraphed to the addressee from Bombay on the arrival of the Mail steamer, the formal establishment of the Tata Research Institute at Bangalore; the abolition of the tearing system of press telegrams and the substitution of the deposit system; and the introduction of legislation to amend the Indian Factories Act.

The session of the Labor Congress towards the end of the year was successful, in spite of a considerably diminished attendance of delegates and the apathy of the Punjab. Sir P. M. Maitra felt compelled to resign the Presidency towards the end of November, necessitating a fresh election of President, the choice happily falling on Yundit Madan Mohan Malaviya of Allahabad. The movement for bringing about the union of Moderates and Extremists, confined for the most part to Bengal, resulted in failure, and a strong contingent of delegates headed by Mr. Surendranath Banerjee, represented the Lower Provinces of Bengal.

The necrology of the year includes many great names—Lord Ripon, steadfast in his devotion to the right, to the last; Sir W. Curzon-Wyllie, a true friend of Indians; Nagendra Nath Ghose, litterateur, journalist and educationist, a man of marked intellectual force; Bai Gulabhai, wife of the Nestor of Indian politics, Mr. Dadabhai Naoroji; Suresh Bhowmik, a Bengalee who realised a military career in Brazil; Lal Mohan Ghose, whose brilliant gifts of Oratory ennobled his race; Homesh Chunder Dutt, versed in practical affairs, with innumerable triumphs to his credit in the realms of literature, history and economics.

Current Events.

BY RAJDUARI.

THE TO-BE-HISTORICAL EVENT.

At the time of going to Press (Jan. 21th) the results stand as follows.—

Unionists	214	Labour	32
Liberals	177	Nationalists	60

There are only 124 more constituencies to return members but as a considerable proportion of these are in Ireland, Scotland and Wales the Unionists have very little hope. (*Ed. I.R.*)

AS we write the most momentous question, whether the hereditary Peers of the Realm or the People, as represented by their chosen men in the House of Commons, shall be supreme, is being fought to the knife in Great Britain, the decisive solution of which will be known very shortly. Never has this great constitutional question been raised during the last two hundred years and upwards. True it is that during the epoch-making Budget of 1853 by Mr. Gladstone, when the whole of the tariff duties of old were swept away and British finance was placed on a sound footing in conformity with the principles of Free Trade, and the Repeal of the Paper Duty in 1860, by the same great statesman, there was much sound and fury, analogous to the one now so noisily heard, in the hereditary chamber, and even in the House of Commons by Lord Cecil, the great Marquis of Salisbury of later days who was three Prime Minister, but nothing came out of it. Still, they were undoubtedly the forerunners of the present agitation. Still later on, when in 1894, the Lords were exceedingly obstructed on the Parish Councils' Bill, there was heard the cry whether the Commons or the Peers should be supreme in national affairs. Mr. Gladstone had raised his most potent and eloquent voice and rung the tocsin of alarm as to the danger to the future of British Democracy which lurked in the movement. The Finance Bill of 1909, too, of course, finally realised the danger which Mr. Gladstone had so sagaciously predicted. This time, however, there

has been no silent surrender after foaming at the mouth by the Lords. They have actively raised the standard of revolt against which the whole strength and manhood of the English people have been fighting at this hour, with what result, whether for weal or woe, will soon be known. The election campaign which continued for well-nigh two months, before the 15th January, was indeed remarkable, though not unprecedented. There were Lords who did not think it beneath their dignity to address certain Constituencies, though most of them were unknown to public life but had come to the front to preserve their order. The "backward" men as they were called, had no influence, worth speaking of, on the Electorate. The Intellectualism of the land was to be mainly discerned among the popular representatives, while no Ministers strove to put the real case of the Commons in a clearer and drier light than Messrs. Asquith, Churchill and Lloyd George. The preliminaries of the great fight being over, the actual battle is now raging. As we write 368 members have been returned, but so far, despite the crowing of the Unionist organs, there has been no material gain. True it is that some of the borough seats have been won back, but the real stronghold of Free Trade has not been breached. That stronghold has remained firm like a rock. The elections are now for the Counties. Of course, it will be unwise to prophesy what turn these may take, though they are well known to be Liberal. There is always great uncertainty as to the voters, specially what are called "Silent" Voters who are the despair of electioneering agents and party whips. They often turn the tide of the battle with the most unexpected results. We do not profess to be cocksure, therefore, on such an occasion as the present. The human equation, which is never constant and is often swayed by a variety of factors, can never be left out of account. It may be that the Counties may diminish the Liberal majority. It may

be so narrowed down as to prevent the Ministry from taking upon itself the responsibility of Government without being further hampered by the obstructive Peers the majority of whom are Conservatives. Or it may be that the Unionists may after all gain the day with an equally narrow majority though in their case it may be taken for granted that there would be none of the obstruction which would be offered to the other great party. Of course, the country would wish for a large Liberal majority, seeing what mischief may lurk most imminently in the future supremacy of the Peers. It would destroy the influence of the Democracy which has been slowly built up during the last seventy years. India herself would wish also that the same progressive party might come into power for reasons which are obvious. But it is one thing to wish and another to realise the wish. It would be a calamity were England at this crisis to be thrown entirely on the mercy of the Peers. That would signify a revolution of the most fatal character to British Democracy. It would signify that all the great struggles of two hundred years ago and thereafter have gone in vain, and that the battle of the People will have to be bitterly fought over again. Heaven forbid such a calamity.

By a curious Fate the centenary of the Gladstone came to be celebrated just on the eve of the Elections. It was, indeed, a magnificent tribute by the whole combined world to the sterling patriotism of that eloquent and earnest statesman—the one statesman above all others England had produced in the Nineteenth Century, the one statesman whom friends and foes alike have with one voice acclaimed as a great national leader and builder. What prodigies of political fervour and eloquence Gladstone might have achieved on this momentous occasion it is not difficult to conjecture. To all intents and purposes, taking his whole political

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career, it may be taken for granted that he would have found fresh laurels to his brow and entirely emancipated once and for ever the Democracy ever, that is not to be. It is England's misfortune that at this hour that there is no statesman of his power and passion, his patriotism, fire and eloquence to lead the Liberals to fortune. At the same time it must be acknowledged that Mr. Asquith worthily occupies the post of honour and is heroically fighting the battle of Liberalism with all the power and the forensic ability at his command.

THE CONTINENT.

As to Continental politics it is a matter of satisfaction to say that it continues to be quiet. Spain and Portugal have their domestic quarrels which, it is possible, may once more develop into a civil war leading to Republicanism. As yet Fortuna favours both the Monarchs. If well advised they should endeavour to conciliate the conflict of opinion now raging and thus assuage the passions struggling within. Italy is busily intent on the industrial development of the country on the one hand and building up on the other a strong Navy which shall defend her in the times of the gravest crisis. Turkey is also on the highway to consolidation of the new constitutional regime. Thanks to the able financiers it has called to its aid, it finds itself in a strong financial position to raise the status of the Army and the Navy, to purge Courts of Justice of corruption and establish a pure administration and to spend large sums on reproductive works. Education, too, is receiving fair attention. Altogether Turkey is rejuvenated often at present all features which make towards optimism. Let us pray the country may soon regain its former power, integrity, independence and with a strong and friendly ally like the British continue its work of administration and social regeneration. Austria is still chafing at the conflict with Hungary is as wide as ever, with but little hope of conciliation. Of late we have heard somewhat less of Stolypinism some two or three months ago. The Duma is not much heard of. If repression and Oppression have for the time being lulled themselves, it is to be hoped they will not awaken from their sleep for a long time to come. Such a sleep would argue a better fate for the people at large. Germany has displayed every friendly feeling towards England,

though there are not wanting madmen in both countries who would do their best by means of their venomous organs of public opinion to stir again bad blood. But in the calm, dignified, and thoughtful attitude and temper of the Foreign Ministers of the two countries there is every hope of tranquillity and restoration of those cordial feelings which existed two short years ago. Lastly, there is France which has just cut the knotty Budget problem, while Mr. Pichou as Prime Minister is winning golden opinions all round for his friendly and pacific policy.

THE FAR WEST.

In America, it is to be feared President Taft has not displayed that stern force of character and sterling statesmanship which were expected of him. The Tariff Bill as passed is in many respects most disappointing. While it was trumpeted forth that the measure would primarily be for the benefit of the consumer, it is found that he is nowhere and the old monopolist manufacturer has have had the tariff more or less in their own way. Mr. Taft has proved of less sterner stuff than anticipated.

THE AWAKENING EAST.

In Japan, the economic and financial condition seems to be slowly improving which China is forging forward. It seems to tell us that it is going to assert its power and influence among the great nations with considerable strength and dignity. Anyhow the days when it could be bullied are gone, China has awakened and no mistake, both politically and industrially. Therein lies the future hopes of an emancipated Asia. The East is bound step by step to regain its former liberty. Persia alone remains somewhat in an unhappy condition, more or less owing to weak finances and want of first-rate leadership. With a large loan it can at once put down lawlessness and robberies going on in south-west and south-east and make more secure the great trade routes which must eventually benefit commerce, and therefore the State revenue. Anyhow, under the aegis of the British it is to be hoped Persia, too, like Turkey, will work out its own political and economic regeneration. The work of the Twentieth Century would lie mostly in the emancipation of all oppressed nationalities throughout the world and their advance in the scale of nations. Civilization will rejoice when that great work is accomplished. The dawn is bright. Let us devoutly hope it will usher in a bright morn and a brighter day.

THE WORLD OF BOOKS.

The Myths of the Norsemen.

["The Myths of the Norsemen." By H A Guerber, George G. Harrap & Co., London.—397 p.p. besides 61 full-page illustrations. Price 7s. 6d. Net.]

"Myths of the Norsemen" is sure to be welcomed by many. It is full of information, almost every name and story of the old legends of the North may be found, at any rate, briefly mentioned in the book; and the very full 'Glossary' and 'Index' at the end of the book makes it easy to find any particular detail one may be looking for. Numerous questions from the old *Eddas* and *Sagas* help to preserve some of the original colour of these pictures of days long gone by. We not only hear the stories told by a man of our own day, but we get an impression of how they were originally told; we seem to get closer to the past as we read the quaint old verses. And the book is not only full of information and rich in interesting quotations, it contains a large number of splendid pictures. They are all reproductions—and excellent reproductions they are—of the works of modern artists. No historical value therefore attaches to them; they do not show us how the ancient Northerners themselves tried to express in picture form what their minds thought and felt. But the artistic imagination that lies behind these illustrations has produced something which is frequently very interesting and suggestive and in several cases exquisitely beautiful.

Echoes from Old Dacca. By Syed Hossain. With Illustrations [Thacker, Spink & Co., Publishers, Government Place, Calcutta Rs 5]

This is a reprint of an exceedingly entertaining article published under the head of "Bengal Past and Present" in the Journal of the Calcutta Historical Society. It gives a succinct history of the famous town which has become the capital of the new Province of Eastern Bengal, its origin, its trade and its vicissitudes. The account is very readable and its illustrations very pleasing.

Robert Emmet: A Historical Romance. By Stephen Gwynn. (Macmillan)

The author has succeeded in giving us an interesting and in parts eloquent account of the Tragic Events of 1803 which marked out Robert Emmet as one of the most pathetic and arresting figures of the last century. He belonged to a family the members of which were all either United Irishmen or those who were desirous of freeing Ireland from the domination of England. When Robert Emmet secured a leading place in the counsels of incipient Irish Revolutionaries, the memory of the abortive rising of 1798 was still fresh and Emmet's view was that the lessons from that attempt were two.—First, that Irishmen could be trusted to help their leaders in any attempt to secure the independence of Ireland; and secondly, that the rising of 1798 failed because of bad management. Emmet's own failure was caused by the fact that in his nervous dread of mismanagement, he landed himself in a worse plight by his naive unquestioned faith in human nature, especially Irish human nature. The story of Emmet's trial and execution is most exciting and the following peroration of Emmet's defence speech is significant of the man and his mission: 'I am ready to die, I have not been allowed to vindicate my character. I have but one request to ask at my departure from this world—it is the charity of its silence. Let no man write my epitaph, for as no man who knows my motives, dares now, vindicate them. Let not prejudice or ignorance asperse them. Let them rest in obscurity and peace; let my memory be left in oblivion and my tomb unvisited until other times and other men do justice to my character. When my country takes her place among the nations of the earth, then and not till then, let my epitaph be written.' On these ringing words Mr. Gwynn comments eloquently: 'Not yet can the epitaph be written; but till it be, Robert Emmet the defeated, the deceived, the undismayed and undespairing, animates for ever the hope in which he died.'

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The Races of Man and Their Distribution.

By A. C. Haddon, Sc. D., F.R.S., University.
Reader in Ethnology, Cambridge. [Milner & Co.,
 Ltd., Paternoster Row, London.]

Messrs. Milner & Co., cannot have secured a better Anthropologist than Dr. Haddon to write for them a shilling hand-book on the Races of Man for the use of the beginner in the subject and the general lay reader. The Volume forms one of the Series now under contemplation by them under the general head of the XXth Century Science Series, and is well illustrated. We agree with Dr. Haddon when he says that it is extremely difficult to give in a very short space a well-balanced account of the races and peoples of mankind, chiefly because our knowledge of them is as yet extremely imperfect. The best that could be adopted under the present circumstances, is the one hit on by Dr. Haddon, which after setting out the principles upon which classification according to physical characteristics are based, proceeds to deal in detail with the racial areas of the world, describing briefly the more interesting races of each area. We are glad to note that Dr. Haddon gives more space to the "backward" races than to the cultured peoples of the world. Our knowledge of these races is very limited, and the better the known knowledge is filtered down the more advantageous is it to the general advance of Anthropology. Dr. Haddon is the first, we believe, to lay special stress on the necessity of our tracing out the true racial elements of the so-called European populations, and the subject deserves greater attention at the hands of Anthropologists than it has had hitherto. The political and social consequences occurring to the world in a too rigid belief in mistakenly believed Western origin of the Western nations are so momentous that a scientific examination of the racial origins of Western nations is daily growing to be a necessity. Few realise how many of the so-called European nations are really

Asiatic in origin. The Lapps are Ugrians of Asiatic origin; and in Scandinavia, there is besides a mixture with the Alpine race, which extends from the Himalayas through Asia Minor, and Balkan Peninsula to Central France and Brittany. In British Isles, there are traces of this Alpine race, besides those of the Mediterranean, an race, to which the ancient Egyptians, the Libyans, the Iberians and the Pelasgians belonged, similarly in France. The Northern race is found mixed with the Alpine and Egyptian races; while the same may be said to be the case with Switzerland, Belgium, Germany and the Netherlands. In Russia, there is, besides, the Ugrian element; in Hungary, the Finno-Ugrian, and in the Balkan, the Finno-Ugrian and the Turki. In both Greece and Rome, we have again the Alpine race commingling with the Mediterranean in the one case, and with the Mediterranean and the Northern races in the other. The European nations are about the most mixed in racial origins in the whole world, and the chief difficulty of the Anthropologist with them is to set down in their respective cases their "national" characteristics.

Dr. Haddon gives sixteen pages of his book (of 12 pp.) to India, and that is rather significant. It shows the attention that India is receiving even in quarters scientific. Dr. Haddon rejects Sir H. H. Risley's Scythian irruption into Southern India for want of "evidence" and traces the origin of "the Maratha and Canarese" to "an unrecorded migration of some members of the Alpine-race from the highlands of south-west Asia in pre-historic times." Dr. Haddon believes, it is interesting to note, in a Pre-Dravidian race in Southern India; probably represented at the present day by the Veddas of Ceylon. He classifies the Kadru, Kurumbas, and Irulas (all South Indian tribes now existing) under this head of Pre-Dravidian. He connects them with the Sakai, a Jungle tribe of the Malay Peninsula and East Sumatra, the Tada of Celebes, and the Australian aborigines. That is the conclusion to which Dr. Thurston has also come to in his prolonged investigations in Southern India.

Nineteenth Century Teachers and Other Essays. *By Julia Wedgwood. (Hodder & Stoughton, London.)*

Miss Wedgwood's personal acquaintance with many of the great men of whom she writes enables her to shed new light on their character and work. Men are made up, as a shrewd observer has remarked, of talents, gifts, defects, qualities—and of themselves. It is this indefinable personal element behind every man which explains why he was or was not a success. Thus we learn why it was that John Ruskin, in spite of his wonderful and precocious ability, failed to a great extent to impress his contemporaries. "When he first became a familiar figure in London Drawing-Rooms as a young man," says Miss Wedgwood, "if any the effect on the ardent admirers of his book was disappointing. The general impression, as far as I can recall it after 50 years, was somewhat pallid, somewhat ineffective. There was nothing in the unsubstantial, but not graceful, figure, the aquiline face, the pale tone of colouring, the slight lip to suggest a prophet." On the other hand, we receive a clear impression of the essential personal greatness of Carlyle. "It is impossible," says Miss Wedgwood "to exaggerate the impressiveness of the mere aspect and manner of the man. No one would have passed him over in a crowd. If one had been told that he was in a room with 50 other men there would seldom have been any danger of mistake in guessing which was the man of genius. The impression left on the minds of his contemporaries is the most unique, probably, they have ever known." Or again of Dean Stanley, Miss Wedgwood tells us that he "joined the simplicity of a child of five years' old to the cultivation of a gray haired man and the goodness of a pure woman." These touches of personal description would alone give the Essays interest and value, even if they are not of great importance as a contribution to the criticism of life and letters.

But these Essays contain many other matters

of interest besides descriptions of contemporaries. They take us back into the atmosphere of the 19th Century and recall many quaint traits of that period, now disappearing or disappeared. One of these was the study of Sabbatarianism, which, in these days of week-end expeditions, is becoming hard to realize. Miss Wedgwood describes how, during the tragic summer of the Indian Mutiny, the *Times* newspaper lay unopened on the side-board from Saturday to Monday, though the inmates of the house were longing to know its contents and, in fact, spent a good part of the intervening hours in speculations thereon, which, they were not allowed to verify till Monday morning! Miss Wedgwood speaks feelingly of the moral revolution wrought by the publication of Darwin's "Origin of Species." *Because*, she says, a religion, a custom, a moral attitude was right yesterday, therefore, under the new light of evolution, it most probably will be wrong to-day. An interesting story is told of Frederick Denison Maurice. Half a century ago five Cambridge men were talking over a recent execution, previous to which the Chaplain of the gaol had spent the whole day with the condemned prisoner. Someone said that at such a time an intruding presence would add a new terror to death, and it was agreed that each of the five should write down the name of any person of his acquaintance with whom he would be willing thus to spend his last hours. When it was done, and the five papers were opened, they were found all to contain the same name, that of Maurice. A man to whose influence such testimony has been borne can afford to despise the more tangible evidences of popularity.

In taking leave of Miss Wedgwood, we may apply to her a remark originally made of another lady and writer, Miss Anna Swind. "She had a sort of literary sewing machine and you could see her sit down to it and set it to work." The stitching is done with praiseworthy regularity and the work turned out is really excellent, but the whirr of the machine is apt to become a trifle monotonous.

BOOKS RECEIVED.

- LOTUS STems. By Anny Wilson-Carmichael. Morgan & Scott, Ltd., 12, Paternoster Buildings, London. Price 14s. 6d. Net.
- ANCIENT CEYLON. By H. Parker. Luzac & Co., London.
- THE DOCTOR AT HOME and Nurse's Guide-Book Edited by George Black. New Edition. Ward, Lock & Co., London. Its 3-12. G. A. Natesan & Co., Madras.
- GOVERNMENT OF THE UNITED KINGDOM, Its Colonies and Dependencies. By Albert E. Hogan University Tutorial Press, Ltd., London.
- PRIMER OF STATISTICS. By W. F. Elderton and Ethel M. Elderton. Adam & Charles Black, London.
- THE DIETETIC TREATMENT OF DIABETES. By Major B. D. Basu, I.M.S. Second Edition Revised and Enlarged. The Famine Office, Allahabad. Price Re. 1-8.
- JESUS OR CHRIST "The Hilbert Journal," Supplement. Williams and Norgate.
- THE NUMBERING OF MAN. The Climax of Civilisation. By Philip Manro Morgan & Scott.
- BOATY OF TO-DAY. By O. F. Scott Elliot. Seely & Co., Ltd., 38, Great Russell Street, London.
- AERIAL NAVIGATION OF TO-DAY. By Charles G. Turner. Seely & Co., Ltd., 38, Great Russell Street, London.
- DEMOCRACY AND CHARACTER. By Reginald Stephen, M.A. Williams & Norgate, 14, Henrietta St., Covent Garden, London. Price 6s. Net.
- THE EDUCATION OF UNCLE PAUL. By Algernon Blackwood. Macmillan & Co., Ltd., 41, Martin's Street, London.
- THE MARTYRDOM OF FERRAR. By Joseph McCabe Watta & Co., 17, Johnson's Court, Fleet Street, London, E.C. Price Paper, 6d. Net; Cloth, 1s.
- CLOSER UNION. By Olmo Schreiner. A. C. Fifield, London. Price 1s. Net.
- BRITISH CITIZENSHIP. Its Rights and Its Duties. By Fredk. Peaker. Ralph, Holland & Co., London.
- THE SAVAN THAT WEAKE HANGAD. By Leonard Andreiff. A. C. Fifield, London. Price 6d. Net.
- PULMONARY TUBERCULOSIS AND SANATORIUM TREATMENT. By Dr. C. Muthu. Baillière, Tindall & Cox, London. Price 3s. 6d. Net.
- A COMPENDIUM ON PERFECT HYGIENE: True Scientific Living. By Ramadas Nanji, Medical Officer, C. P. P. Syndicate, Ltd., Bangalore, Central Provinces. Price Re. 1. Postage extra.
- A GUIDE TO JAPAN. By R. Pahl. Published by J. N. Bose, Calcutta. Price Re. 1-4.
- THE HISTORY OF CASTE IN INDIA. Vol. I. By Shridhar V. Ketkar. Messrs. Taylor & Carpenter, Ithaca, N. Y.
- HISTORY AND LITERATURE OF JAINISM. By U. D. Barodia, B.A. Published by the Jain Graduates' Association, Bombay. Price Re. 1.
- KAPALKE POCKET DIARY No. 1. for 1910. S. Marthy & Co., Madras. Price 2s. 6d.

BOOKS RELATING TO INDIA.

- INDIA UNDER RIFON: A Private Diary. By Wilfred Seawen Blunt. T. Fisher Unwin, London. Price 10s.
- HINDU TALES. Translated by John Jacob Meyer. Luzac & Co., London.
- THE INDIAN MUNICIPALITY. By H. T. S. Forrest. Thacker, Spink & Co., Calcutta. Price Rs. 3.
- THE INDIAN CONSTITUTION. An Introductory Study. By A. Rangaswami Aiyangar, Assistant Editor, "The Hindu." Price Rs. 2.
- ESSAYS ON INDIAN ART, INDUSTRY AND EDUCATION. By E. H. Havell. G. A. Natesan & Co., Madras. Price Re. 1-4.
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TOPICS FROM PERIODICALS.

Village Self-Government in Baroda

A most valuable paper on this above subject, written by the late lamented eminent Indian, Mr. Romesh Chunder Dutt, Dewan of Baroda, is published in the *Hindustan Review*, for December.

Village Self Government is a plant of indigenous growth in the East, and "the people left their Kings absolute power to rule or misrule the Empire, and the Kings left the people a free hand in their villages. No central constitutional Government was organized, but each village republic had its own constitution and ruled itself. With the advent of the British power, however, these self governing bodies declined rapidly, and villages no longer policed themselves, lost control of village roads and schools, could not hear Civil and Criminal cases as before and were deprived of the power of collecting revenue. Now that it is recognised that village government should be revived, it is not proper, as some propose, that the experiment should be cautiously introduced. What is required is not hot house experiments, but "sowing of the seed broadcast over the soil, which has proved its richness and fitness from remote ages."

After giving some real powers to these panchayats, care should be taken that the Talukdars, who ought to be given powers of supervision, do not rule despotically. Wrote Mr. Dutt: "Our Talukdars are veritable despots sometimes; we have taught them to criticize and find fault, not to bail up and obstruct." The Talukdar, under whose regime, these panchayats do not thrive, should be removed.

The following are the powers that should be given to these panchayats—

I would give small Civil and Criminal powers to Village Boards, the latter up to a fine of five or ten rupees. No lawyers should appear in Village Courts. Parties should bring their own witnesses, and no processes should issue. No records should be kept except a Register showing the names of the parties, the nature of the case, and the order. There should be no appeal, but the Sub-District Officer should have powers of revision in cases of grave injustice.

I would place Primary Schools under these Village Boards, subject to some general rules laid down by the District or Taluk Board. I would empower the Village Boards to fix the hours of attendance to suit the cultivators, to limit the time to two hours in busy seasons, to allow long vacations in reaping and sowing seasons, in order to make the schools suited in every way to the ways and needs of cultivators and labourers.

A portion of the local cesses paid by each village should be allotted to that village for local public works. The sum will be small perhaps a hundred rupees a year for an average village, but it will suffice to keep the village roads in order and occasionally to cleanse a tank, or a well. Special grants from District Boards for construction of new village works should also be made to the Village Boards, not to contractors. No plan or estimate should be called for, no sanction should be required. The Public Works Department should be barred out. A simple account, signed by all the members of the Village Board, should be kept and Revenue Officers, inspecting a village, would be able to judge if the money has been well spent.

The first step that was taken in Baroda in this matter was, under the direction of Mr. Elliot of the Bombay Civil Service, to make allotments out of the land revenue demand of each village for the permanent maintenance of the village services.

The second step, taken by Mr. Dutt, was to form electorates for the election of members of Taluk Boards. Groups of Village Boards were formed into electorates.

The next two steps were to entrust these Village Boards with certain public works, and make an earnest allotment to each village, thus making them feel that they had it in their power to remove their own simple wants by their own exertions.

A fifth and very important step has quite recently been taken by the Council of Baroda by entrusting deserving Village Boards with small Civil and Criminal power. They are empowered to dispose of small suits (sums up to Rs. 25), and they will put in petty records (except a Register) are to be kept, no lawyers will appear and no appeals are permitted. The District revision in cases of grave injustice. These rules have received the sanction of His Highness the Gaekwar,

Juvenile Offenders

What are the principles which ought to guide statesmen in the treatment of juvenile offenders, and what is the tendency of modern legislation? In recent years, this particular question has seen great development and the whole course of punishment has been changed to suit the liberalised ideas. Mr Henry H. Brown has summarised the chief objects of the judicial treatment of juvenile offenders in a recent issue of the *Law Magazine and Review*. These are (1) the reform of the juvenile offender, (2) the protection of the public, by deterring others from committing similar offences, and (3) the punishment of the youthful offender for the misconduct of which he or she has been guilty. The importance of the whole matter lies in the use of several methods for gaining these objects. They are, as embodied in recent legislation —

(1) When the offender is of a good character, admonition and dismissal of the charge, with or without the recording of a conviction, as the case may be.

(2) Where the offences are of a graver nature, but the offender's antecedents are not very bad, discharge under recognisance to be of good behaviour and to appear for conviction and sentence when called on at any time during a specified period not exceeding three years, and subject, in certain cases, to the condition that the offender shall be under the supervision of a Probation Officer.

(3) Where it is found necessary to remove the offender from an objectionable home, committal to the care of a relative or other fit person.

(4) In the case of a child of 12 or 13 years of age and in the absence of a relative, committal to an Industrial School.

(5) In the case of a youthful offender between 12 and 16 years of age, who is convicted of an offence punishable with penal servitude or imprisonment, committal to a Reformatory School.

(6) In the case of boys under 14, in charges of indecency, malicious mischief or other offences which ought, in the interests of discipline, to be met by corporal punishment, private whipping.

(7) In the case of a youthful offender, able to pay a fine, damages or costs, he may be ordered to pay fine, damages or costs; where a parent or guardian has conducted to the commission of an offence by neglect, ordering that parent or guardian to pay fine, damages or costs.

(8) Where it is desirable to stimulate the parent or guardian to take care, by the dread of consequences to himself, that the child does not commit further offences, ordering the parent or guardian of the offender to give security for his or her good behaviour.

(9) In graver offences requiring restraint of offender, committal to custody in a place of detention provided under the Children Act.

(10) In exceptional cases, where the crime is a grave one or the offender is of very bad character (a child under 14 cannot be imprisoned), committal to custody in a place of detention directed by the Secretary of State and committal to prison.

Sedition or No Sedition.

THE SITUATION IN INDIA.

OFFICIAL AND NON-OFFICIAL VIEWS.

Some notable pronouncements, by the Rt. Hon. John Morley, Hon. Mr. G. K. Gokhale, C.I.E., the Hon. Dr. Rash Behari Ghose, His Excellency Lord Minto, Mr. James Keir Hardie, M.P., Sir George Birdwood, C.I.E., Sir William Wedderburn, Bart., Sir Henry Cotton, K.C.S.I., Hon. Surendranath Banerjee, Mr. Arnold Jupton, M.P., Mr. P. H. Skrine, C.I.E., Syed Amir Ali, C.I.E., His Highness the Nizam, Rev. R. Gordon Milburn. "An Indian Civil Servant."

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The Caste System in India and England.

It is commonly asserted that in India, the caste system has been more brimful of evils to the regeneration of the country, than any other social environment, and that 'individual initiative and assertion, liberty of conscience', and other qualities have been smothered by this system. Mr. J. F. Nicholls, writing in the current issue of the *Mysore and South Indian Review*, points out that India is not the only country where the finest qualities of a race are destroyed by caste. He says:—"In England, the home of free institutions and of liberty of thought, speech and action, the caste system, with its concomitant evils is easily discernible to the careful observer." The social system there is broadly classified into three classes, the Working, the Middle and the Upper and each of these is subdivided into many smaller groups and, says Mr Nicholls, "the process of sub demarcation has been so ruthlessly pursued that it is quite impossible to distinguish one from another." A recent writer has observed: "Our (the English) social idea is the idea, not by any means, of a community levelled by a generally diffused educational development, but of a rigidly graded caste system, running from top to bottom of our national organisation." The influence of the church is on the wane, and though it is the most conservative and stagnant of English institutions, "it still terrifies the poor and weak, into ignoble obedience by means of an unquenchable fire and threats of everlasting punishment." In politics is found the same distinction. The principal qualification for cabinet rank is social standing and 'the shares of a Company are easily disposed of if the Board of Directors are composed of titled men.'

Religious Disabilities in Native States.

This is the subject of a well-reasoned article in the November issue of the *Standard Magazine*, published in Madras. In Mysore, attempts have at various times been made to induce Government to pass a legislation to remove what are called the 'disabilities' of converts. The ostensible object is to liberalise men's minds regarding religious convictions. The chief disability is that referring to property and custody of children of converts. This measure is clamoured for, not by Mahomedans, not by Hindus, not by Buddhists, but by Christians. The draft Regulation, prepared by a Committee in Dowry Sir Krishnamurti's time, (in 1905), consisted of really two sections, the first protecting those who renounce their religion or caste against the action and operation of those who do not, and the second protecting those who do not renounce their religion or caste against the operation of those who do. The popular objection to this legislation is based on the justifiable fear that 'certain disturbing influences will be set against certain non interfering religions and in favour of certain proselytising ones.' Legislation ought not to brush aside, all at once, popular understanding, and popular understanding, in this land where religion is everything to the people, has for centuries accepted and acted on the principle that when a man renounces his ancestral religion or caste, he renounces also all that was acquired through the association and merit of such caste or religious groups. 'Though a Bill of this kind may be reasonable when the people are raised to a high level of civilisation and education,' the sensitive and emotional inhabitants of the Mysore State so far that Christian Missionaries, the moment the Bill is passed, will go into the midst of Hindu and Mahomedan society and proclaim, in an even more strenuous fashion, the virtues of Christianity.

Agriculture and Growth of Capital

The influence of harvests on the growth and investment of capital is the subject of a very interesting article, by M. Yves Guyot, late Minister of Public Works in France. He seeks to prove that the increase of a nation's capital arises more abundantly from the wheat harvest than from coal, iron or the precious metals. In France, £88,000,000 was the value of the corn and straw brought to the market in 1907. The cultivator, it is estimated, retains 10 per cent to 44 per cent which he utilises in the discharge of his debts, improving his land and plant and putting by something. That constitutes, says Mr. Guyot, an enormous amount of capital available, and the other grains represent £32,000,000. So Agriculture is a great industry which forms a great capital reserve. Statistics in the United States prove the same thing. In France, £100,000,000 represents the net excess of annual resources of France, of which wheat culture absorbs a large proportion. Mr. Guyot says that the agricultural industry greatly exceeds, (what indeed we are very familiar with here in India, where income derived from agricultural products is very very huge indeed,) that of coal and of iron, and he asks, 'Of what value is the production of gold, which since 1906, has only amounted to £60,000,000, and in 1908, did not obtain £93,000,000, in comparison with wheat.'

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Sir Andrew Fraser on India.

In the current number of the *Contemporary Review*, Sir Andrew Fraser discusses, "The Situation in India," which, he deems to be exaggerated both in India and England. In conclusion of his able article he says:—

"It need hardly be said that it is the fixed and deliberate policy of Government to encourage and develop local industries. But it has opposed, and must suppress with determination every attempt to interfere by violence and coercion with the liberty of individuals to buy what they choose in the market which they may select. It must keep the peace. In this it will now receive, I believe, not only the approval, but also the active co-operation of the great mass of the community. It is well that the real position of those of the agitators who are determined to maintain their former course of action should have been made clear. They are the enemies of order. They are thus opposed to the true interests of the country. Sir Edward Baker has warned them that the peace will be preserved at all costs. In this he has the promise of the support of the Government of India and of the Secretary of State. In this he will also receive the active support of right-thinking men, both European and Indian, he has had abundant assurance of this. If a strong policy is pursued, there can be no real and permanent difficulty in suppressing disorder. There is no reason to take a pessimistic or dependent view of the situation."

"No Government," says a recent writer in the United States, "ever undertook a more complicated task than that which the British Government has undertaken in India. Despite ebullitions of unrest and of dissatisfaction, and despite the baleful work of fanaticism and anarchy, British rule in India goes on in ever increasing, not 'decreasing, benefit to civilisation." Nothing must be allowed to arrest its course or divert it from its object. The wise and generous policy of the past must not be reversed. The outcry against higher education in certain quarters must be resisted; education may be, ought to be, improved, but cannot be denied to India without a complete sacrifice of the great objects of our rule. The objections to reform are also, though natural, entirely unavailing: the progressive policy of the Government must be maintained. Above all, the needs of the great mass of the community, and especially of the backward races, must not be forgotten owing to the noisy demonstrations of the few."

The Indian Student.

In a thoughtful paper in the *Harvest Field* on "The Indian Student and the Changing Moral Ideal," the Rev. S. J. Cox draws a comparison between J. R. Green's description of student life in the thirteenth century in European centres of learning, such as Oxford and Paris, and the student population of our Indian cities to-day. In the former period, the Renaissance had closed the Middle Ages, the tide of new learning was surging in and an eager, restless, throbbing mass of student life was the result. Young men, often mere schoolboys, wandered from centre to centre, from lecturer to doctor, as each had power, to attract, often living a hard life in dire poverty, amid surroundings by no means favourable to virtue. There are differences, of course, between the one and other, but to-day in India we see the same eager multitude, pursuing learning often under similar hardships, the same ferment of new ideas, and the same moral unsettlement due to a period of transition. The aspect of this mass of student life is a very impressive one, for the educated classes always possess an influence out of proportion to their mere numerical strength. In other lands some of the greatest moral advances have had their roots in the Universities, and Mr. Cox believes that a movement like that which within the last generation has been quickening the moral and spiritual life in the Colleges of Britain and America, is far from impossible in India. In expounding this view he draws three pictures of the Hindu student—the ancient orthodox young man and his moral standards, as these are reflected in an epic like the *Ramayana*, the present student and his aspirations and the future student in the ideal stage in which all that is best in the traditions of the past will be realised. That the Indian ideal of moral development will have a religious basis goes without saying, but it is to be hoped that it will also be characterised by a spirit of service.

The Lawyer's Function.

In a recent number of the *Atlantic* monthly, Mr. Donald R. Richter, a Lawyer, discusses at great length the question whether he and his kind are harmonizers of society spreading peace and fostering unity or parasites welcoming discord and living from the sores and afflictions of their fellow-men. The prime question which naturally suggests itself to an ordinary inquirer is whether the present vast and complex administration of the law is a necessity. In an elementary social condition but few laws would be necessary, but when civilization advances and as its result, vast social and business complications prevail, there must be some fundamental and accepted guides for the transaction and solution of business and social affairs. Thus arises the inevitable necessity for professional advocate.

A lawyer's activities naturally fall into three heads: Advice, Litigation, and Law-making. The question whether a particular lawyer is a harmonizer or a parasite can be satisfactorily determined only when clear lines of distinction are drawn between the functions of a harmonizer and that of a parasite. But it is not always possible to do so. By a consideration of the three main activities of a lawyer, we may in a way solve this problem.

Every time a lawyer counsels his client how to uphold the rights secured to him by the justice of his cause, he is discharging his true function; but when he tries to benefit himself as well as his client by the application of technicalities in the law without giving any consideration whatever to fair play between man and man, he becomes a parasite. The lawyer who tries his best to get justice for the cause he advocates by just and honest means is a Harmonizer of society but if he takes undue advantage of the weakness of the other party and by every artifice at his command and by befuddling witnesses endeavours to vanquish the strength of his opponent's cause he is

a parasite. In the realm of law-making lawyers have immense opportunities for promoting harmony by drafting laws and regulations which their experience has shown to be good. They may also agitate for such laws and regulations as are conducive to the welfare of the people at large. But a lawyer may also by an unfair construction of constitution or statute, set the law at defiance entirely regardless of its value to the community.

But parasitical lawyers cannot deceive the public for any lengthy period and the trend of the times clearly shows that an increasing ethical communal responsibility is slowly making its appearance in all reputable occupations. As such the majority of the legal profession will surely refuse to promote discord which will be in the long run, quite disadvantageous to themselves as well as their clients but will use their best efforts in promoting peace and security in the country.

The Closing of the Mints

Mr. Moreton Frewen writes at great length to the *Economist* on the subject of the gold standard in India and the closing of the mints. From prehistoric days the people of India were in the habit of accumulating their savings in the form of silver by melting rupees and welding them as bangles on arms and ankles. This system of melting up currency is said to have been beneficent, even providential. The following are the advantages of this remarkable system:—

It diminished theft, and thus the cost of police, it inculcated thrift and temperance, the rupee would go to the drink-shop but not the bangle, and what was also important, the melting down of rupees wholesale after a consequent rise in wages and food prices, thus meant for one-sixth of the human race. But far more important still was the role of the bangled rupee in times of famine. Then the rupee which had been melted down could be reconverted into a rupee, and without loss, at the native who needed a rupee to buy food himself to repay to the mint, for the reason that with mints open any piece of silver was a rupee, and the nearest shroff would present a fraction of a rupee to bearer for any tale was a cheque for one rupee, in short, with mints open, of India.

The writer then strongly disapproves the closing of the mints and thus wantonly destroying the natural famine-reserve fund of the Indian peoples. The writer then states that the silver hoards of the Indian peasantry have been reduced fully 75 per cent in purchase power by tampering with the currency by legislation. Of the gold standard the writer has the following:—

We have closed the Indian mints; we have insisted the Indian currency for the sake of the profit the Government makes on the sale of rupees, at the present price of silver at present on each rupee. The man who with two tolas could formerly get two rupees of full purchasing power can to-day get only one rupee, its purchase power is compared with ten years since about India in sight of all men.

Further on, the writer quotes Sir Robert Giffen's too prophetic protest in *The Times* dated 19th May, 1898:—

The highest political issues are also involved. One of the most dangerous things for a Government to do is to tamper with the People's Money. Is it certain that the Indian Government can go on long with its present ideas regarding Money without producing the greatest complications in the Government of India itself?

The inevitable result of our tampering with the Indian currency in 1893 has been cruelly signified by the great rise of gold prices since 1893. Ignorant people hold up the signs of India's great prosperity since 1893 when the gold standard was proclaimed, and they attribute it to the gold standard. But if in 1893 anyone could have divined into the future to foretell an advance of 30 per cent. in years, he could have safely said that with mints open it will not be possible to assemble in Asia to open it shipping to carry the exports of Asia to Europe, magnetised by this great rise. India would have had such trade balances and such rising markets for her Council drafts that our very spoons and forks might have passed to the melting pot. Of this veritable renaissance we have deprived India by depriving her of an open mint and free exchanges.

MAITREYI.

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The Place of India Among Nations.

Rev. Dr. J. T. Sunderland, M.A., writing on "the place of India in the Brotherhood of Nations", in the December issue of the *Modern Review*, deplores that people in the West had always looked down upon Asia with contempt and had treated Asiatics with cruelty because the Continent concerned was Asia. This has been so in spite of the fact that all the religions had their birth in Asia. This is the first obstacle in the proper appreciation of the place of India in the brotherhood of nations.

Mr. Sunderland brings an important charge against Missionaries. He says that they do not report the better side of Indians to those that sent them out to India because that would mean an end of their trade.

If the missionaries were to come back from India reporting that they find there people equally intelligent with ourselves, as virtuous as ourselves, having a great purity in their homes as we have in ours, and as upright in character as are the people of America, what would be the effect of their reports upon the home churches? At once the inquiry would be raised, Why send out missionaries? Why have missionary societies? Then we see that the pressure upon missionaries is very strong not to report at home the better side of Indian thought and life, but to confine their reports to the lowest and worst side, — the result of which must of course be to give us anything but the true India.

If this report of the Missionaries is based on their actual experience, that would be something. But, as a fact, few of the Missionaries come in contact with or see the best of Indian life. The people whom they teach the Gospel are the lowest in civilization, the most ignorant and the most degraded classes. So this garbled vision which Christ's Messengers give of India is another obstacle.

The next difficulty is that India is a subject nation. She has no representation in the diplomatic life and service of the world. Not many Indian students are sent out, as Japan and China do, to the West to learn various arts and industries, and enlighten the people there about the

truth of India's greatness. Even Englishmen, after they come back home after years of service in India, do not give unprejudiced opinions about India and her people. All these difficulties, coupled with the carefully prepared and prejudiced accounts of Missionaries, render the proper recognition of Indian greatness, in Europe and America, impossible.

Dr. Sunderland enumerates the claims of India for world wide recognition in the following passage:

India was a great civilized land long before England emerged from barbarism. She possessed one of the oldest and finest civilizations of the ancient world. The three great literatures of the ancient world that have come down to us are the Greek, the Latin, and the Indian. If we were to ask for the five or six greatest epics of mankind we should have to take two of them from India. If we sought for the language which, ethnologically and historically, is the most important in the world, I suppose we should have to go to the Sanskrit of India for it. Scholars are disposed to regard this ancient language of India as the most perfect of all languages in structure and development, not even excepting the Greek. The Indian people have given to the world some of its greatest philosophical systems, worthy to stand beside those of Greece and Germany. They have given the world some of its best art, of several different kinds.

Sources of Legislative Power in India

Mr. Nares Ch. Sen Gupta, in the first of a series of articles, in the *Indian World*, on the subject of "Legislature and Legislation in India," summarises the sources of Legislative power in India. He thinks that, however much the regulations now published "may have made the methods of representation one wholly unfitted to the proper presentation of the real views of the people in the real and true prospectives" however narrow they "may have been framed as to make the effectual exercise of the power of people's representatives well nigh impossible," still, the principle has been recognised in the Indian Councils Act of 1909 that the people of India, no matter how they are represented, are to have a potent voice. This was not recognised till now, not even in the Act of 1892.

Mr. Sen-Gupta divides the history of Indian Legislatures into three periods, the first period

covering the time from the Regulating Act of 1773 to the Act of 1861 which constituted the Legislative Councils on the existing basis. The second period is from 1861 to 1892 when the principle of election was first recognised. The third period ends with 1908.

The first Legislative power was given to the East India Company by George I's Charter of 1726, "to make, constitute and ordain by-laws, rules and ordinances . . .". These powers were for the first time clearly and definitely put forth under the Regulating Act of 1773 to which the entire legislative authority, says the writer, which the Government of India possesses to day, may be traced. A curious result followed the acquisition of the Dewani of Bengal, Behar and Orissa by the Company. Warren Hastings issued several instructions for the conduct of administration which were clearly in excess of the powers granted by Parliament. These were defended on the ground that in issuing them, the Company were acting as Agents of the Emperor at Delhi. But this was untenable, because, the grant of the Dewani did not necessarily give the Company power to legislate. This vexed question continued to be hotly discussed, when the Act of 1781 specifically authorised the Governor General in Council to frame Regulations and Ordinances for the good order and Civil Government. Old Regulations were re-enacted under this power, and any vestiges of the power, once claimed, of legislating without the authority of Parliament were wholly removed by the Act of 1813. Says Mr. Sen-Gupta:

The Statutes of Parliament therefore are the only sources from which the legislative authority of the Indian Government are derived, and so far as this authority is concerned, the law is finally laid down by the Government of India Act of 1861, which constituted the Councils which have been terminated by the legislation of this year. So far as the powers of legislation are concerned, however, it is to be noted that the Indian Councils Act of 1908 does not differ from its predecessor of 1861.

The Heroines of Indian History.

In the December number of the *Oriental Review* appears an interesting and informing article on the above subject. Says the writer:—

Like Europe and the romantic West, India too has had her noble women—women known for *esprit de corps* and intelligence. This fact is all the more remarkable, for, despite the many social restrictions that hinder and deter the full development of their capacious minds, they have nevertheless distinguished themselves in matters of the administration of the country and in other lines of activity. If England is proud of her Elizabeths and Victorias and Rome of her Cornelias, India can also boast among her daughters of women like Ahalya Bai, Chand Bibi, and numerous others. Who will not read of the achievements of our Indian Princesses of the calibre of Ahalya Bai, Chand Bibi, and others with as much enthusiastic patriotism as an Englishman would read of the history of Elizabeth and Victoria?

For verifying the truth of the above remarks the writer gives short life-sketches of heroines such as Ahalya Bai, Rani Bharnni, Maharani Krishnamang, the Rani of Jhansi, Tara Bai, Sultana Razia, Chand Bibi and others. Of Ahalya Bai the writer says:—

She was the lady who carried on the administration of a large territory in Central India. She took up the reins of the Government and sat in open Durbar at the age of 30. She showed great patience and unwearied attention in all matters relating to the prosperity and welfare of her kingdom. Like Akbar, she was a staunch advocate of moderate assessment. She not only succeeded in the internal administration of the dominions under her, but she was also gifted with diplomatic skill by which the country enjoyed peace and prosperity as long as she governed. The home government of this remarkable lady was even more successful than the exemption of the country from foreign invasion. This was because she knew how to deal with the peace-loving as well as the turbulent and the predatory classes—she was kind and liberal to the former, and, although firm and severe, just and considerate towards the latter. Her internal administration was such as would have done credit to the foremost statesmen of India, and to this day her name has been a household word in Malwa for intellectual acumen. This exemplary Queen reigned for nearly thirty years. Like Sher Shah of old, she built temples, dharmasalas, wells, caravanserais and forts. "A female without vanity, a bigot without intolerance; a mind imbued with the deepest superstition, yet receiving no impressions except what promoted the happiness of those under its influence; a being exercising in the most active and able manner despotic power, not merely with sincere humility, but under the severest moral restraints that a strict conscience could impose on human action; and all this combined with the greatest indulgence for the weakness and faults of others." Such is the account which the natives of Malwa give of Ahalya Bai—with her name is sacred and is looked upon as an *Avatar*.

The late Mr. Dutt on Mahomedan Representation

We take the following from Mr. Dutt's letter to Sir Herbert Risley printed in Volume III. of the Papers on Constitutional Reform in India —

"England has ruled India for over a century on principles of absolute neutrality and impartiality in regard to castes and creeds. Those principles cannot now be discarded.

"It is under British Rule, and in British Schools and Colleges, that we have slowly learnt to disregard caste and creed distinctions in our civic life. Hindu, Mahomedan and Christian have been educated in the same institutions, worked in the same offices, sought the votes of the same constituencies, and stood by each other on the same platform and in the same Council Chamber. Remaining apart socially, we have learnt to ignore caste and creed distinctions in civic and political work. It is not for the British Government now to undo its past work and to accentuate, and perhaps embitter, our social differences by making them the basis of political distinctions.

"European Governments in the present day do not form separate electorates for Protestants and Roman Catholics; they wisely ignore religious distinctions in shaping their political and civic institutions. To create electorates or hold elections in India according to caste and creed would be attended with greater danger in the future than in any European country. It would be fanning the embers to a flame which might, under unforeseen and unfortunate conditions, leap to a conflagration. It would be creating jealousies, hatreds and evil passions in every village and in our every-day life. It would be teaching us to disunite, to vote according to religion, to nurse sectional differences, and to rekindle dying hatreds and jealousies. It would assuredly lead to an increase of religious riots and disturbances in the future, and would thus weaken, and not strengthen, British administration.

UTTERANCES OF THE DAY.

Mr. S. N. Banerjea on Anarchism.

Mr. Surendra Nath Banerjea, in the course of a public lecture delivered in the Bradnagh Hall at Lahore, said —

"We must set our faces against lawlessness and anarchism. Unrest I welcome, lawlessness I abhor. Unrest is the symbol of health; lawlessness is a barbarous relic of a primitive age and is regarded as a justification for repression. Coercion is not statesman-like, but conciliation is a sovereign remedy. We must proceed on lines of least resistance and side by side develop the spirit of nationalism which has Self Government within the Empire as its goal and constitutional agitation as its method. We do not want revolution, but we want evolution, and to avoid the former we require reform. There are those who say that the British Government will not give us Self Government. Qualify yourselves for that and as night follows the day, Self Government will come in fulness of time. Democracy is helping us in our way of progress. Government by the people is the cry of the day and shall grow as years roll on. Turkey and Persia have got Self Government. Can India, the home of Self Government and democracy, be left in the lurch? Revolutions have come and gone. Thrones have been uprooted, but Self Government in villages remain intact.

"High ideals have a splendid influence on young minds but the achievements of these ideals bring trouble to the country. Let the ideal be practical and not mere sentimental.

"Learn the lessons of moderation, of temperance allied with courage and of the spirit of self-sacrifice, then you will be on the path to Government."

Mrs. Besant on India's Future.

In the course of a very interesting speech at the Theosophical Conference held at Benares, Mrs. Besant spoke as follows.—

Will not you, my Indian brothers, allow the few of us English Bodies who have given to the Motherland our love, work, and devotion, who have for her forsaken the country of our birth, and our friends, to pour out our love at India's feet, and give our service, and count it an honour and privilege.—Will you not let us make amends for the wrong of the past? We will bear the Karma, we will bear the suspicion and hear the hatred, and pay you only back in love and service. Even if through the bottom of your heart you do not trust us, even if you think there is some ulterior motive and conscious deception, yet for the sake of India's future, and for the sake of the children of the future, who should work hand in hand and not in hatred and constant wrong, forgive us what is wrong in the past of our country. Take us as offering amends for the wrongs, and don't drive us away until you have others to replace us, but let us work in love, and let us help you towards that Self Government, which can only come by English and Indians working hand-in-hand and heart in heart for the coming future, and the maintenance of the common tie which binds us both together.

Lord Curzon On Himself

In the course of a speech delivered by him at Bath, Lord Curzon spoke of himself as follows.—

I was Viceroy for seven years, which is the longest period on record since the Mutiny. I was re-appointed and was the second Englishman thus honoured during the century. In my time murders and bombs and deportations were equally unknown. We had peace and tranquillity. I went ungarded through the densest native centres, and was so much the friend of the natives

that I incurred the odium of my compatriots for standing up for justice for the Indians. I am proud to say that I still possess the affection and confidence of thousands of Indians. Whether or not my ideal of efficiency was right, it was at least compatible with tranquillity. Can the same be said now? We find no attempt being made to suppress the campaign of vilification of the British which is the real spawning ground of crime in India.

Sir G. Clarke's Speech at the Orient Club.

Sir George Clarke, in the course of his speech while performing the opening ceremony of the new building of the Orient Club at Bombay, said —

"Time is approaching when the whole of Western world will unite in acclaiming and proclaiming peace and good will among men—the finest ideal that can be set before humanity. Just at this time also we are introducing into Government of India far reaching changes of which the inspiring motive is conciliation. Can we not lay aside communal and racial differences and work together in peace and good will for lasting good to India? The fate has brought many races together in this wonderful country and has rendered them mutually dependent.

It is only by whole hearted co-operation that the problems of India can be solved and her prosperity and progress assured. In promoting such co-operation the Orient Club can play its part, and it is to the sacred cause of peace and good will in this Presidency that I dedicate this building which I have now the honor to declare open."

LORD MORLEY. A Sketch of his Life and his Political Philosophy, with an account of his Services to India, with copious extracts from his Speeches on Indian Affairs. The Sketch deals in detail with his early life and distractions, his career as a journalist, politician and philosopher, his literary works and his position as a man of letters, his work as Secretary of State for India, with special reference to the Reform Scheme and a general estimate of his character. With a frontispiece. Price Anna 6 Four

G. A. NATESAN & CO., ESPLANADE, MADRAS.

The Hon'ble Mr. Gokhale on "Essentials of Progress."

The Hon'ble Mr. Gokhale delivered a lecture on the 18th December at Ahmednagar, on the "Essentials of Progress." In all the civilised world it indicated a movement from the lower to the higher, from backward to forward. It was based upon the principles of truth, justice, charity, courage, chivalry and sympathy whose love ought to be real. Genuine progress must not proceed from the love of imitation, the slavish regard for others or in obedience to authority. Its spring of action must be love of those noble impulses, accompanied by the love of order, the sense of responsibility and the spirit of self discipline. He applied these standards to the present condition of the Indian Society and movements. He described the spirit in which work ought to be done in the various fields of national activity. The army of workers, young men especially, needed to take this task of lifting the depressed classes from below the surface, educating the vast masses of the lower strata and elevating womanhood whose inspiring influence was a great power in the West. True unity was the basis of real national progress. New teachers of humanity coming from among the Hindus, Mohamedans, Parsees and Christians, were required at the top of this edifice of work to complete it, whose mission would be to inspire people with real love of freedom, justice and truth. Progress is bound to be slow. It must be all sided. Full-time workers renouncing everything for the sake of the country, are what are urgently needed in India. If such a band of self-sacrificing, devoted workers come forth, no one need despair of a glorious future suitable to a self responsible India.

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INDIANS OUTSIDE INDIA.

British Indians in the Transvaal.

Mr. O'Grady asked the Under-Secretary of State for the Colonies whether the Immigration Law of the Transvaal, read in conjunction with the Registration Law of that Colony, constituted a barrier against the immigration into that Colony of British Indians, by reason of their race, irrespective of any educational or property qualifications they may possess; and whether such legislation existed in any other part of His Majesty's dominions.

Colonel Seely: Yes Sir, Even more stringent legislation has existed in the late Orange Free State and the present Orange River Colony for many years past.

Mr O'Grady asked the Under-Secretary of State for India whether he was aware of the fact that meetings had been and were being held at various centres in the Indian Empire in protest against the treatment of British Indians in the Transvaal and whether, in view of the fact that the treatment of those there, and the deportation of those who had been expelled, was responsible for much Indian disquiet, the Government of India would take any steps, such as the prohibition of further indentured Indian labour to South Africa, by way of protest against such treatment of British subjects.

The Master of Elibank: The Secretary of State is aware of the meetings referred to, and the subject is one that receives the constant attention both of the Secretary of State and of the Government of India, but the Secretary of State is unable at present to make any statement as to the future policy of the Government of India in the matter. I might point out to my hon. friend that no indentured labour is furnished to the Transvaal by the Government of India.

Indian Students in Japan.

Mr. P. C. Ghose writes from the Imperial University, Kyoto, under date November, 29. — It is through the medium of your well read journal that I beg to bring home to the enterprising young men of our country the following facts:—

Many young men come here with the idea of supporting themselves. They could not know till they land on these shores how difficult it is for a foreigner to whom the language of the land is strange to earn anything here. I want Indians to understand that it is impossible for any ordinary foreigner to earn a living here. Many came here and were obliged to go over to America where, too, one has to struggle hard, indeed, very hard, to earn a living. The Indian merchants of Kobe and Yokohama have always helped these students either in supporting them here or sending them over to America. There are more than a dozen instances of the kind. Henceforward the merchants will not be in a position to help them as the number of such students are daily on the increase and the struggle is becoming harder day by day for the merchants themselves. The Indian students in Japan, especially in Tokyo, helped and are helping some students out of their pailty means, but they cannot proceed any further in this way. If now any student comes here with an empty purse he is likely to starve. Those who intend to come and stay in Japan as students should be prepared to spend Rs. 75 per month, but those who intend to study in Schools or Colleges must be prepared to spend more, the amount varying according to the course of studies.

SRI MADHWA AND MADHWAISM.—A Short Historic sketch. By C. N. Krishnaswami Aiyar, M.A. Price 4s. 12. To Subscribers of the *Indian Review*, 4s. 8.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

East African Legislative Council

Mr. Alibhai Maula Jivanji, a well-known merchant of Bombay, has been nominated as non official member of the Legislative Council for British East Africa. Mr. Alibhai is a philanthropic millionaire, who has expended thousands of rupees for the comfort and convenience of the public in India and East Africa. He has built a mosque at Mombasa at a cost of Rs. 1,00,000, and has laid out a public garden at Nairobi. The All India Mohammedan Educational Conference held its Karachi Session of 1907 in the garden of Mr. Alibhai, who was also one of the members of the Reception Committee of the Conference. He is the first Indian to be appointed a member of the Legislative Council of British East Africa. The following cablegram has been sent by Sir Pherozeshah Mehta, President and Chairman of the Council of the Bombay Presidency Association to Lord Morley, Secretary of State for India:—"The Council of the Bombay Presidency Association request your Lordship to convey to the Colonial Secretary the cordial and grateful appreciation of the policy adopted by His Majesty's Government in nominating Indian members to the East African Legislative Council." The following telegram has been forwarded by Sir Currimbhoy Ebrahim, as President of the Anjuman-i Islam, Bombay, to the Secretary of State for India:—"Please convey to the Colonial Secretary the Anjuman-i Islam, Bombay's most heartfelt satisfaction at the policy adopted in East Africa of nominating Indian on the Legislative Council. The Anjuman earnestly hopes that such policy will be adopted in other Colonies, in the best interests of the Empire."

THE SWADESHI MOVEMENT.—A Symposium by Representative Indians and Anglo Indians. No. One. To Subscribers of the *Indian Review*, 4s. 12.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

The Australian Emigration Farce

So far as regards the Australian Immigration League, it looks as though emigration from India to Australia may be looked upon as a closed chapter. The affair seems to have been woefully mismanaged either at this end or at the other. There was something very wrong indeed when the Commonwealth Government had formally to notify the Indian Government that it had nothing to do with this mysterious League. And now we get news of the reason why Australia had to issue its grave and well-considered warning. The immigrants left India under the impression that they had promises of free land, advances and work. They may have misunderstood, perhaps; but if there had been no muddling there would have been no opportunity for misunderstanding. We read:

"Before leaving India the men had sold their ordinary clothing, and, on the advice of the Immigration Agents there, invested the proceeds in a magnificent equipment of riding breeches, leggings, heavy boots, soft woollen shirts and collars and soft hats. They arrived in this clothing, and caused a good deal of surprise and comment yesterday by their appearance in the streets of Melbourne."

And naturally when the Government heard that there were three hundred more of these unfortunate immigrants prepared to start for Australia clad like cowboys in a melodrama they sent an urgent warning to India. If the new Regiment really decide to start after all—but will they?—they would be well advised to leave behind them their bowie knives and their red shirts and return to Captain Holden any copy he may have lent them of that thrilling "shocker" entitled "Blood-Red Dick of Coolgardie"!—*Indian Daily News*.

A Delagoa Grievance.

N. Shanker writes as follows to the *Lourenco Margres Guardian*:—For a long time I have been watching the harsh and unfavourable treatment the Indian visitors to vessels receive at the hands of the port police, especially as I see that it is *only Indians who are so treated*. I have seen many respectable Indian merchants mutely hearing abusive language used by the port police against them for giving fruit, a letter, or anything like that to their friends or relatives on board, or for talking with them; nay even for going near the ship. Had they liked, they could have taken the police very severely to task for the insult received, but they are forgiving, I must say.

Natal Delegation to England.

One result of the recent mission of Mr. M. C. Angha and his fellow-delegates to London has been a satisfactory step on the part of the Natal Parliament towards redressing one at least of the grievances of the Indian mercantile community. An official communication from the Colonial Office, dated December 2, intimates that an amendment has been made in the Dealers' Licenses Act, conceding the right of appeal to the Supreme Court, a concession which was hitherto denied. This amendment, however, refers only to the renewal of licenses. The question of the grant of new licenses, as well as that of transfer of licenses from one person to another and from one locality to another, still remains to be settled.

Indian Emigration.

A Committee appointed to enquire regarding Indian Emigration to Crown Colonies has practically concluded its evidence. The Report has not yet assumed final shape and is not likely to be ready before the meeting of Parliament.

A Hindu Temple in America

The first Hindu Temple in the Western Continent now occupies a prominent site in San Francisco. It was dedicated in April, 1908, and was erected under the auspices of the Ramkrishna Mission. Although of modest dimensions, it has a pronounced architectural style, having been designed after the great Tajmahal of Agra, one of the seven wonders of the world, and after the famous temple at Benares. It is, in fact, a combination of Hindu temple, Christian church, Mahomedan mosque, and Indian monastery. The votaries at the Temple are said to be all American citizens.

Indian Education in Natal.

In the Superintendent of Education's Report just issued we find the following: "The desire for education among the Indians is as keen as ever, but only a very few are able to attend school. Government and the missions provide what little education there is, while the large employers do little or nothing at all to raise these people above the position of the helot. Since an age limit was imposed last year in the higher grade Indian schools, the attendance at these schools has lessened considerably. An Institution known as the High School for Indians has been started privately in Maritzburg, and application has been made for a grant from Government."

The Transvaal Indians

Pundit Madan Mohan Malavya, President of the National Congress, has sent the following cable to General Botha, the South African Premier:—

"In the name of humanity and fellowship, and as subjects of a Common Sovereign, I earnestly urge you to remove the racial disqualifications of Transvaal legislation, to prevent further suffering and allay public feeling here. All-India asks your co-operation to secure honourable settlement."

Indians in the Transvaal.

The *Times* in a leading article on the Indian National Congress, says—Among the grievances rehearsed there is only one which gives food for serious heart-searchings, namely, treatment of Indians in the Colonies. The Government of India can do nothing without the help of the Imperial Government, while the latter is powerless without the help of the Self-Governing Colonies. No truly Imperial question of greater complexity and more vital urgency exists.

A Notable Passive Resister.

We congratulate Mr. Joseph Ruyeppen and the Passive Resisters on the former's decision to throw in his lot with the latter. Mr. Joseph Ruyeppen is a Barrister-at-Law and a Graduate of Cambridge University. He is Colonial-born. India is a foreign land to him. He has been brought up to live the modern civilised life as it is called. And yet, says a contemporary, we need scarcely doubt that his entry will be challenged at the Transvaal border and we will have the spectacle presented to us of a cultured Indian, to whom South Africa is his birthplace, finding himself unable to enter the Transvaal whereas each steamer from Europe to South Africa brings with it hundreds of foreigners to the Transvaal who are allowed to enter that Colony practically without let or hindrance.

Mr. Ruyeppen's decision gives the struggle an added importance and is a good answer to General Smuts' statement that it is confined only to the fewest possible.

We hope that Mr. Ruyeppen will have strength and courage to go through the ordeal.

British Indians in Siam.

A correspondent writes to the *Statesman* A new order of things has arisen in Siam, under the new Anglo Siamese Treaty signed this year, in which British Indians have a substantial and a sentimental interest. The substantial interest consists in the effect of the Treaty upon the business interests of the Indian communities settled in Siam, and that effect is unquestionably beneficial. All British subjects obtain legal recognition of rights in property, residence, and travel, which to Indian residents and traders will be certainly of solid value. People of many nationalities find a home in the hospitable kingdom of the yellow robe, and, amongst them, the Indians and Burmans are not the least important in numbers and wealth. Prosperous looking Parsee merchants may be seen any day driving about the streets. There are good Indian shops where you can buy drapery goods, haberdashery, silver work, articles of household furniture, and so forth, and if you do not go to his shop, the smaller trader is not above coming to your house or your hotel with his pedlar's pack over his shoulder, from which he will produce stores of purple and fine linen to tempt the purchaser. Then there is another section of the Indian community, rather less in favour with the general public—the hill men, Pathans and Afghans, who all aim to gravitate to the one occupation of keeping hasty stable.

All British Indian subjects will share in the advantages of the new treaty as regards rights of property, residence, travel, and other matters. But the point that has been strongly criticised (by English critics) as the one blot on the treaty is the slight distinction made between Asiatic and non-Asiatic subjects. The point, stated in briefest form, amounts to this, that Siamese Courts dealing with non-Asiatic British subjects will have an Adviser who will act as a Judge; whereas, when dealing with Asiatic subjects, the Adviser will act as an Adviser only. Now,

for all practical purposes this will be a distinction without a difference. It is impossible to imagine Siamese Judges (who may be members of the English Bar), acting unjustly in defiance of the opinion of their British Adviser, whether the latter have the determining voice or not. Siamese Judges do not act in that way. No doubt the framers of the Treaty felt themselves obliged, for some reason or other, to adopt the distinction in question. It is a pity that even the appearance of a distinction was not avoided. It may be regarded as a fault in the Treaty. But the point may be safely regarded as more sentimental than practical.

In the first place, the Siamese Government were anxious to safeguard all British interests; and the fact that Siam was seized in this matter by an American General Adviser is in itself a tolerably good guarantee that British interests would receive justice. Then the British Minister, too, has stood strongly on the principle of *Cris Eritaneus sum*, as applied to all British subjects alike,—this, in spite of the fact that some differential jurisdiction already existed in the north of Siam. It is worth while making this clear to the people of India. It is (rightly) impossible to find out what goes on in confidential negotiations. But there need be no doubt that British interests were well looked after, and that there was no lack of care in this respect. The assurances lately given in the House of Commons by members of the Government, taken together with the text of the Treaty, fully confirm this belief, and indicate that the principle of *Cris Eritaneus sum* has been maintained in spirit if not in letter. British Indian subjects may feel fairly well satisfied with the way in which their interests have been safeguarded. No practical difficulty seems to have arisen as yet, and there is no need to apprehend any.

FEUDATORY INDIA

The Bhavnagar State.

Year after year it has been our pleasant task to review the record of good administration and progress embodied in the Annual Report of Bhavnagar State. For many years the State has been controlled by a happy combination. His Highness the Maharajah is one of those rulers who take their responsibilities seriously, and finds his toil and pleasures amongst his own people. He has been splendidly seconded by his able Dewan Mr. Prabhankar D. Pattani, whose devotion to Bhavnagar is scarcely less than that of the Maharajah. Under this combination the State weathered the storm of the famine with complete success, and recovered from the shock with remarkable celerity, and is now in a position of great administrative and financial strength. These circumstances have been fittingly recognised in the New Year's Honours List by the bestowal of the C.I.E. upon Mr. Pattani, and there will be only one verdict in Kutchiwar and the Presidency: "Well done!" When there is complete confidence between the ruler of a Native State and his Dewan, then lot is peculiarly enviable. They are able to get things done with a rapidity impossible in more complex administrations, and they are able to see the fruits of their handiwork in their own time. They are also encouraged by the knowledge that their work strengthens every year the position of the Native State in the governance of India. His Highness the Maharajah and Mr. Pattani have these compensations, and we rejoice to see that Government have given this tangible evidence of their approval.—*The Times of India*

Lord Minto's Tour in the Native States.

During the last quarter of the last year, Lord Minto has made an extensive tour through the Native States. He was everywhere received in a

very cordial way. He visited, among other places, Alwar, Jaipur, Jodhpur, and Udaipur. At the latter place, at a banquet given to his honour, he made a speech on the policy of the Government towards the Feudatory Princes, which was regarded as a most important pronouncement. At the outset of his remarks, Lord Minto mentioned that the Ruling Chiefs, by taking the precaution to bar the entrance of sedition into their possessions, had added a further proof to the many which they had already given in the past of their devotion to the Crown. He congratulated the Maharaja on the inauguration of a Squadron of Imperial Service Cavalry, which was a further evidence of loyalty. The basis of the policy of the Government towards the Native States was laid down in Queen Victoria's Proclamation in 1858, and was repeated in the Coronation Message of His Majesty the King-Emperor. That policy was, with rare exceptions, one of no interference in the internal affairs of the States. He said, moreover, that he had always been opposed to anything like pressure on Durbars with the view to introducing British methods of administration. He had preferred that Reforms should emanate from Durbars themselves, and grow up in harmony with the traditions of the States.

Travancore Financial Statement

The Financial Statement for Travancore for the official year ending August 15 last is published. Excluding figures under debt heads, the revenue during the year amounted to nearly 1 crore and 17 lakhs of rupees. The expenditure was nearly 1 crore and 12 lakhs of rupees, leaving a surplus of a little over 5 lakhs of rupees, as against 57,000 rupees in the previous year. The closing balance was 54 lakhs, 75,000 rupees, of which 26½ lakhs were in Government of India Promissory Notes. Land revenue increased by 5 lakhs of rupees, as the result of the Settlement Reforms introduced by Mr. V. P. Madhava Rao, C.I.E., when Dewan of Travancore. On account of the development of trade, the Customs revenue increased by 2½ lakhs of rupees.

A Present by the Maharajah of Jodhpur.

The Maharajah of Jodhpur has presented a lakh of rupees (£6,666) to the Mayo College at Ajmer, as a token of his admiration of Lord Minto's work in India, and of gratitude for his policy towards the Native States.

A Mahomedan Minister at Kashmir.

In consequence of the demand put forward by the Mahomedans of Kashmir for a Mahomedan Minister, the Maharaja has appointed Sheikh Makbul Hussain, hitherto Assistant-Director of Criminal Intelligence, to be Minister of Revenue.

Patiala Affairs

The Special Court trying the Patiala Sedition Case assembled when Mr Grey withdrew the prosecution against thirty accused intimating at the same time that this was not to be taken as an admission of their innocence or otherwise. It was with a view to proceed with the case rapidly. The accused were accordingly discharged. Mr. Grey also added that four out of eight persons let out on bail by the Court might be released.

II. H. The Maharajah of Patiala has contributed Rs. 5,000 towards the cost of the various improvements which the Kasauli Pasteur Institute desire to make at a cost roughly estimated at Rs. 50,000. His Highness trusts that other Ruling Chiefs and European and Indian gentlemen will come forward to assist in the cause. Owing to the remarkable success which has been achieved by the Pasteur Institute at Kasauli the accommodation available for patients is shockingly inadequate and it is on this account that funds are urgently required.

Great preparations are being made in the Patiala State for the approaching grand Durbar in March when the formal ceremony of investing the Maharajah with full rights and powers will be performed by Lord Minto who will visit the State accompanied by Lady Minto.

The Cochin State

Cochin State under the present Dewan, Mr. A. R. Banerji, has been in process of reorganising its finances and administration and the result is now given in a general review just published. The finances after many years have for the first time in the annals of the State reached a total of Rs. 40½ lakhs which gives a surplus of Rs. 7 lakhs after providing for contributions towards the sinking fund of the State debt and an expenditure of Rs. 1½ lakhs over the Budget grant for the improvement of education, agriculture, sanitation, water-supply, etc. Financially as well as from the point of view of general administration, this year has been the best year being indicative of the result of the financial policy as well as of the many administrative changes that have been brought about, changes that may at one time have appeared too sweeping as well as too rapid in their introduction.

A Model Weekly in Gwalior.

His Highness the Maharaja Scindia of Gwalior who lately prohibited a number of well-known papers from entering his State is now considering a scheme to bring out a Weekly to meet the needs of his subjects. It will be mainly devoted to commercial topics and politics of an approved character will be included in its columns. The paper, it is expected, will be an official publication under the control of the Durbar.

AGRICULTURAL INDUSTRIES IN INDIA. BY SEEDICK R. SAYANI.

WITH AN INTRODUCTION BY

SIR VITOLDHAS DAMODAR THACKERSEY.

CONTENTS:—Agriculture; Rice; Wheat; Cotton; Sugar Cane; Jute; Oilseeds; Aconia; Wattle Bark; Sunn Hemp; Camphor; Lemon-Grass Oil; Ramie; Rubber; Minor Products; Potatoes; Fruit Trade; Lac Industry; Tea and Coffee; Tobacco; Manures; Subsidiary Industries; Sericulture; Apiculture; Floriculture; Cattle Farming; Dairy Industry; Poultry-Raising; An Appeal.

Sir Vitoldhas Thackersey writes:—

Mr. S. R. Sayani, I think, has given valuable information regarding the present state and future possibilities of the principal cultivated crops of India. Price Re One.

To Subscribers of the "Indian Review," Rs. 22.

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Female Education in Gwalior

We are glad to learn from the *United India* that the Maharajah is interesting himself warmly in promoting Female Education in his State. Under his instruction popular *Sabhas* have been established with the object of impressing people with the necessity of educating their sisters, daughters, and even wives, if they do not consider themselves too old to learn. Thus, we have in Gwalior the *Kanya Dharma Wardhani Sabha*, of which the members are the high and influential officers of the State, who, by their example, can best induce the more conservative sections to profit from education and training. And we have the new *Sabha*, called 'Sri Bhikshaka Pracharini Sabha,' entirely composed of ladies. This is established in connection with the Maharajah's Girls' School, and is encouraged by Her Highness the Maharanee Sahiba, and such ladies of rank and position as S. Mannu Raja Sahiba, S. Inglin Bai, S. Bhonsali Bai, and S. Mahurkarin Bai.

A recent effort of the *Sabhas* to induce people to send their daughters to school is to give rewards to maid servants for taking a fixed number of pupils every day to the school, and to induce school masters first to educate their own wives and then to establish a girls' school, receiving a handsome grant from Government in return. Both these means have been successful, and the Government of His Highness, by way of affording a substantial inducement to parents and guardians, has now directed to allow State grants in aid of the marriage of the educated girl scholar. This form of encouragement is novel, but it is not certainly unprecedented. This is the quaint Oriental style of royal appreciation. It appeals to Oriental imagination more strongly than any other act, and has the additional merit of affording a substantial assistance to Hindus among whom marriages still continue to be expensive. It is right that here, as in other matters, the bestowal of royal favours in the Native States should differ from that of the British Government, the rewards of which generally consist of stars and ribbons, and suffixes and titles.

INDUSTRIAL AND COMMERCIAL SECTION.

Alcohol from Bananas.

In a recent number of the *Journal d'Agriculture Tropicale*, an article appears which deals with the manufacture of alcohol from bananas. The subject is introduced by a consideration of the fact that, in countries that produce bananas for export, a large quantity of the fruit is rejected as being unfit for shipment, and is consequently often wasted completely. Information furnished by the Agricultural Society in Jamaica, and by growers in Guatemala, shows that the loss from such fruit is about 20 per cent. of the crop. Thus, in the case of Jamaica, is equivalent to 2 million bunches a year. In view of this, various means have been tried for the purpose of utilizing the waste material. Among these have been the drying and preservation of the fruits, and the production of banana flour from it. None of them have, however, sufficed to deal with the quantity of unexportable fruits that have been produced, and it has become necessary to seek for other methods for the disposal of it.

Experiments conducted at the Central Laboratory of Guatemala, in association with the Director of a Distillery at Puerto Barriles, Guatemala, led to the production of a very good spirit, which is said to be something like whisky, from bananas which were about to be thrown away. Samples of this spirit were reported at the St. Louis Exhibition to be of superior quality, and, after analysis in the Laboratories of the United States Department of Agriculture, the manufacturers were awarded a gold medal.

The yield of spirit is estimated at 4½ litres (about 1 gallon) from each bunch of bananas. As regards the cost of manufacture, this is said to be much less than that of whisky, and two years' working of a plant for the production of the spirit showed that the manufacture can be carried on profitably

Indian Paper Industry.

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"For various reasons Paper Mills in this country, and especially in the Bombay Presidency, find it difficult to make headway against the competition of foreign goods imported from England, America, Austria and Germany. In the first place, materials of good and equal quality or of any one particular quality are not easily obtained. Here, the paper maker is forced to be a rag-dealer, with his own collecting agents in the principal towns. In Europe, rag-collecting is a separate industry, and the rags are carefully sorted by skilled labour before they are delivered to the Mill. Numerous different qualities and kinds are fixed by trade custom, and a supply of any one of them is instantly available to order. In India, on the other hand, the rags are sorted at the Mills, and are found to contain a greater quantity of old, dirty, worn and useless material. The Deccan Paper Mills calculate that out of 100 tons of "dirty-white" rags received from their agents 40 tons are sorted out as useless, leaving 60 tons as available. Of this 12½ per cent. is lost in dusting and chopping, leaving 52 tons. Of this, 40 per cent. is lost in bleaching and boiling, leaving 32 tons. That is, out of 60 tons of rags only 32 are available after treatment, showing an approximate loss of 50 per cent. From the Tables given on page 19 of Sindall's *Paper Technology*, the highest percentage of loss on rags during the treatment is 36, which is the figure for unbleached linen. In India, the rags are commonly of cotton, and Sindall gives a percentage loss of about 20 for cottons. The loss as calculated by the Deccan Mills is at least twice as great.

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Indian Bank, Ltd.

The Indian Bank, Ltd., Madras, in the year ending December 31st, made a net profit of Rs 74,068-13 6 out of which an interim dividend at the rate of 5 per cent per annum was paid for the half year ended June 30th. The Directors have now with them a balance of Rs 49,268 13 6 which is available for distribution as dividends and for placing to the Reserve Fund (which amounts to Rs 12,500) and other accounts. The increase in the working Capital last year over the previous year was about Rs. 5½ lakhs while there was an increase of about Rs 10,000 in the net profits.

Glass-Making in India.

Mr. Alakh Dhari, Secretary to the Upper India Glass Works, Umballa, who is an enthusiastic advocate of the development of glass making in India, sent in an interesting paper on the subject to the Industrial Conference. He shows that in 1906-07 over 12 lakhs of rupees worth of glass was imported into this country, and he believes that much of this glass might be produced in India, but his account of contemporary glass making in this country is not an altogether encouraging record. Several of the concerns started have been compelled to wind up their affairs, and many of the furnaces which continue to exist apparently confine their efforts mainly to the manufacture of flasks for keeping Ganges water, small mirrors, beads, and bangles, leaving the larger portion of the foreign trade practically untouched. The reasons for this lack of success in the past appear to lie in absence of thoroughness in the education of the men on whom the ventures depended, the paucity of trained labour, and the difficulties of management. Mr. Alakh Dhari hopes that these difficulties will disappear, and believes that the glass making industry has a great future in India. But if the industry is to develop and make any headway against foreign competition it will only be by working on proper scientific and exact methods, and not by attempting to graft modern ideas on to the older methods.

Modern Wood Preserving.

Sidarizing is a wood impregnating process which has, it is said, an advantage over other methods in that it imparts absolutely no odour to the wood, does not change its colour, and is cheap. The wood is first completely saturated in a hot solution of iron salt, then dried again and placed in a hot bath of water glass. In this bath a chemical change is effected. The water glass solution forms, with the iron salt solution that has previously penetrated into the wood, an iron silicate, in the outer strata of the wood, that is absolutely insoluble in water. This insoluble combination is a perfectly passive substance, which forms, as it were, an armour to the wood saturated with iron salt and protects it from decomposition. The salt that fills the wood cells of the entire section prevents, for a long time, the occurrence of rot in the wood. The process is employed for the better preservation of soft wood, such as grape vine poles and other stalks, cellar beams, etc.

Fashion in Iron Styles

Mr. J. H. Burkall has made a contribution to the study of "Fashion in Iron Styles." A paper read by him at the meeting of the Asiatic Society of Bengal was intended to show that the iron styles used in India for writing on palm leaves are of different types in different parts of the country. The iron styles of the extreme south-west are heavy those of the centre of the Coromandel Coast are peculiarly long and generally light those of Orissa are quite characteristic the type which is like a clasp knife is confined to the south. The paper is a supplement to the account of Indian pens published recently in the Agricultural Ledger Series.

The Hand-Loom Industry.

The Report on the administration of the Land Revenue Department embodies some useful information relative to the economic condition of the population. There are satisfactory indications that the hand-loom industry is making substantial progress in the Hooghly District and in Murshidabad.

India and Tariff Reform.

THE MASTER OF ELIBANK'S VIEWS.

The Master of Elibank, in a speech at Currie, Midlothian, spoke of the effect on India of Tariff Reform. He said India was essentially a free trade country, admitting all goods on equal terms and even penalising her home industries by the imposition of excise duties on cotton, really for the advantage of Lancashire. If the United Kingdom, under Mr. Chamberlain's scheme, became protectionist, why should not India, and what would be the position of Lancashire? The British Empire sold to India 50 to 60 million sterling, and bought from India 40 millions sterling. India's best customers were foreign nations, who bought 66 millions from India. In other words, from the point of view of India, unrestricted markets were indispensable. Foreign protected countries took 63 per cent. of her total exports, and we would, therefore, run the risk of seriously injuring the Indian export trade if we were to discriminate against her best customers.

Great Britain was the greatest creditor of India, and India paid us all the interest on our loans and our investments by the money which she obtained from the foreigners for her raw material. That one fact showed the extraordinary entanglement of international finance. If we carried out that policy, India would lose much, we, her greatest creditor, would lose much, and India would get very little in return if we revised the existing duties in India on British and Colonial goods, or made exceptions in any way, that involved a loss of revenue. We should see to it that the day might not come when the Ministry of the day would have to go to the House of Commons and ask them to increase our already heavy burden of taxation to make good a loss of revenue to those poor Indian peasants, which our own thoughtless policy in reversing the traditional fiscal arrangements of Great Britain would be immediately responsible for bringing about.

There had arisen a movement, initiated, organised and controlled by natives, having for its object the exclusion of British goods and the use in their place of goods manufactured by Indians. Let them be very careful that in this ill-thought-out policy of Tariff Reform they did not give the natives of India a real ground to inquire into our fiscal arrangements, to be followed by a marshalling of all their energies for the setting-up of real protection in India, which, if it ever took place, we in Great Britain would feel very heavily.

MR. H. HARMOOD-BANNER'S VIEWS.

Mr. Harmood-Banner, speaking in Liverpool, said fifteen years ago it was considered necessary to impose a duty of $\frac{1}{2}$ per cent. on the cotton goods going from Lancashire into India in order to equalise the competition between Lancashire and India. The result had been last year that the Indian excise on these cotton goods amounted to something like £380,000 imposed upon the poor natives, who only earned a few pence per day, for the benefit of the Lancashire mill-owner and the worker. "That," said Mr. Harmood-Banner, "is the principle of Tariff Reform, and if you apply it to the poor native of India because he is under your domination in order to keep your competition equal, surely you ought to apply it to the Germans, the Americans, the Belgians, and the Frenchmen, who send their goods into the country which you can produce yourselves. What Lancashire did with cotton goods, we want done with some other articles sent from this country in order that equal justice may be done between all producers, whether they are foreigners or in this country."

MR. WALTER LONG'S VIEWS.

Mr. Walter Long, speaking at Manchester, pointed out that there is a strange resemblance between the case of India and the case of Ireland. In India, the cry is "Swadeshi," in Ireland, it is "Sin fein." Both mean, on a broad interpretation, the protection of our own industries and our own property, and our right to control our own business. You forced a free-trade policy upon Ireland against her will; you are forcing upon India a policy which India resents. Are you prepared to say that you will be strong enough always to deny India the policy which she would take if she could. If you are not prepared to face the facts of the case you must be prepared, either by force to keep in existence a condition of things which is now distasteful to those you govern, or surrender it and face your own inevitable ruin.

A Russo-Japanese Company.

A St Petersburg journal reports that a Russo-Japanese Commercial Company has just been formed in the Russian capital. The principal object of the Company is to promote the development of commercial relations between Russia, Japan, and other countries of the Far East. The Company will undertake the import and export of various kinds of goods, the transport of merchandise, and the establishment of temporary Exhibitions, permanent Museums, and commercial Warehouses. The Capital of the Company is 1 000,000 roubles.

Technical Education in Jail

Instructions having been issued by the Punjab Government to public services to procure whenever possible articles manufactured in Jails, the Government are going to make contribution towards the cost of skilled instructions to train carpenters, tailors, etc.

The Imperial Institute

The work of the Scientific and Technical Department of the Imperial Institute in London, which is chiefly initiated by the Home and Colonial Governments and the Government of India, has been further developed by arrangements made by the Foreign Office whereby British representatives abroad may transmit to the Department for investigation such natural products of the countries in which they are appointed to reside as are likely to be of interest to British manufacturers and merchants.

The Alembic Chemical Works Co., Ltd

The Alembic Chemical Works Co., Ltd., working under Professor Gujjar's direction in Bombay and Baroda, earned a profit of Rs. 22,287 last year, including Rs. 2,626 brought forward from previous year's accounts. The Company's new building at Baroda is coming to completion, the machinery for manufacturing spirit has also arrived, and the Agents hope to commence work on a large scale in about 4 or 5 months.

AGRICULTURAL SECTION.

Provincial Agricultural Colleges

The following are the main points in the Government of India Resolution on Provincial Agricultural Colleges and their Diplomas published recently —

These Colleges are to teach three years' course of Standard which is to be as far as possible, uniform throughout India. Entrance to them is to be generally by an examination of the ordinary Matriculation Standard. At the end of this three years' course they are to hold a final examination, generally with the assistance of Pusa Professors, successful candidates to be given the Degree of Licentiate of Agriculture, which is to be eventually equivalent to B.A. or B.C.E., but Local Governments are to decide to what classes of appointment they will admit the holders. Successful students may pass on for two years post-graduate study at Pusa.

The Provincial Agricultural Colleges are not generally to be affiliated to the Provincial Universities, but an exception is made in this respect in regard to the Poona College of Science, which has long been so affiliated to the Bombay University. The control of the Provincial Agricultural Colleges is to lie with the Directors of Agriculture, who, however, are to keep in touch, as far as possible, with the Directors of Public Instruction.

The Government of India, in these arrangements, look forward to a time when indigenous talent will fill most of the higher agricultural posts which are now recruited from abroad.

The new Agricultural Degree of Licentiate will be recognised in all Government publications.

The Son-in-Law Abroad. and other Indian folk tales of Fun, Folly, Cleverness, Cunning, Wit, and Humour by P. Ramachandra Row, B.A., B.L., Retired Sutory Civilian. Second Edition. As. 4.
MAITREYI — A Vedic Story in Six Chapters. By Pandit Sitanath Tattvabhojan. Price As. 4.
G. A. NATESAN & CO., ESPLANADE, MADRAS.

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portion of the field a complete manure* as it is called, containing all these three ingredients; to each of three other pieces we give a manure lacking one of these constituents, while one piece we leave unmanured altogether.

We thus have five plots of land manured as follows:—

1. Complete manure (N + K + P) †
2. " omitting Nitrogen (K + P).
3. " " Potash (N + P).
4. " " Phosphorus (N + K).
5. Unmanured nil.

A simple experiment of this sort repeated for two or three seasons, will generally make clear what manurial food the crop most needs. Each year the plots are harvested and the produce weighed, separately, and the comparison of any one of the plots 2, 3, and 4, with No. 1 and No. 5 will show the necessity for, and the effect of, any of the three foods.

The other points to be considered are the amount which is necessary each year for an annual crop, and the form in which it is to be applied. The first point may be solved by increasing the amounts and we may accordingly add the following plots:—

6. Complete manure as in 1. but 50 per cent. more (2N + 2K + 3P).
7. " " " but the Nitrogen only increased by 50 per cent (2N + K + P).
8. " " " Potash (N + 2K + P).
9. " " " Phosphorus (N + K + 2P).

These plots will show whether the original amount of any plant food was sufficient, for, if, for instance, there was not enough Potash, plot 8 would show a marked increase over plot 1.

Having settled the amount, we must now decide on the form in which the manure should be given and this will be most readily ascertained by giving the same quantity of one of the plant

* The manure supplying these three plant foods are called Nitrate of Soda, Sulphate of Potash and Superphosphate, and can be got from any manure merchant or will be supplied by the Agricultural Department, at cost price.

† N.K.P. are used as the symbols for Nitrogen, Potash, and Phosphorus.

foods in different manures, taking care that the other two are liberally supplied. Nitrogen, for example, can be given the form of poonce, sulphate of ammonia, nitrate of soda, or cyanamide, and different forms suit different cases. Finally, it is of importance to the practical farmer to know how long the effect of any particular manure will last, and for this purpose it will be quite simple to lay out four or five plots and to apply the manure to one of them each year, noting the result when compared with the plots previously manured and with one which has received no manure.

Unmanured	To be manured in 1905	Do 1906	Do 1907	Do 1908	Unmanured.
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The farmer will then be in a position to appreciate the value of any manure to answer the question "will it pay to use it"—and by adopting some such method, he will have reached this point more quickly than by the haphazard trial of a number of different manures. He has not of course reached the limit, for there are many other points which it will pay him to investigate; whether it is better, for instance, to give a certain weight of manure in two applications at shorter intervals, or one at a longer interval; or to what crop in the rotation a particular plant food will be most profitably applied.

Cultural experiments will be designed to test differences in the methods of carrying out such operations as tilling, sowing and harvesting. They will include Rotation experiments in which alterations are made in the order in which crops follow one another in the cropping system, or new crops are introduced. They will be designed to test the distances at which crops should be spaced, as, for instance, in the planting of paddy or the drilling of cotton, or they will test systems of irrigation such as the ridge and furrow system when compared with the bed system. Such experiments will generally be of a simpler nature than those

mentioned in the first group as they will consist simply of two or more plots, arranged side by side with due attention to the evenness of the ground and the similarity of treatment, with the exception of the point under trial, to be accorded to all the plots. They will usually need to be continued for several years, especially if they deal with the subject of rotation.

Varietal experiments will compare the relative merits of different varieties or different strains of the same crop. The arrangement of the plots in such experiments will generally be simple and will consist of a series of similar plots cultivated according to a uniform plan, in which the different varieties to be compared will be sown. The due appreciation of the results, however, will offer more difficulty than in the former groups, because, so many factors influence the healthy growth of any crop. One variety may prefer one sort of soil which is unsuitable for another; one may be able to withstand drought, while another needs more moisture and the superiority of one over the other will change with the seasons. But the most important factor in such experiments is acclimatisation. Very few cultivated plants, when first introduced into a new district, display their good qualities, but take sometime to become adapted, or "acclimatised" to their new surroundings. This time varies with different crops, and the fact that the plant is not yet fully acclimatised may be judged by various symptoms. Commonly, the plants are stunted and do not grow to their full height, or they look pale and do not mature their grain fully. Often they suffer more severely from fungus diseases or insect pests than do the local varieties growing alongside them. The point must be kept in mind, when first introducing any crop to a district to which it is strange.

These varietal plots will thus need more careful observation than in the previous case, and the observer must direct his attention to such points as the quality of the grain, the price at which it

will sell in the local market, the stiffness or otherwise of the straw, the palatability of the fodder, the habit of growth whether tall or branching, the evenness of maturity, the skill necessary for its cultivation and other such points before he can form an accurate opinion on the suitability of any introduced variety for his own district, and it will not be for several years that he will be in a position to pronounce judgment. The prizes are few, for though, on paper, it sounds enticing, the cases of the successful introduction of one variety into a region where it was previously unknown are few and far between; yet when successful, they are valuable: the recent promising introduction of the Cambodia cotton into Southern India is a case in point.

The last group of experiments, those dealing with animals, are, though not less important, less easy of execution by the ordinary farmer. Feeding tests cannot be accurately carried out without a weighbridge, or machine for determining the weights of the animals on which the experiment is being carried out, while for some of them the possession of scientific apparatus is a necessity. Points worthy of investigation, which occur, besides feeding tests in which two lots of bullocks are fed in different ways and weighed at intervals to ascertain which is the better food, are the effect of different rations on the yield of milk, the determination of the fat contents of the milk of individual cows, the advantage of dehorning and the best age for castration of working bullocks.

Such being the experiments which farmers may be expected to conduct, it becomes of importance to consider a few general rules by which they should be guided. Firstly, the experiment should always be designed to answer a single question. Thus, the experiments noted above will answer queries such as these: What plant food does the soil most require? What quantity of this particular food will it be profitable to apply? In what form should this food be supplied? Is it

power to grant or withhold licences cannot safely be left in the hands of any Government department. It is a function which should be discharged either by a semi-judicial body constituted for the purpose, or by the direct representatives of the localities concerned.

3. LOCAL OPTION.

It is the second of these alternatives which is more favoured by temperance reformers, both in England and India. The principle of local option has already been recognised in some degree by the Indian Government. Local advisory committees have been set up in municipal areas for the purpose of advising Government as to the number and location of shops.

This concession is gladly welcomed as a step in the right direction and has already led to a reduction of shops in many cases. But it cannot be regarded as an effective scheme of local option. On all the committees so far established there is an official majority, and the Chairman of the Committee is invariably the Collector of the District. If this official dissents from the recommendations of his colleagues on the committee he has to state his reasons in writing, but there is no appeal from his decision, and he is under no obligation to convene the committee more than once in three years. In practice, therefore, the final decision of the matter rests entirely with the Collector.

It is urged by temperance reformers that at least these bodies should be made more representative of local opinion, that they should be called together more frequently, and that the last word should not remain with the officials of the Revenue Department.

INDIAN PUBLIC OPINION.

Public opinion in India, as expressed in numerous conferences and by the acknowledged leaders of the people, calls for the adoption of some system which shall give the inhabitants an effective measure of local control. Although it may not

be possible to apply this principle universally throughout India, a beginning should be made in the more advanced areas. What has been done in an important Native State could be done also in the British dominions. The Commissioner of Police in Baroda has informed me that if 60 per cent. of the population of prescribed districts in that State object to the opening of a shop no shop is allowed to be opened. A shop already open is ordered to be closed if 60 per cent. of the population do not want it.

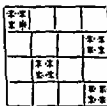
What is asked for in British India is, not that the control should be entirely taken out of the hands of the responsible officials, but that representatives of the localities concerned should share the responsibility of determining the number and position of shops within their respective areas, and that where public opinion is overwhelmingly against the existence of such shops they should be abolished. I venture to say that on no question is there a greater unanimity of opinion amongst the people of India than with reference to this proposal.

AN INQUIRY REFUSED.

One of the suggestions made by the deputation which interviewed Lord Morley in 1907, was that a full and impartial inquiry should be undertaken into the causes of the admitted spread of the drinking habit in India. This proposal was subsequently rejected by the Government of India in the despatch already referred to upon the ground that an inquiry would be likely, at the present juncture, to offer fresh material for political agitation and attacks upon British policy in India. I should have thought that, if the Excise administration is as good as this despatch tries to make out, the Government need not fear that such an examination of the facts would result in the production of "fresh material" of the nature referred to. If, on the other hand, an independent inquiry demonstrated the fact that the present system is responsible for much of the intemper-

more profitable to sow cotton in lines with a drill, or to broadcast it? All other factors must be eliminated in order that a clear answer may be given. In the experiment to compare the different forms of Nitrogen, care was taken to give more than enough of the other plant foods; and so in all experiments, the point at issue must be kept clearly in mind, and the plots in all other respects must be treated in a uniform way.

In choosing the site for the experimental plots it is hardly necessary to point out that the land must be as even as possible: it should be as far as possible level, so that water will not lodge anywhere and washes will not be formed across any of the plots: the soil should be of a uniform depth and free from any suspicion of salinity. Even after the most careful choice, it is not always possible to find a site which will fulfil all these conditions and, in any case, to be on the safe side, the plots should be duplicated, that is, there should be two similar plots for every variation in the scheme. Fewer results from a duplicated series of plots are worth more than those from twice the number of unduplicated plots. If space is insufficient to arrange for a complete series of duplicate plots, there may be three or four check plots scattered through the series in order to gauge the variation in the soil and these must be as far as possible normal: they will on dry lands be generally unmanured, but on garden lands will be manured in the customary method: these check plots should not, of course, be adjacent.



对照 对照 Shows check plots.

The size of the plot should usually be as large as is convenient, provided of course that even uniform land satisfying the conditions laid down above are complied with. In any case, they should not be less than 10 cents, and may be of any reasonable shape. If the land varies at all, it will usually be found to vary in one direction, and in each case the plots may be laid out in long strips running parallel with the direction of variation. Each plot will then be alike so far as the variation is concerned. Where plots have to run through several beds as in the case of sugar cane grown on wet lands, this principle can be extended.

Finally, after exercising the greatest care in laying out the plots and conducting the experiments, a considerable amount of judgment is needed in interpreting the results. In very few cases will the actual figures represent the true facts of the case. Germination from one cause or another, will be uneven, and there will be a fuller plant in one plot than another: one plot will be more exposed to the wind than another; of the many factors which influence the growth of the crop, all cannot possibly have affected them equally. Such being the case, it is necessary to make the most careful observation of the plots throughout their growth and the experimenter should not be afraid to discount the actual figures if observation proves them inaccurate. Bad germination, for instance, is often entirely accidental and it is obviously unfair to handicap a plot which, for no reason appertaining to the experiment, has only half the number of plants it should. But failure to germinate in certain cases, as in some varieties of sugarcane, is a constant factor and must be taken into account in forming a fair estimate of the merits of these varieties: and as another instance may be cited the fact which experience has often shown, that the too long continued use of certain chemical manures makes it difficult to

since which exists, an agitation for its abolition or amendment should be welcomed by a Government which professes to be (as has been officially stated) "on the side of abstinence." The maintenance of existing abuses is much more likely to furnish material for agitation against the Government than a vigorous effort to remove those abuses could possibly do.

MINOR REFORMS.

In the absence of a full and impartial investigation into the causes and extent of the spreading vice of intemperance it will not be out of place to indicate some of the changes which appear to be necessary pending the adoption of the more drastic measures enumerated above. The suggestions which have been frequently put forward by public bodies in India may be summarised as follows:—

1. That a new shop should not be placed in a district free from shops, either by transfer or otherwise, without the public opinion of the locality being overwhelmingly in favour of it
2. That in certain districts where existing shops have been proved to be the source of immorality and crime they should be materially reduced
3. That no shop should be established in the vicinity of temples, mosques, churches, schools, and other public institutions
4. That all side-doors and back rooms in licensed premises should be abolished
5. That the holders of licenses should be held responsible for disturbances arising in or around their shops as a result of the drunkenness of their customers.
6. That greater publicity should be given to applications for new licenses in order that the objections of the inhabitants of the locality may be effectively made.

7. That the prohibition of the sale of liquor and drugs to persons under 14 years of age should be made to apply to the whole of India.
8. That no woman should be employed in liquor bars.
9. That no booths for the sale of liquor should be opened at religious and other fairs
10. That a more numerous and more efficient inspecting staff should be appointed for the enforcement of the liquor laws.

Some of these reforms were approved in principle by the Excise Committee of 1905, but in no case has full effect yet been given to them. There are indications, however, that in response to numerous expressions of opinion on the subject further progress will be made in the near future.

TEMPERANCE TEACHING IN SCHOOLS.

Public attention has recently been drawn to the desirability of including the teaching of hygiene and temperance in the curriculum of Indian schools on the lines of the syllabus issued by the Board of Education in England last year. This syllabus, I am officially informed, has already been adapted for use in schools in Burma, and the same steps should be taken in all the other provinces of the Indian Empire.

The introduction of the Temperance syllabus in England was the result of a memorial addressed to the Board of Education by 15,000 medical men a few years ago. The question of organizing a similar demonstration of expert opinion in India is under the consideration of the Anglo-Indian Temperance Association, and I believe that Sir Bhalchandra Krishna (who has recently become the Honorary Secretary of that Organization) will have some proposals on the subject to submit to the All-India Temperance Conference which meets at Allahabad this month (December).

produce a tilth and so renders germination extremely precarious.

Such then are some of the points to which attention must be paid in laying out and conducting simple agricultural experiments: in his practical appreciation of the point at issue the farmer is often ahead of the scientist, but unless he bears in mind the necessity for proceeding on scientific principles, as outlined above, his results will be less sure and will be reached less quickly.

MUSLIM POLITICS ABROAD AND IN INDIA.

BY A MUSSULMAN.

LONG before Europe's theory of democracy had taken its birth Islam had been imparting to those who would care to listen the Prophet—communicating the words of God to mankind—the principles of the equality of men and profound respect for their lives. These preachings of a rigidly democratic character from a political point of view, though an attempt at the separation of the political from the religious element of a religion sounds impossible, contributed more than anything else to its general popularity and rapid spread in countries that had for centuries been trampled down by the despots of the worst type. With such strenuousness was the formula administered that the Prophet himself, save for the fact of his being the Prophet—a connecting link between God and man—a mediator, was not allowed to be considered a superordinary human. The gradual expansion of the Muslim territories, the rapid increase in the number affected by these laws and the retention of the supreme authority in the hands of one man—the Caliph—tended to make the general application of this law an impossibility. Verily, it is almost impracticable to exercise the “equality of men” principle over a state where the number of governed outgrows the manageable limit unless its entire organisation is re-adjusted according

to the changed social and economic conditions. In spite of all these assertions to the contrary—perverting to some extent the true significance of the case—history fails to show a period (with all the impediments that handicap the legislature of a state to-day) governed by the rulers less democratic than those who followed the passing of Muhammad, when the Caliph was elected as it were by the consent of the people. The reign of Omar stands out most prominent in this period. His love of justice actuated by the motto of the “equality of men” is unmatched. He applied the formula to every-day business in life with such stubbornness that no delinquent, high or low, not even his son, could get absolution or escape with immunity from the rigours of the law. A story is told of a poor man while saying his prayers in the mosque having set his foot on the costly garb of a rich neophyte; receiving a slap; appealing to Omar; receiving decree in his favour with orders to retaliate; and the rich proselyte apostatizing for, in spite of his riches, having been treated on equality with the poor. Other cases of this nature bearing testimony to the unflinching character and undeviating resolution of the Caliphs in the cause of truth, justice, and Islam can be multiplied to infinity.

Mussulmans taught the world lessons of republicanism when absolutism was the order of the day. Science followed in their wake. They renovated and consecrated whatever came to their way and put a new life into the entire social structure of the world, giving it a more moral and religious aspect than it was supposed to possess. They swept before them the European Church that was exercising undue and unbridled authority over the millions of dumb and mute proletariat. They acquired knowledge from wherever they could and established Universities to which students from all parts of the world flocked and went back imbued with the ideas of Islam—monotheism, catholicity, and democratic spirit of brotherhood that played no

WORK TO BE DONE.

Much remains to be done to protect the people of India from the inroads of this essentially Western vice, and a good deal of it can be done by the people themselves without waiting for Government action. A temperance organization should be established in every Indian city and town; organizing lecturers should be engaged in each of the provinces; suitable literature, both in English and in the vernaculars, should be widely circulated, and the work already proceeding should be extended in every direction until the whole of India is brought under the curative and preventive influence of the Temperance movement.

The progress made hitherto in checking the expansion of this menacing evil has been substantial and encouraging, for it is certain that had it not been for the efforts put forth the condition of things would have been even more serious than it is. The fact remains, however, that the vice is a growing one, and the point I would leave with the readers of this *Review* is that, if India is to be permanently insured against the ravages of traffic which has devastated the lands of the West, there must be unceasing vigilance and activity on the part of those who, as true patriots of their country, are deeply concerned as to her moral and material welfare.

" FRENZIED FINANCE " IN BOMBAY.

BY D. R. B.

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A generation with a 'wild' and 'sultry' roller 'by since the events recorded by Mr. D. R. Wacha in his interesting little book* stirred to its very depths the financial world of Bombay, and yet they seem neither stale nor flat, nor unprofitable. Mr. Wacha tells the story of the

* A Financial Chapter in the History of Bombay, by D. R. Wacha. Price: Rs. 1-4-0. Can be had of G. A. Natesan & Co., Madras.

share-mania with vividness and animation; and the personalities concerned, the incidents and the startling rapidity with which they developed, give to it a dramatic character. The book is besides an authentic record of occurrences as noted and sifted by Mr. Wacha at the time both as an outside observer and as liquidator of one of the many financial corporations that sprung up in those times. Mr. Wacha has done very useful work in resuscitating from the old columns of the *Advocate of India* this melancholy record of human weakness, folly and greed; for, though the men that played the tragedy have to-day evanesced like the unsubstantial wealth they so madly pursued, still the story has elements of permanent human interest as a warning to the investor and as an example to the psychologist of the behaviour of the mob when swayed by fixed ideas. Nor is this all. To observers of contemporary events in this country relating to what is called the industrial awakening, it would seem the book has appeared quite opportunely, for is there not danger that the maniacal tendencies may reassert themselves and cause the havoc which once they did in some form or other? Not without reason does Mr. Wacha think that he would be amply rewarded for his labors if the book "serve, even after forty-five years of that event in the financial history of Bombay, to point the moral which still seems to be sorely needed." The affairs of the then Bank of Bombay—the premier Financial Institution of the city—told in these pages contain a needed corrective to some erroneous but deep-rooted, misconceptions which generally prevail concerning institutions of a like nature in this country.

The causes which brought about this financial tragedy are far from complex and easily told. The war of American Secession caused a cotton famine in Lancashire. Its mills had somehow to be fed and she looked to India—the Bombay Presidency—for supply. This stimulated extensive

mean a part in the elevation of their respective nationalities. Had not Europe come in contact with and swept by the surging tide of Islam, unless God had willed to bring about the change some other way, it would never have extricated itself from the ignorance in which it was sunk in the Middle Ages. Islam inspired democratic feelings in every bosom and inculcated the spirit of democracy in every heart. Such were the triumphs achieved by it wholly due to its teachings and the untiring efforts of its followers. It was the time when its adherents had the strength of their convictions and were bold enough to proclaim to the world what they thought right. With the extinction of this spirit their fall began. It was as complete as sudden, the damping of religious fervour, the surrender of theocratic democracy to the ranks of despotism precipitating it. To such a pass has the degradation now come that to day a Mussulman is typified as a demon of stolid immorality, quite the reverse of what characterized his forefathers. The Mussulman of to day, thanks to his apathy to Islam, is casting a stigma on the fair name of his progenitors.

A fine day is proverbially admitted to follow foul weather. The aggressive attitude adopted by the European Powers to crush the Mussulmans and to extinguish any spark of life that still lingered in their dying body proved their saviour in disguise. The spirit of reaction, the natural and inevitable result of such conflicts of divergent nationalities and civilizations, aroused them to their sense of responsibility to the forsaken mission which was entrusted to them 1300 years ago (*dawatul-Islam*) i.e., to proclaim to the world the fundamental basis of Islam—the monotheism and equality of men—and to invite it to its fold. The chief incentive was the performance of neglected religious duty, a blessed zeal and ennobling propaganda. To overcome the obstacles placed by the changed governmental conditions in its way it was forced to assume a political

aspect. It struggled, is struggling and will struggle for liberty, for that freedom which will help it to flourish. Nothing but the fruition of its efforts will stop it. This in nutshell is the cause of the stir of the Muslim world which is engaging the serious attention of the European statesmen who are anxiously watching the march of events in Islamdom. They are aware of the immense latent potentialities of the Islamities which can be worked to score glories that may even eclipse their former achievements. In Egypt, the rebellion of Arabi Pasha against the Turkish suzerainty who had monopolized the executive and the finance, the interference of the English, the consequent formation of the nationalist party indicative of the spirit of discontent with the existing order, its subsequent behaviour towards the English and the part it played in the politics of the country; in Persia, the granting of the parliamentary form of Government to Persians, the obnegation of the late Shah Muzaffaruddin in its favour, the ill-starred efforts of his son Muhammad Ali Mirza to undo the work done by his father, his dethronement, the placing of his (Muhammad Ali's) son on the throne, and the triumphant emerging of the nation from chaos; in Turkey, the exaction of *dastur* by the disaffected army, the intriguing of Sultan to strangle the recipient liberty, his failure, his dethronement and detention far away from the capital, the establishment of the new regime, its reception in European capitals and hitherto despotically ruled Asiatic Turkey; in distant Morocco the struggle of the Moors against the foreigners; in the heart of Africa the successful campaigns of the Muslim natives against the Christian missionary—all these facts are significant enough to convince any student of the contemporary history of the new life of the Muslim world. What will it lead to? Are the Muslims destined to teach the world once more the lessons which it has forgotten in its zeal for secular achievements and their economic solution, quite oblivious of religion and science?

cultivation of cotton and tradesmen hoisted themselves exclusively with the export of this stuff neglecting the legitimate trade of the city. Phenomenal prices prevailed, cotton sold at five to six times its normal worth. Profits were thus high and rapid and enormous quantities of gold and silver poured chiefly into the city. During the period 1862-66, nearly 31 crores of gold and 51 crores of silver found its way to India, and of this 85 crores, 52 crores may be put down to the abnormal profits on the Bombay cotton trade. Bombay was thus getting rich beyond the dreams of avarice and the celerity of desire. This immense wealth needed investment and the company promoter appeared on the scene. The situation was an ideal one for his operations. Legitimate means of investment being wanting, a wild spirit of speculation seized the city and companies for every imaginable purpose were started from the reclamation of the Back Bay down to making bricks and tiles, starting hotels and livery stables. There were thus ushered into existence twenty-five banks, thirty-nine financial associations, seven land reclamation companies and several other miscellaneous joint stock concerns. These speculative institutions came in triplets: a bank had at its elbow a financial association which in turn nursed a reclamation company. The vicious circle of financial institutions was now complete. When a financial association was started, a bank helped to promote its speculation by advancing on its shares. When the financial in turn promoted the reclamation company, it fed the speculation jointly with the bank.

The shares of the last would be hypothecated with the first two, which in turn would go in for time-bargain sales, that is to say, sales forward for delivery on a certain fixed day. It was something like the stream feeding the rivulet till the rivulet and the stream together swelling into a river outflowed or discharged themselves into the mighty ocean.

Thus, on a paid up capital of thirty crores there was at one time to be realised a profit of nearly

thirty-eight crores. It is interesting to learn how this huge premium of thirty-eight crores was made up and what it represented. Speaking of one of the financial companies whose directors were "pillars of gold", Mr. Wacha says:—

"Its nominal capital of 2 crores was divided into 2000 shares of Rs. 10,000 each on which Rs. 5,000 only were paid. No sooner were the shares quoted than they rose to a cent per cent premium. In other words, the fortunate allottee of one share was able to realise a profit of Rs. 5,000 on his principal of Rs. 5,000. Following in the wake of these elder financial institutions all the newer ones were quoted more or less at a high premium though none had even declared a first dividend. Many of them were barely four or six months old and yet they would be quoted at a premium which would bear no proportion whatever to their earnings. In fact, the so-called earnings were earnings on paper. They were scarcely realised profits."

And with this evil hour came the evil genius. Among those who engineered this gigantic fraud were both high and low; but the personality of Premchand Roychand impresses the imagination with its colossal grandeur. There is something Napoleonic in the magnitude of his operations and his utter insensibility to the ghastly consequences of his game as affecting his human puppets. S suave, simple and silver-tongued, the popularity of this devout Jain was unbounded. To the speculators in shares there was but one Golden God and his prophet was Premchand. His charities were munificent and Sir Bartle Frere said of him that his position was like nothing that he had ever seen or heard of in any other community. His business connections were a hundredfold and his influence over the banks in the city unparalleled, and in one case almost absolute, owing to the retirement of his great rival Sir Cowasji Jehangir who alone might have been a curb and a moderating influence upon him. Possessed of rare financial sagacity, no wonder then that he helped himself and his friends to the tune of 138 lakhs, to half the capital of the ill-fated Bank of Bombay, the gruesome tale of whose ruin now remains to tell.

The Presidency Bank of Bombay was constituted in 1840 under Act III of the year with a

The above rapid survey of the rise and fall of Mussulmans and the trend of the present-day Islamic world offers an index to the study of the working of the Muslim mind in India. For, truly enough, the Muslim mind all over the world is, in most cases, found to be actuated with precisely the same feelings, the explanation of the phenomenon being found in the fact that the underlying idea about the world and its surroundings being generated from the common source Islam, engenders common emotions. But something seems to have gone wrong with the Mussulmans in India. They are evincing sentiments different from those governing their brethren abroad.

The persistent efforts, the dogged perseverance and the partial success that attended the herculean labours of the National Congress primarily to usher a large number of native element in the alien administration of the country and ultimately to demand *Swraj* under its aegis had an electrifying effect on the conservative and unprogressive Indian Mussulmans and stirred them up from their lethargy. The awakening of the Indian Rip van Winkle was a rude one, the race had been started and the hare caught napping. Mussulmans manifested their consciousness of the importance of the political activity and the evil of eschewing politics altogether by arranging a deputation that waited upon Lord Minto at Simla craving admittance into the strife betted by those who were to see fair play. This action heralded an unprecedented and radical deviation from their hitherto strictly adhered to plan of action, the significance of which, notwithstanding the adverse criticisms of the unfriendly, was soon realised by the sober and amicable. Prior to this dawn of that memorable day the "politics" or anything having even an indirect connection with this, as it appeared an unthinkable subject, was carefully and cautiously avoided by the Indian Mussulmans deemed by them as branded with disloyalty and sedition and the very

idea of it was regarded as associated with a contaminating influence. They had just been ousted from the privileged position of administering the country in a sovereign capacity. Haunted by the dreams of lost ascendancy they were unable to exert for their best in the changed environments. At last when the unchangeable character of the circumstances was fully demonstrated to them they, rather than walk in the labyrinthian maze of politics, took to the assimilation of the newly introduced Western education with a determined mind, and tried to some extent to reconcile it with what they had brought with them from outside India and evolve out of it a new one more adapted to their needs. Those who looked at it impartially sympathised with the line of action marked out by the Mussulmans and rejoiced at their leaving abstract politics alone and striving for the acquisition of time-honoured and liberty-infusing occidental civilization in so far as it implied the learning of Western sciences. This casting off of the yoke of hoary parent civilization and taking to its offshoot signalled a departure which was bound to bring in its train the rejected "unthinkable," and so it did. It would have been a rash act to have advised the dose of a remedy for which the patient was not strong enough, for an injudicious and faulty administration of the reparation at a critical state of health would kill the diseased. So here at least a justification is found for the renunciation of the indigestible formula of politics.

Nothing could resist the inevitable launching of the Muslim Congress which seemed to be deliberately brought about. This step, unprecedented though premeditated, was everywhere welcomed. The new character of this new body as distinct from the Educational Conference—the only body the Mussulman youths could patronize, the National Congress propaganda being stamped as illegal—fascinated the young Muslim India. Being

modest capital of 52 lakhs with cautious provisions regarding advances and other matters calculated to ensure its stability. It was under the indirect guidance of the Government and its chosen directors, one of whom was the Accountant General for the time being, sat on its Board along with the representatives of mercantile and other interests. The Bank had a prosperous career up to the year 1863—the commencement of the speculative epoch—when an ill considered revision of the Act was undertaken by which wholesome restrictive provisions were removed and the door opened to great laxity of practice and a reckless system of banking. A blundering Solicitor, a Board of Directors who would not and could not direct, an incompetent and dishonest Secretary and a masterful speculator did the rest. A very innocent looking clause touching advances on securities of "other public companies of India" was introduced into the Act by the Bank's Director who erroneously believed that in doing so he was following the language of the English Joint Stock Acts which as a matter of fact was entirely inapplicable. The Commission which sat later inquired into the affairs of the Presidency Bank quoted this innocent looking clause as having been the direct cause of its ruin. The mercantile directors were too busy with their own concerns, almost every one of whom was whirling in the vortex of speculations, while the august solicitors who represented the Government found it impossible for them to be acquainted with the details and workings of the persons deriving from the Bank, and had therefore come early to look to their commercial colleagues who were primarily responsible for the business of the Bank for information which, on all important matters, was withheld by the Secretary even when questioned. It is far from surprising that the acute Frenchman saw the opportunity and promptly made a cat's paw of the Secretary. The Directors, every one of whom was hot blooded,

him for gifts of shares, were mere puppets in his hands. His speculations grew and grew and an obliging Secretary financed him without let or hindrance. "To say that the Directors entrusted the destinies of the Bank to the Secretary, that the Secretary left them to the mercy of Mr. Frenchman and that Frenchman left them to Providence is no exaggeration of the real state of the Bank." It is staggering to read the findings of the Commission in regard to the reckless way in which advances were made. The Directors made no inquiries and exercised no supervision. The discount list was discontinued, no loans were brought before the Board or the weekly Committee for their sanction. The Government of India becoming aware of this scandalous mismanagement of its bounty-fed Bank complained that it is kept in ignorance of its affairs and called for full information.

But such was the nervousness of the Mercantile Directors, and such the dense ignorance or inexperience of those who sat on the Board on behalf of the Government that they either furnished that authority with full and fair information, Instead of giving a list of all advances, it gave one of advances exceeding three lakhs which were overdue on 30th June, 1860. It avoided all mention of sums below that amount that had been renewed many of which were for larger amounts than three lakhs and were much in the same position as advances overdue.

It avoided all mention of Frenchman's great loan of twenty five lakhs. It omitted to set forth the large debt of more than nineteen lakhs due from the Asiatic Bank although the cash credit had expired on the 1st September and the Asiatic Bank had failed on the 5th of that month.


So well was the Government served by its servants and the public by the Directors whom they trusted. These institutions have a lifeless reputation for a charmed life and Mr. Wadia's invaluable book will have done a public service indeed if it helps to any extent to break this spell. Meanwhile, let the present generation of Bankers and more especially those connected with Joint stock companies ruminate on the facts disclosed in this book and endeavour to learn the valuable lesson that it is intended to teach. He who reads may read.

RECENT INDIAN FINANCE.—By Mr. Lionel Edg. Wadia. A valuable collection of papers relating to Indian Finance dealing with such subjects as The Case for Indian Reform, The Growth of Expenditure, Enhanced Taxation, Revenue and Expenditure, Reasons for the Indian Debt. Price Rs. 4.

G. A. Nataraja & Co., Backwaters Chetty Street, Madras

Allahabad, the City of the Next Congress.

BY MR. C. HAYAVADANA RAO, B. A.

 ALLAHABAD, where the next Congress will be held, is one of the oldest cities of India. It is the capital of the United Provinces of Agra and Oudh, the seat of an University and a chartered High Court of Judicature. It is essentially a struggling town, managed by a Municipal Board. It is made up of the city (which is Allahabad proper), the Civil Station in which live the European residents, the Fort, which is occupied by the military as at Madras, and Motigari, Colonelganj, Katra, Daraganj and other suburbs. The oldest part of the town, now uninhabited, is said to be the vast plain between the Fort and the City, in which the Congress and the Exhibition are being located. It is said that at the time Lord Canning read the famous Proclamation of Queen Victoria to the People and Princes of India, the old city was still in existence; but during the past half century and more it got deserted entirely in favour of the present Indian part of the town. The origin of the city goes far back into antiquity, the confluence of the sacred rivers Ganges and Jumna here being considered universally by Hindus as consecrated ground. It seems beyond doubt that Prayag, which is a Railway Station, on the Allahabad Jampur section, is even older than the old city of Allahabad. In the Fort, which was originally built by Prayag Raja, described as an old Hindu King and subsequently strengthened (or rebuilt) by Akbar about 1575, is the well known Asoka Pillar which is as old as the 4th century B. C. It is a fine monument some 30 feet in height and tapering imperceptibly but without anything like a *decalan* (which was usually associated with *stambhas* elsewhere) on its top. It is stated that it originally stood at the ramparts, and in 1800, was removed to make

room for certain adjustments in the fortifications. In 1838, it was taken in and set up again. The Pillar may have been set up at the junction of the rivers by King Asoka, but nothing definite is known as to this. However, it is worthy of a visit, as also the temple (an underground structure) close to it. This temple is known after Prayag Raja, the original founder of the Fort. A statue of his will be seen inside the temple, and in it, besides, are the far famed *Ashvya Vat*, one of the three of the kind known to India; representations of the Ganges (a female deity riding a crocodile, which is largely found in the Ganges) and the Jumna (another female deity riding a tortoise, which again is equally numerous in the Jumna), and a fine serpent stone. The old Palace in the Fort is also worthy of a visit, for which the permission of the military authorities must be previously obtained. Entrances into Fort by the regular gateway is to be secured by writing to the District Magistrate of Allahabad, who will arrange for a military guide to show over the visitors. The Ganges gate is usually used by pilgrims with the aid of the Jogi, but it is attended with inconvenience. One word more about the Asoka Pillar. Asoka's own inscription is on the eastern side of the Pillar, and occupies comparatively short space. Samudragupta, the great Gupta Emperor of 2nd century A. D., inscribed his own conquests on it, while Jehanghir also utilised it for a similar purpose.

The city is, perhaps, the busiest part of the town. The main road leading to the Railway Station is occupied by the bazaar, which is located in well built double and treble storeyed buildings. The vegetable, fruit and other markets are located in pucca stalls at right angles to this road, and opposite there are the dwelling houses of the local residents. This part of the city is ill-built, its irregularity being its conspicuous feature. The houses undoubtedly are substantially built and commodious; but the crooked lanes in

of the actual consumption of drink and drugs, a considerable part of the increased revenue being doubtless due to other causes; but the fact remains that they do represent a very serious growth of intemperance amongst a naturally abstemious population. Independent evidence of this is forthcoming from many quarters. The actual increase in consumption, which was formerly questioned by spokesmen of the Government, is now admitted in official documents. Last year a lengthy reply was issued to the representations made to the Secretary of State by a deputation which waited upon him in August, 1907. In that reply the Government of India say:—

It must be admitted that there is a tendency for the consumption of alcoholic liquors to increase among certain classes of the population. The tendency, however, is in our opinion sufficiently explained by causes which are already known. The increasing material prosperity of the people, the steady growth of industrial enterprise, the construction of important public works leading to the more regular and extended employment of labour, the rise in the rates of wages for agricultural and artisan labourers and for domestic servants, the unsettlement of popular ideas and beliefs, and the relaxation of social and religious restrictions on the use of spirituous liquor owing to the spread of Western education, have all contributed to increased consumption.

A COMPARISON WITH ENGLAND,

It will be noticed from the above extract that the fact of the increased consumption is not denied. As to the contributing causes of the increase one cause is omitted which, in the opinion of competent observers, has more to do with it than anything else, namely, the lack of any effective restriction of the traffic. But let us look more closely at the reasons advanced by the Government for the growth of intemperance. The facts as to the wealth of India are disputed. It would certainly be true of the United Kingdom to say that there has been "increased material prosperity," "steady growth of industrial enterprise," "more regular and extended employment," etc., during the last twenty years, but in spite of these conditions, which the Government of India regard

as likely to increase intemperance, many millions have been knocked off the British drink bill during that period. What would have been said if the liquor revenue of the United Kingdom had increased in the same proportion as that of India?

It happily remains true that India is, on the whole, a sober country and it is misleading to contrast—as is so often done in official reports—the consumption of alcohol per head with the consumption per head in England. The average income per head in India is about one-twentieth of what it is in England. On the other hand, the cost of liquor is much less in India. Moreover, taking India as a whole, drinking is still limited to particular classes of the people. It is among those classes, however—especially the wage-earners in the large centres of population—that the habit is spreading rapidly. This fact is attested by many independent witnesses, Indian and European.

HOW THE INCREASE GOES ON.

In the province of Bengal, the increase of country liquor distilled during a recent quinquennium, according to official returns, was 50 per cent., whereas the population only increased 2 per cent. The quantity of liquor imported into India twenty years ago was 2½ million gallons; in 1908, it was 7 million gallons. This rate of increase, it is hoped, will be checked by the additional duties imposed this year.

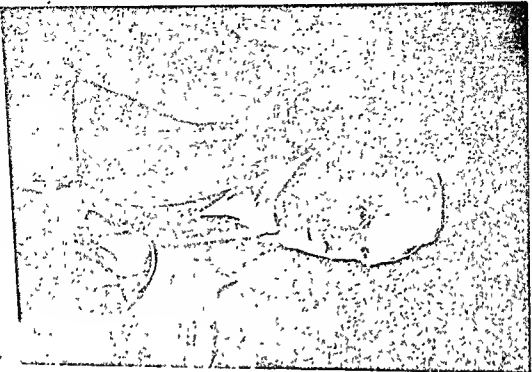
Coming to Madras it has been admitted by Mr. Montagu in the House of Commons that the sales per shop rose from 138 gallons in 1907 to 152 gallons in 1908, and the latest returns show that this rate of increase is maintained. In the words of the Under-Secretary, the figures indicate a serious rise in the consumption of liquor in the Madras Presidency, and since those words were spoken, although there has been a reduction in the number of shops, the liquor revenue has increased by a further 24 per cent. in one year.

which they are heaped up distract the attention of the visitor. Not far away from the city is the Jumna Bridge, which is worthy of a visit. It is constructed for the double purpose of serving the Railway and the ordinary cart and human traffic, which pass and repass the river one above the other. The Railway Station divides the city from the civil station, which lies on its northern part. It is usually known as Cannington, after Lord Canning, the Viceroy, and is, perhaps, one of the best laid out towns in India. The new extensions in Bangalore come up to its excellence, but even then, built as they are on the American pattern, lack the individuality that Cannington possesses. The leading European and Indian residents live here, and the High Court is also located here. Lake Pondicherry, its streets are at right angles to each other, and cyclists and riders will find it a heaven unto themselves. Like the French town, again, its streets are named after the illustrious dead—Canning Road, Ogle Road, Elgin Road, Couper Road (after a ~~Major~~ Lieutenant Governor, to whose father, by the bye, Lord Dufferin's recently published *Private Papers* were written), Edmonstone Road, Lyall Road, Olive Road, &c. In it, also, are the Albert Park, laid out in honour of the Duke of Edinburgh's visit (1870), which is said to be one of the finest in all India. In this Park, is a statue of Queen Victoria, which is worthy of a visit. Not far away from it is the Mayo Hall, named after Lord Mayo, to perpetuate whose memory it was built, which serves the purposes of Parliament House and the Muir Central College, named after Sir W. Muir, a former Lieutenant-Governor, who took great interest in Indian Education. The other College in the town is close to the Jumna Bridge and is known as the Christian College. Two other Parks worthy of mention are the Macpherson Park (in Cantonment) and Khwasm Bagh (in which are three Mausoleums) close to the Railway Station.

Allahabad being a place of pilgrimage, a few words may be said here about Daraganj, the river town. This suburb is some two miles from the city, from which conveyances (*Rikshas* or primitive dog-carts and coaches) are available during all hours of the day. Here are Brahman guides of almost all denominations known to Southern and Western India, and these provide accommodation and render their professional services. There is a good bazaar here, and the Ganges and the Jumna and their meeting point are close by. The usual Hindu ceremonies last three days but may be concluded (it is stated) even in a day, if the visitor so desires. Near this suburb, and on the plain on which the Congress and the Exhibition take place, will be held during December and January, a great Mela, which attracts over 2,50,000 persons. This is known as the Magh Mela, and another and more important Mela, called Kumbh Mela, takes place at this spot once in twelve years and at this as many as a million pilgrims are present. Visitors who may wish to take this opportunity to look up the several historic places situated in the United Provinces (it is practically the old Aryavarta) would do well to arrange for a trip of eight or ten days. Besides Agra, famous for its Taj, they may visit Muttra and Brindaban, close to it and connected by rail; then they may pass on to Cawnpore and thence to Lucknow and from there to Ajodhya via Fyzabad. There is railway connection throughout, and from Ajodhya they may reach by rail to Benares, from which they can entrain to Madras via Howrah or Jubbulpur.

THE REFORM PROPOSALS.—A handy volume of 160 pages containing the full text of Lord Morley's Despatch, the Despatch of the Government of India, statement in the House of Lords, Mr. Buchanan's Gokhale's scheme presented to the Secretary of State for India and also the full text of his speech at the Madras Congress on the Reform Proposals. Price As. Six. To Subscribers of the *Indian Review*, As. Four.

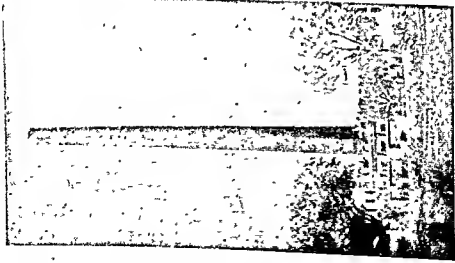
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LORD MORLEY.

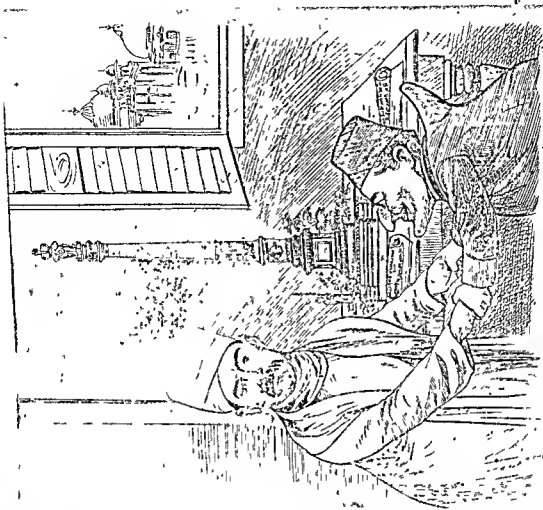


-LORD MINTO.



ASOKA PILLAR (Fort. Affahabad).

The pillar contains edicts of Asoka. These edicts are moral and ethical instructions to that Emperor's subjects. Also personal records of his acts of righteousness. Time and vandalism have disfigured and erased the inscription here and there. But the zealous labours of scholars and archaeologists have brought to light from obscurity the deeds of Asoka that are 'inscribed in a language and character dead and forgotten'.



The "Hill Punch."

THE MINTO MEMORIAL PILLAR & PARK.

Mr. Price—My congratulations, Tandilee. You have conceived a noble idea, and the model does you and all concerned credit. A fitting memorial to the courage of a great Victory and to the pronouncements of our beloved Father the Good and Edward the Peace-Maker of reformed memory!

Indian Bank, Ltd.

The Indian Bank, Ltd., Madras, in the year ending December 31st, made a net profit of Rs 74,068-13 6 out of which an interim dividend at the rate of 5 per cent per annum was paid for the half-year ended June 30th. The Directors have now with them a balance of Rs 49,268 13 6 which is available for distribution as dividends and for placing to the Reserve Fund (which amounts to Rs 12,500) and other accounts. The increase in the working Capital last year over the previous year was about Rs. 5½ lakhs while there was an increase of about Rs 10,000 in the net profit.

Glass-Making in India.

Mr. Alakh Dhari, Secretary to the Upper India Glass Works, Umballa, who is an enthusiastic advocate of the development of glass making in India, sent in an interesting paper on the subject to the Industrial Conference. He shows that in 1906-07 over 12 lakhs of rupees worth of glass was imported into this country, and he believes that much of this glass might be produced in India, but his account of contemporary glass-making in this country is not an altogether encouraging record. Several of the concerns started have been compelled to wind up their affairs, and many of the furnaces which continue to exist apparently confine their efforts mainly to the manufacture of flasks for keeping Ganges water, small mirrors, beads, and bangles, leaving the larger portion of the foreign trade practically untouched. The reasons for this lack of success in the past appear to be in absence of thoroughness in the education of the men on whom the ventures depended, the paucity of trained labour, and the difficulties of management. Mr. Alakh Dhari hopes that these difficulties will disappear, and believes that the glass-making industry has a great future in India. But if the industry is to develop and make any headway against foreign competition it will only be by working on proper scientific and exact methods, and not by attempting to graft modern ideas on to the older methods.

Modern Wood Preserving

Siderizing is a wood impregnating process which has, it is said, an advantage over other methods in that it imparts absolutely no odour to the wood, does not change its colour, and is cheap. The wood is first completely saturated in a hot solution of iron salt, then dried again and placed in a hot bath of water glass. In this bath a chemical change is effected. The water glass solution forms, with the iron salt solution that has previously penetrated into the wood, an iron silicate, in the outer strata of the wood, that is absolutely insoluble in water. This insoluble combination is a perfectly passive substance, which forms, as it were, an armour to the wood saturated with iron salt and protects it from decomposition. The salt that fills the wood cells of the entire section prevents, for a long time, the occurrence of rot in the wood. The process is employed for the better preservation of soft wood, such as grape vine poles and other stalks, cellar beams, etc.

Fashion in Iron Styles

Mr. J. H. Burkill has made a contribution to the study of "Fashion in Iron Styles." A paper read by him at the meeting of the Asiatic Society of Bengal was intended to show that the iron styles used in India for writing on palm leaves are of different types in different parts of the country. The iron styles of the extreme south-west are heavy, those of the centre of the Coromandel Coast are peculiarly long and generally light, those of Orissa are quite characteristic the type which is like a clasp knife is confined to the south. The paper is a supplement to the account of Indian pens published recently in the Agricultural Ledger Series.

The Hand-Loom Industry.

The Report on the administration of the Land Revenue Department embodies some useful information relative to the economic condition of the population. There are satisfactory indications that the hand loom industry is making substantial progress in the Hooghly District and in Murshidabad.

India and Tariff Reform.

THE MASTER OF ELIHANK'S VIEWS

The Master of Elhank, in a speech at Currie, Midlothian, spoke of the effect on India of Tariff Reform. He said India was essentially a free trade country, admitting all goods on equal terms and even penalising her home industries by the imposition of excise duties on cotton, really for the advantage of Lancashire. If the United Kingdom, under Mr Chamberlain's scheme, became protectionist, why should not India and what would be the position of Lancashire? The British Empire sold to India 50 to 60 million sterling, and bought from India 40 millions sterling. India's best customers were foreign nations, who bought 66 millions from India. In other words, from the point of view of India, unrestricted markets were indispensable. Foreign protected countries took 63 per cent. of her total exports, and we would, therefore, run the risk of seriously injuring the Indian export trade if we were to discriminate against her best customers.

Great Britain was the greatest creditor of India, and India paid us all the interest on our loans and our investments by the money which she obtained from the foreigners for her raw material. That one fact showed the extraordinary entanglement of international finance. If we carried out that policy, India would lose much, we, her greatest creditor, would lose much, and India would get very little in return if we revised the existing duties in India on British and Colonial goods, or made exceptions in any way, that involved a loss of revenue. We should see to it that the day might not come when the Ministry of the day would have to go to the House of Commons and ask them to increase our already heavy burden of taxation to make good a loss of revenue to those poor Indian peasants, which our own thoughtless policy in reversing the traditional fiscal arrangements of Great Britain would be immediately responsible for bringing about.

There had arisen a movement, initiated, organised and controlled by natives, having for its object the exclusion of British goods and the use in their place of goods manufactured by Indians. Let them be very careful that in this ill-thought-out policy of Tariff Reform they did not give the natives of India a real ground to inquire into our fiscal arrangements, to be followed by a marshalling of all their energies for the setting-up of real protection in India, which, if it ever took place, we in Great Britain would feel very heavily,

MR. H. BANNER'S VIEWS.

Mr Harwood-Banner, speaking in Liverpool, said fifteen years ago it was considered necessary to impose a duty of $\frac{1}{2}$ per cent. on the cotton goods going from Lancashire into India in order to equalise the competition between Lancashire and India. The result had been last year that the Indian excise on these cotton goods amounted to something like £380,000 imposed upon the poor natives, who only earned a few pence per day, for the benefit of the Lancashire mill-owner and the worker. "That," said Mr Harwood-Banner, "is the principle of Tariff Reform, and if you apply it to the poor native of India because he is under your domination in order to keep your competition equal, surely you ought to apply it to the Germans, the Americans, the Belgians, and the Frenchmen, who send their goods into the country which you can produce yourselves. What Lancashire did with cotton goods, we want done with some other articles sent from this country in order that equal justice may be done between all producers, whether they are foreigners or in this country."

MR. WALTER LONG'S VIEWS.

Mr. Walter Long, speaking at Manchester, pointed out that there is a strange resemblance between the case of India and the case of Ireland. In India, the cry is "Swadeshi," in Ireland, it is "Sin fein." Both mean, on a broad interpretation, the protection of our own industries and our own property, and our right to control our own business. You forced a free-trade policy upon Ireland against her will; you are forcing upon India a policy which India resents. Are you prepared to say that you will be strong enough always to deny India the policy which she would take if she could. If you are not prepared to face the facts of the case you must be prepared, either by force to keep in existence a condition of things which is now distasteful to those you govern, or surrender it and face your own inevitable ruin.

The Manada Dharma Shashtra.

BY

THE HON. MR. T. V. SESHAGIRI IYER.

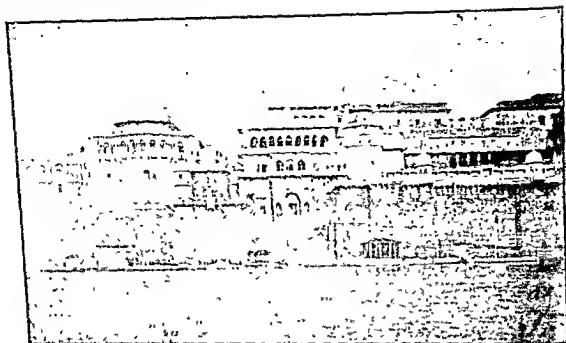
TO the Hindu, *Manu* personifies all that is venerable and good in India. Western writers and thinkers have found his code of laws as one of the most exhaustive pronouncements upon the needs of society. Its age, its comprehensiveness and its reasoned out conclusions have called forth praises from jurists all over the world. But no Indian has given his attention to a careful and scientific study of *Manu*. It was surely incumbent upon the sons of India to explain to the world this treasure-house of the most varied information. This long neglected duty of ours has been ably discharged by the series of lectures which Mr. Bhagavan Das, of Benares, delivered to his Theosophical compatriots. These lectures have been republished in book form, so that the labours of Mr. Das may be appreciated by the lay public.

"The Science of Social Organisation" * is the title which has been given to the publication. Mr. Bhagavan Das is a great authority upon Hinduism. To his great researches upon the Religions of the East has been added a thorough knowledge of Western Theology. He is as great an admirer of our ancient civilisation as he is an unsparing critic of its degradation in our own times. My impression on reading some of his earlier publications was that he was a very severe critic and I felt at one time that he wanted reform which would leave no landmarks of the ancient civilisation. I confess to having misapprehended him. "The Science of Social Organisation" has shown me that I was mistaken in my estimate. In this book Mr. Bhagavan Das examines the reasons upon which *Manu's* code of laws is founded and points out how in its conception and in its basic principles, it is one of the most enduring monuments of human wisdom. *Manu*, the progenitor of mankind and its law-giver is in the abstract the concentrated essence of wisdom and of experience. There are two *Manus* in every Yuga. The one creates all the known world and gives it laws. From him emanate everything and at the

end of the Yuga all these external manifestations recede into the second *Manu*. Thus, this other *Manu* becomes the repository of the experience of countless ages and when at the beginning of a new Yuga he declares his laws they show the impress of the opportunities he has had to judge of human requirements and are calculated to subserve the purposes of another cycle.

The ideals upon which *Manu's* work proceeds are then examined by Mr. Das elaborately. Bhagavan Das points out that every law promulgated by *Manu* is traceable to the theory that men should be led on from *Prarathi Marga* to *Nirathi Marga*. In the *Prarathi Marga* which is the materialistic life, all actions should tend to the attainment of *Dharma*, *Artha* and *Kama*. There should be a combination of all these three qualities in the ends aimed at. *Manu* takes care that his laws shall not be directed to the attainment of any one or two of them without the purpose being inwoven with the second and the third. In this worldly life, the greatest object is the bringing forth of healthy children who are capable of continuing the duties and responsibilities of their fathers. As President Roosevelt has something of the oriental in him when he insists on the nobility of child bearing. As Kalidasa has said in his 'Raghuvansa,' the wife, apart from her position as the undoubted mistress of the house is not given to man by God for animal enjoyment but only with a view to her holding the sacred position of responsible motherhood (*Prayithi Griha Medhnam*). The phases of life, which have to be lived as conducing to this end are set out in great detail by the learned author. When the householder's work is accomplished, the duties of the *Nirathi Marga* claim his attention. The path of renunciation or "Dispassion in ever increasing degree" finally leads on to the highest knowledge and final peace. That both the *Prarathi* and *Nirathi margas* point to the same goal has been well explained by a quotation from "Yoga Bhashya" "There are two states—one, the preliminary and incubate with which the path opens, and the final and perfected with which it ends. The final dispassion is but the blossoming of knowledge, the highest realisation of the truth of oneness." Apparently, Mr. Bhagavan Das inclines to the view that in the final path, there are three stages: (1) *Bhakti* (Love) which yearns after the final goal and leads on to (2) *Shakti* (power) and finally to (3) *Mukti* (Liberation). Such a profound scholar as Mr. Das must know that it is not necessary to pass through all these stages before liberation comes to a man. I believe what

* The Science of Social Organisation or the Laws of *Manu* in the light of Theosophy, by Bhagavan Das, M.A., published by the Theosophical Publishing Society, Can be had of G. A. Natesan & Co., Madras.



RAMNAGAR FORT

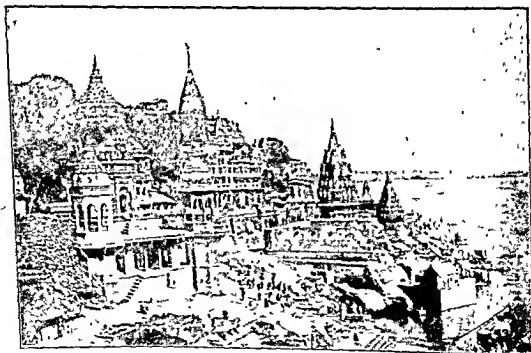


Photo by Bourne & Siephert, Calcutta.

BURNING GHAT, BENARES.

taught by a loving master who symbolised to him during his years of study all that was estimable and good, the student, as we read in numerous stories, was so faithful, so true and so much attached to his *gurus* India in these days has been given a system of education which ignores this personal element, which takes no note of the inclinations of the taught or of the requirements of the teacher who can inspire confidence in the student and generate love and regard for himself. There is no reciprocity of love between the two. Whatever good such a system of mechanical teaching might do in other countries, it is entirely unsuited to *Mann's* chosen land. It is time this aspect of education is carefully considered by the Government. Changes are in the air and probably they will create a greater chasm between the pupil and the teacher than heretofore. It is to be hoped that the surroundings of the student and the traditions under which he has been nurtured will not be neglected in solving the problem of education.

Mr. Bhagavan Das writes so fully and with such exquisite taste that I feel tempted to follow him in all that he has said. But my object is not to enable the idle reader to have a crude summary of these exhaustive lectures. I have said enough to apprise the earnest thinker Mr. Das has laid the Government and the people under obligations to him by publishing these lectures. They were primarily intended for the Theosophical Society, but the general reader and all who are interested in the administration of this vast Peninsula will find it an invaluable adjunct in the work that they have to do. *Mann* has given to the world the Hindu ideal of domestic and social duties, of civic and political responsibilities. His Dharma Sastra has more abiding power than all the other Smritis. He is the undisputed law giver. His code has been examined by a master-mind whose knowledge of the East and of the West enables him to write dispassionately and with critical acumen.

THE REFORM PROPOSALS.—A handy volume of 180 pages containing the full text of Lord Morley's Despatch, the Despatch of the Government of India, the Debate in the House of Lords, Mr. Buchanan's statement in the House of Commons, and the Hon Mr. Gokhale's scheme presented to the Secretary of State for India and also the full text of his speech at the Madras Congress on the Reform Proposals. Price Rs. Six To Subscribers of the *Indian Review*, Rs. Four.

G. A. Natesan & Co., 3, Sunkorana Chetty St., Madras

An Anglo-Indian's Memories.

BY

THE HON. MR. A. G. CARDEW, I. C. S.

It might be contended that the capacity for writing a successful volume of memoirs implies ordinarily some slight measure of defect in temperament or character. It is difficult to imagine the greater men in history or in literature, Cromwell or Dante or Milton, producing a book of entertainment out of their own lives, feelings, and thoughts. To do this demands a sacrifice of reserve which the sturdiest spirits would decline and a genius for trifles which the stronger natures do not possess. The chance of Pepys owes their interest from the almost feminine naivety, curiosity and *joie de vivre* of their author, but one hardly rates him among the great men of his day. Boswell's *Life of Johnson*, the best book of memoirs in English, could not have been written except by a man who possessed many of the qualities of a lackey. Rousseau's *Confessions*, whilst of unequalled interest as a piece of self revelation, leaves one with very mixed feelings regarding poor Jean Jacques.

It is thus no great reflection on any man of action who essays to write his own memoirs to say that he has not succeeded. Sir Alexander Arbuthnot was a successful Indian official and had a honourable career for fifty-five years in the service of the Crown, but it would be better to suggest that the volume of "Memories" lately published by his widow reveals any special gift for self-portraiture. It is, indeed, markedly inferior to other books which have been produced by less successful men, for example, Rivett Carnac's recently published autobiography. Mr. Rivett Carnac never became a member of the Viceroy's or Secretary of State's Council but his geniality and *bonhomie* produce an impression of considerable attractiveness in his volume of recollections. Sir Alexander Arbuthnot was doubtless the weightier and abler administrator, but he has failed to convey much of interest or of charm to the outer world in the 300 odd pages now before us. The best passages are those written

* *Memories of Rugby and India* by Sir Alexander J. Arbuthnot, K. C. S. I., C. I. E. (Edited by Constance, Lady Arbuthnot; T. Fisher Unwin, London, 1910)

small tributaries the *Barna* in the north and the *Assi* in the south. From north to south the city stretches itself in a graceful curve and presents a picturesque aspect to the river which it will be hard to rival elsewhere in the world—it is glorious sight to behold the crescent, shining with temples and minarets in the full light of the morning when the beauty of the tropical sun steeped in his first splendour the monuments of the city rendering them

All bright and glittering in the smokeless air

Quite a convenient method of 'doing' the city ought to be to follow at the very beginning, the river front—as half the glory of the spiritual city lies on the banks of Mother Ganges and affords a most interesting study in Indian Mythology. History and Religion There are more than sixty *Ghats* along the river, some of them in a very dilapidated condition, but the rest neatly kept with a flight of steps leading to the bank, with a surging mass of worshippers. Some of the more important and interesting *Ghats* might be passed in review with the visitor whose privilege it is to work along the river front starting from the *Assi* in the south which is a river only by courtesy.

The *Assi Ghat* is specially sacred as it is at the meeting point of two rivers and also boasts of a temple of Jagannath of some importance. Some what further up is another *Ghat* rendered famous in the religious and literary history of Hindustan by its association with the name of Tuli Dasa, the great bard whose *Ramayan* has been a source of inestimable joy and consolation to the Hindi speaking millions. In the corner building which surmounts the northern part of the *Ghat* might be seen some relics of the illustrious poet, a piece of wood on which he usually crossed the Ganges, his sandals and one or two other articles. Passing by half a dozen *Ghats*, each associated with a particular temple or religious order we come to the *Smashan Ghat*, dear to Hindu hearts as the sanctified spot where *Harischandra*, the great martyr to Truth, was subjected to the sorest trial of his painful life. It is still used as a burning *Ghat* though others are considered more sacred for the purpose. Some more *Ghats* and we come to *Kedar Ghat* with a temple to the lord of *Kedarnath* and a sacred tank *Gaura Kund*—the *Ghat* is largely used by the Bengalis and is the most popular bathing centre in this part of the city. There are temples to *Someshwar*, *Narada*, and other Gods and *Rishi*—there is strangely enough a *Ghat* taken

possession of by the dhubies—and higher up we come to the *Ahalya Bai Ghat*, named after the great queen of Indora who administered the State with remarkable success for thirty years on the death of her insane son. The next *Ghat* introduces us to an aspect of Hinduism very popular with the lower classes—the worship of the Goddess of Smallpox. Now comes what may be regarded the central *Ghat* in the city, *Dasashamed Ghat* where *Brahma* is said to have celebrated the *Dasashamedh* or "ten-horse sacrifice."

Here we might pause to read a glowing description by the French writer, *Pierre Loti*, of this bustling activity on the banks of the river when the huge concourse of devout worshippers assemble in the morning

The sun has just risen from the plain through which Old Ganges wanders, a plain of mud and vegetation still overshadowed by the mists of night; and waiting there for the first red rays of dawn like the granite temples of Benares, the rosy pyramids, the golden *shaktis*, and all the sacred city, extended in terraces, as if to catch the first light and deck itself in the glory of this morning

This is the hour which, since the Brahmin faith began, has been sacred to prayer and to religious ecstasy, and it is now that Benares pours forth all its people, all its flowers, all its garlands, all its birds, and all its living thoughts on the banks of the Ganges. Awakened by the kiss of the sun, all that have received souls from *Brahma* rush joyously down the granite steps. The men, whose faces beam with calm serenity, are garbed in Kashmir shawls, some pink, some yellow, and some in the colours of the dawn. The women, veiled with muslins in the antique style, form white groups along the road, and the reflection from their copper evers and drinking vessels shimmer amongst the silvery sheets of their many bracelets, necklets and the rings which they wear round their ankles. Nobly beautiful both of face and gait, they walk like goddesses, while the metal rings on their arms and feet murmur musically

And to the river, already encumbered with garlands each one comes to offer a new wreath. Some have twisted ropes of jasmine flowers, which look like white neckties, others, garlands of Indian pinks whose flowers of golden yellow and pale sulphur gleam in contrast, resembling the changing colours of an Indian veil.

And up, above all, the festooned and sculptured windows, from which the east may be seen, are thronged with aged heads those who from sickness or from old age cannot come down, but who here invoke the morning light. And the sun bathed them in his warm rays

Naked children holding each other by the hand come in gay throngs; Yogis and slowly-moving *Fakirs* descend the steps, the sacred cattle advance with deliberate steps, while people stand respectfully aside offering them fresh wreaths of reeds and flowers. They too seem to look on the splendour of the sun, and in their harmless fashion appear to understand and pray

by Lady Arbuthnot, especially the happily phrased preface, and if she had recast the work herself in her own words, merely borrowing facts from her husband's manuscript, we should probably have had a better book.

The son of an Irish Bishop and the nephew of a British Ambassador, Sir Alexander Arbuthnot started in life with the immense advantage of influential friends and connections. To this he added good sense and good abilities, so that it is not surprising that he got on in the world. He was at Rugby under the famous Arnold, but unfortunately he fails to give any picture which brings the man before us, for it is not very illuminating to be told that Dr Arnold "was the most high-minded man I ever met." More to the point perhaps is the testimony that "Tom Brown's School Days" gives a very good account of life at Rugby as it was in the thirties of the last century, and it is also not uninteresting to know that his Alexander Arbuthnot was rather surprised at Tom Hughes writing so good a book. Sympathetic discernment was not probably Arbuthnot's strong point. However, his Rugby schooling stood him in good stead, for it was a testimonial from Arnold which secured him a nomination to the Madras Civil Service.

He landed in Madras in 1842 and one might look to learn some interesting details of the society of those days, but the biographer remains tongue-tied and can merely tell us bald facts, such as that he founded or helped to found the Madras Cricket Club. Perhaps, the most humorous story in the book is that told of Deschamps, the well known furniture dealer in the Mount Road. He used to sell a great deal of furniture to the Nawab of the Carnatic who was reputed seldom to pay his bills. When Deschamps was asked how he managed to get his money from the Nawab he replied: "I charge him double and take half in advance." Brief verdicts are given on various Madras worthies. The Marquis of Tweeddale, who was Governor of Madras in 1842, was not a literary man, and he would write opposite some expression of dissent the words "Not true!" His successor, Sir Henry Pottinger, was worse, for he "had become very indolent and had little capacity for hard work." Of Lord Harris, who arrived in 1856, we are told that "he at once showed himself energetic and devoted to his work." Lord Harris appointed Arbuthnot to be the first Director of Public Instruction,

a post which he held for 7 years. Little is said of Sir Charles Trevelyan or Sir William Denison, but of Lord Napier it is recorded that "he was a very able man and greatly interested in his work," while the Duke of Buckingham possessed "considerable aptitude for mastering and expounding details but not the same capacity for grasping general principles." Persons below the rank of Governor come in for equally brief mention. Sir William Robinson is described as "a hard-working man" and Mr. H. D. Phillips as "a very good fellow," while Sir Thomas Pycroft is said in an unusual burst of epigram to have been "a little man with a bad manner but a good friend and a just man." Sir Arthur Cotton, and his brother Frederick Cotton were great friends of Sir Alexander Arbuthnot, but little of interest is revealed regarding them, and the absence of helpful characterization in the book is one of its most marked and disappointing features.

Perhaps, the most generally interesting section of the work is that dealing with Sir Alexander's term of office on the Viceroy's Council. Lord Lytton was then Viceroy and Arbuthnot speedily made a great impression on him, so that in September, 1876, Lord Lytton nominated him for the post of Lieutenant Governor of Bengal. It was the greatest disappointment of Sir Alexander Arbuthnot's life that Lord Salisbury was unable to accept this nomination, Sir Alexander being pronounced on legal advice to be disqualified for appointment by reason of his having already resigned the Civil Service. He accordingly remained on the Viceroy's Council during the troublous times that followed, especially the great famine of 1877-78. The notorious differences which then arose between the Government of India and the Governments of Madras and Bombay receive some elucidation from Sir Alexander Arbuthnot's remarks. The individual to whom most of the mischief was due was apparently Sir John Strachey, but Lord Lytton must himself bear the responsibility for many of the mistakes made. It appears that a day or two after the ill-timed and easily Dild Durr of 1877, the Duke of Buckingham, at a Conference with the Governor General in Council, delivered himself of a long speech on the famine situation in Madras. This speech alarmed the Government of India and next day Sir John Strachey proposed to send Sir Richard Temple as a delegate to the Governments of Madras and Bombay. A worse choice could hardly have been made, for, Sir Richard Temple possessed the tact and temper of a sledge hammer.

Above me the old palaces seem to have grown young, and the rosy pyramids, the golden arrows and all the shining weather-rocks glitter in the morning air. The many rafts and the lower steps are thronged with Brahmins, who after setting down their flowers and ewers, hasten to disrobe pink and white muslins and cashmeres of all colours like mingled on the ground, or are hued over bamboo canes.

The men, slim and of athletic build, plunge to their waists in the sacred waters. The women, still wearing a veil of muslin round their shoulders and waists merely plunge their many ringed arms and ankles into the Ganges; then they kneel at their extremest edge and let fall their long unknotted coils of hair into the water. Then, raising their heads once more, they allow the water, dripping from their drenched hair to fall upon their necks and bosoms. And now with their lightly-clinging draperies they look like some statue of a 'winged victory'...

From all sides the howing people shower their garlands and their flowers into the Ganges, all fill their ewers and jars and then stooping, fill their hollowed hands and drink. Here religious feeling reigns supreme and no sensual thought ever seems to assail these beatific mingled forms. They come into unconscious contact with each other, but only heed the river, the sun, and the splendour of the morning in a dream of ecstasy. And when the long ritual is ended, the women retire to their homes, while the men seated on the rafts amid their garlands, dispose themselves for prayer.

Oh! the joyful awakenings of this primeval race, playing in daily unison to God, where the poorest may find room amongst the splendours of the sun, the waters and the flowers. And to think of the awakening of our sordid human ant-heaps, of the men who smothered in smoke and iron age, where under our old and cloudy sky, the mob poisoned with alcohol and blasphemy, hasten towards the murderous mills.

The rest of the river-front must be hurriedly passed in review. Another interesting *Ghat*, giving expression to the scientific aspect of Hindu civilisation, is the *Man Mandir Ghat* with the observatory—now unused and almost in ruins—built by Raja Jai Singh of Jaipur—a passionate lover of the science. The remains of astronomical instruments constructed of metal and stone may also be seen within the Observatory. A balcony at the north east corner is a magnificent piece of architecture. *Jalsai Ghat* (named after Vishnu 'the sleeper on the water') is the burning *Ghat* of the City—there are cremated the last remains of thousands who wend towards Benares with the weight of years to sleep their last sleep. (A picture of the burning *Ghat* is given on another page.) *Manikarnika* is a popular *Ghat* with a sacred tank and temple, so called after Mahadeva's 'ear-ornament' which dropped into the pool when he quivered with joy on being complimented by Vishnu. There is a *Ghat* named after *Dattatreya*, the Brahmin saint and law giver. Omitting some of the obscurer ones on the way,

the visitor must be arrested by the *Panch-Ganga Ghat* where five rivers are supposed to meet, thus investing the place with special sanctity. Attention must also be drawn to another *Ghat* in the north, the *Tricholan*, sacred to Siva, which is the most noteworthy in the northern part of the city. There is a *Ghat* associated with the boy-devotee *Prehlad*, the whole series ending with *Rajah Ghat* on the grand trunk road, important as the place of crossing, before the bridge across the Ganges had been built.

Leaving the fascinating river-front we might now turn our attention to the rest of the city. The breadth varies considerably, being very narrow at the southern part of the city but widening towards the north. A straight line from the *Panch-Ganga Ghat* in a north-westerly direction would measure three miles—the part west of this line is occupied by Europeans—the Cantonment and the Railway buildings. The places of interest in Benares are so many that it is hardly possible to enumerate them. To the visitor may be recommended the pleasure of losing himself in its numerous lanes which seem endless—as that is the only means of getting to know the real Benares with its teeming people all of whom seem to be engaged in the rituals of Hinduism. An attempt will however be made here to mention some of them. Beyond the river *Barna* are the principal courts and offices and European residences. *Kali Shankar's Asylum* and the Provincial Jail with accommodation for two thousand prisoners are other interesting places. European hotels and play-grounds are found to the south of the *Barna*—the *St Mary's Church*, the Barracks also lying about this place. On the main road leading to the city, over the bridge are the Judge's Court, the Wesleyan Mission High School and a building called the *Mint*—which formed the place of refuge for Europeans in the Mutiny Scar. *The Noddy House* of the Maharaja of Benares, occupied by His Majesty King George when he came to Benares in 1906, the Queen's College with its magnificent pile of buildings and its fine grounds form other sights on the road before it branches off in two directions—one to the *Kashi Station* and the other to *Dasashwamedh Ghat*. On the former, are the *Lady Duffryn Women's Hospital*, the *Prince of Wales' General Hospital*, the *Town Hall* presented by the Maharajah of Vizianagaram and the Municipal building. On the other, which is the finest road in the city, may be seen the Hon'ble

As Sir Alexander Ashburn wrote in his earlier dry way: "he was a man of considerable courage." Temple's mission to Madras was a pathetic work of distrust of the Local Government as if it was not unnatural that it was treated in Madras and that its result was a lamentable amount of friction. In April, 1877, we find Lord Lytton writing: "It is clear to me that, whatever be the cause, the Madras Council, it seemed to what I cannot but regard as a mischievously erroneous estimate of local administrative intelligence, duties and responsibilities, have met a first blow unanimously and decidedly determined to evade or resist by all means in its power the supervision of the Supreme Government in reference to foreign management." At this time it is evident that Lord Lytton had discovered that an error had been committed, and when Sir John Sturteley proposed, on Temple's appointment to the Governorship of Bombay, that Sir Charles (then Mr.) Bernard, who had been Temple's Secretary, should remain in Madras as a sort of spy of the Government of India the Viceroy, grown wiser through experience, negatived the suggestion. Throughout these documents the part played by Sir Alexander Ashburn is not very clear. He was apparently a consenting party to the initial mistake involved in the despatch of Sir Richard Temple to Madras and to various other acts of interference with the Madras Government, but he seems, like Lord Lytton, to have realized later the mischievous effects of the adoption of Sir John Sturteley's advice and to have resisted further attempts to interfere with the Local Government. At any rate, he shared the unpopularity which the Supreme Government's action produced and held at some pains in this book to clear himself of the charge of having been ill-drawn up to his old Proclivity.

Sir Alexander Ashburn left India in 1880, but even then the almost unbroken good fortune which attended him was not exhausted, for in 1897, he was appointed a member of the Secretary of State's Council and held this position for 10 years. When he finally retired, at the age of 75, from active work, he lived happily in the country, in a house which he had known and loved as a boy, for another 10 years, busy with his flowers, in which he had always been interested, and in some minor forms of literary work, such as articles for the Dictionary of National Biography, a memoir of Clive, and presumably the present volume of retrospec-

tion. If the perusal of this last production leaves the general reader cold, it is doubtless because the writer lacked the materials for such composition. A safe, sensible, clear-headed and strong-willed man of business and affairs, he could not "let himself go." In this story of his life, which in consequence remains frigid, lifeless and unappealing. It contains, however, the record of an honorable and successful career, and contains much that will be of interest to those who were personally acquainted with the subject of the Memoir.

THE FATE OF THE TRANSVAAL DEPORTEES.

BY MR. H. B. L. POLAK.

ON the 31st August last, 61 Indians and 22 Chinese who had been deported to India, returned with me from Bombay to Durban by the *Saltes*. Twenty nine of these deportees were landed at once in Natal as having Natal domicile rights, either by reason of birth or statutory claims. These men, evidently, then, had been unlawfully deported. Three more landed on waiting passes, on an undertaking to apply for registration certificates. The applications were accepted, and it was evident that these men, too, had been unlawfully deported, since their claims to residence in the Transvaal were admitted. Nineteen Chinese, who procured registration certificates lawfully issued to them, were sent back at once to India, on the ground that as they had been deported (the very question of the lawfulness of the proceedings being thus begged by the authorities) their certificates could not be recognized. It will later be seen that when these men return, they, too, will be allowed to land, and that their second deportation, in such hot haste to prevent access to the Supreme Court, was also illegal.

The remaining 32 men claimed rights of residence in South Africa. On their behalf, I applied for duplicates of their registration certificates, to enable them to land in Durban, but was told that as the men had been deported duplicates could not be issued to them. In order to avoid their being sent back at once to India, they were advised to proceed to Port Elizabeth. Thence, they went on to Capetown, where 11 of them landed. One of these had no difficulty in proving prior domicile, five are awaiting the issue of duplicate registration certificates enabling them to return to the Transvaal. The remaining five claim South African birth.

Manohi Malho Lal's palatial garden house, the Rajah of Hattwa's fine buildings and Victoria Park, a recent addition to the city.

The visitor might follow with benefit the road leading from the Town Hall to the *Chauri Chaura* in the far south which is the busiest part of the city. The *Chauri Chaura* which is typical of Indian city life is on this road, and where it enters near the *Ganga* are the water-works—the filtering and distributing are carried on at another place in the north-west. Another important road which forms an interesting study to the visitor is the road from the Centonment Railway Station to the *Ganga* near the Ramnagar Fort. There are the *Vishnugram House*, some mosques and *tankas*, and the superb structure reared by the labours of that distinguished friend of India, Mrs. Bennett, the Central Hindu College. Apart from the interest attached to the movement underlying the College, the buildings are worth a visit. Reference must also be made to the headquarters of the Theosophical Society which are also here. Among places of interest in the city which deserve a special mention are, the golden temple of *Harimambath* and the *Annapurna Temple*—both of which are reproduced on another page. The visitor must not also miss the *Alamgiri Mosque* which exhibits a number of rare specimens of *Mughal* workmanship, thus suggesting the theory that the Hindu temple which furnished materials to the mosque was in its turn built from a *Buddhist* temple. It is impossible to catalogue the large number of objects of pilgrimage scattered all through the city.

An account of *Benares* must be incomplete without a reference to *Sarnath*, four miles to the north-west of the Centonment, which was in ancient times an important centre of *Buddhism* now full of interesting ruins, and *Ramnagar Fort* to the south of the city shown on another page, which contains the residence of the Maharajah of *Benares*, and the *Bumeli Temple* and tank.

Glimpses of the Orient To-Day.

BY SAINT Nihal Singh.

In this book, Mr. Singh describes the transition that has taken place in Asia during the last few decades, traces the causes of the awakening and offers a prophecy as to its ultimate effect. He graphically portrays the modern women of the Orient, the political, social and industrial life of India, Persia, Japan, China and other Asiatic lands. Price Rs. 1. To Subscribers As 12.

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Current Events.

BY SAJJIDUARI

THE CONSTITUTIONAL STRUGGLE AND THE ELECTIONS IN ENGLAND

As we write, half the elections in the United Kingdom have already taken place. But speaking from the standpoint of on-lookers only, and that at a distance of six thousand miles, uninvolved by the partisan or factional spirit which naturally reaches its climax at such a juncture, it may be said that no change of a striking character in the spirit of the dream of the starchy British elector seems to have come since he was last called upon to cast his vote in the retirement touching the Lords and the Commons. Here and there the inconstant constituencies, those which chameleon-like change their colours with every gust of the wind, have no doubt once more emphasised their fickleness. Some that had cast off their old love at the previous general election have gone back, evidently in a condition of half repentance and half irresolution. A few more have changed their colours. But speaking broadly there has been no serious break in the mind of the average voter. He has stood firm by the opinion, one way or the other, which he had expressed twelve months ago. If the Unionists have won a few seats from their opponents or recaptured those that had slipped away from them, there is nothing to be surprised at. Nor is there any special cause of wonderment or rejoicing if the Liberals have equally won some seats or recaptured the old ones that had temporarily gone astray. So that, with half the House already elected, it is permissible to infer that the chances of Mr. Asquith's party again coming to power are assured. What majority he will have, whether a reduced one or an increased one, it may be yet premature to say. But whatever the majority it will not be said that it was not decisive so far as the main issue was concerned. Indeed, Mr. Asquith had made it quite plain to the nation at large in his exceedingly able and telling speech at the dinner given to him at the National Liberal Club on the 19th November, that they "were back" where they were in April—"with this difference that we must now put aside the method of compromise." Further on, he made a more emphatic declaration

The other 21 men returned, after great hardships and exposure (not to speak of the risk of being carried on to Europe), to Durban, where I applied to the immigration authorities for permission to see the men, as their legal adviser, together with my counsel, Mr. P. A. Laughton, K. C. We were peremptorily refused, and an application was at once made to the Natal Division of the Supreme Court which passed an interdict on the shipping company and the immigration authorities preventing them from deporting the men until the Court could investigate their claims, and made an order enabling them to confer with their legal advisers. By a curious and insultingly explained "misunderstanding" the Court's order was not carried out by the Government, and, after more exposure, the men were sent away from British waters and carried on to Lourenco Marques, where one of them, Narayansamy, died of enteritis. Through the good offices of the British Consul and the Portuguese authorities, 19 of the men who had previously been landed at Durban, having proved to be domiciled there, returned to Durban, to await the action of a second order of the Supreme Court.

And now comes a startling change of front on the part of the Union Government. Mr. Gandhi demanded the Transvaal Registrar of Assurances that he should accept their applications for duplicate certificates. The latter replied that he would do so as an act of grace, upon certain conditions. Mr. Gandhi pointed out that his demand was based upon a legal right and not a matter of grace, and he once more demanded the unconditional issue of duplicate. The demand was refused, and the Registrar was at once notified that proceedings were being commenced immediately in the Transvaal Division of the Supreme Court. Within 24 hours, Mr. Gandhi was informed by him that the duplicate would be issued unconditionally. The Government had completely climbed down, and after having, nearly a month earlier, refused to issue the duplicate as the men had been deported, now agreed to do so, as soon as they discovered that an application to the Court was imminent. The two Cape Town's applications were also accepted. Thus, it will be seen that of the 61 Indians who came with me from Bombay all have been, or will be, landed unconditionally in South Africa, except poor Narayansamy. Of the 23 Chinese, three have similarly landed. The action of the Transvaal

Government is thus an implied admission of: (a) The unlawfulness of the original deportations of 80 men; (b) the unlawfulness of the second deportation of 19 Chinese holding lawfully issued registration certificates; (c) the unlawful refusal to accept applications made by me for duplicates of lawfully issued registration certificates to those of 32 Indians who had received them; (d) the unlawful removal of 20 men from Durban after an order of the Supreme Court requiring their detention; (e) their responsibility for the death of Narayansamy, which would certainly not have taken place had he been landed on his first arrival with me at Durban, when he was in good health; (f) the unlawful refusal at first to accept Mr. Gandhi's application for duplicates on behalf of the 19 men who returned from Lourenco Marques; (g) the correctness of the information supplied to the Imperial Government by the South African British Indian Committee regarding the qualifications of South African birth or domicile of the deportees, and the utter futility of General Smuts's attempt at refutation thereof.

These men, who have just landed, are now nearly all in gaol in the Transvaal as passive resisters, and their sentence in itself condemns the action of the authorities herein originally deporting them. For, they have been sentenced, not as prohibited immigrants, but for breach of the very regulations for whose breach they were wrongly removed from their country of birth or lawful domicile.

And the net result of this series of lawless proceedings is the breaking up of numberless homes, inflaming public opinion in India, imperilling Imperial relations, and disgracing the fair name of the Union of South Africa.

THE INDIANS OF SOUTH AFRICA.

Helots within the Empire! How they are Treated

By H. S. L. Polak, Editor *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The First Part is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia and the Portuguese Province of Mozambique. Part II, entitled "A Tragedy of Neglect," describes the terrible struggle of the last three years in the Transvaal, and contains an appeal to the people of India. To these are added a number of valuable appendices.

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that the Government "was determined" to "bring to an end at once this state of things." Obviously he meant to convey *urbis et orbis* that there are to be no more palavers and parleys. There will be no more "conferring" on terms with the House of Lords; and that if the Government is returned to power its terms will actually and, in fact, prevail. Here then are a couple of distinct pronouncements which, coming as they do from a Premier of consummate courage, great patience, and keen political sagacity, may be taken as the future conduct of action by his Government, if returned to power. With this declaration the British people at large will now no doubt await the final issue which cannot be long. Indeed, ere the ink of these pages is dry the die will have been cast which shall tell us that Great Britain has decreed that the Lords shall never be the masters of the people whose Sovereign will for their own good must be supreme. Meanwhile, of course, we are treated, as is customary, to all sorts of sound and fury. The slingers of phrases, good, bad and indifferent, have a free play and so, too, the masters of gibes and sneers and vitriolic epigrams, not unaccompanied by "fantastic vaunts, insolences and scurrilities." Writing on the subject, that sturdy and independent but always dignified and shadamanthinely impartial journal, the *Manchester Guardian* (21st November), descants on this feature of the present critical elections as follows: "It is a misfortune for Shakespeare to have died before he could read the *Observer* and the *Daily Telegraph* of our day and see the perfect flowers of boasting and abuse to which Nym, Falstaff and Bauldolph were but as tender buds. To us others who stand for the country against the encroaching Lords it is doubly reassuring after much other assurance of victory, to find that on the whole our leaders and our press speak and write like men who believe that, what they have to say to the people, is strong enough to prevail, when stated in its simplest form, and quietly, and that on the whole our opponents speak and write like men who feel that if they are plain they are lost. Read Mr. Asquith on Friday and Saturday; it is the speech of a man who trusts his case and is sure that his case needs nothing more for its success than to be clearly heard. Then read Mr. Garvie, the nimble ex-Parnellite who sets the whole tone of conservative argument. It seems to be all about "clericalism partialism," "hypocrisy in hysteria," "hacks," "gangs," "baggage smashers," "Buffalo hangmen," "dollar domination,"

and "bumbling convulsions." But we need not further reproduce these choice amenities of a heated election where the party, which is conscious of its defeat, is angered and, therefore, in the impotence of its rage, indulges in such amenities and in the long run fouls its own nest. But what is most amusing is that these detractors drag even the Crown, which sternly stands apart, into their angry polemics. This is not only deplorable but extremely inexcusable coming from those who have all along been screaming to the top of their bent against mixing up the Crown in a constitutional warfare between the popular representatives and the hereditary hierarchy of the peers. Let us hark back the wise and calm words of Mr. Asquith. What have the people been fighting for? "I answer," said he, "for two things—fair play for progressive legislation and the establishment in all its fulness of representative Government." "We are not proposing to set up a Single Chamber system. We are proposing such a change in the relations between the two Chambers as will confine the Second Chamber to those subordinate functions which are admittedly appropriate to such a body." "The principle upon which we take our stand is simply this—that in a democratic country the chosen representatives of the people ought to have the controlling voice not only in policy, but also in the shaping of the laws." In short, "the will of the people must be supreme." India, it is needless to say, is keenly interested in this great constitutional struggle. The triumph of the Liberal party will be her triumph also. In the degree that the future House of Commons carries the will of the sovereign people, in that degree the doors of representative Government will be widened for the Indians, leading eventually to the ultimate goal of their legitimate ambition and aspirations.

CONTINENTAL POLITICS

In Continental politics there is little to be noted. Spain and Portugal are quiet, evidently determined to carry out their economic reforms and stubbornly emancipating themselves from the thralldom of the Vatican. Austria is undoubtedly slowly trying to have a firmer iron grip on the Balkan States. The *entente cordiale* of Germany with Turkey is an additional reason for her attitude in this direction. Italy, too, feels the pressure of the dual monarchy in combination with Germany. Young Turkey must believe in a most diplomatic way so as to enable her to get to a

The Depressed Glasses.

BY MR. P. R. SUNDARA Aiyer, B. A., B. L.

THE time has arrived for definite organised action for the amelioration of the lot of the Panchamas. The first step is to erase from our minds the idea of 'out castes'. Does not the word Panchama itself show that the bearer of that name is within the castes of Hinduism? Let us begin then with the recognition of his title to full rights of citizenship. Let us saturate our hearts with a feeling of brotherly love towards him, so that he may reciprocate the feeling and not regard us any more with fear and mistrust. We should be prepared to make up to him for past neglect and harshness, to help towards the establishment of special schools for his children and give special facilities to enable him to work his way on to a position of political and social fellowship with us. No longer should it be necessary for him to seek the help of aliens in race or religion to assert the rights of man. For the sake of our Panchama brethren, for our own sakes, and for our country's sake, and for humanity's sake, we should resolve to do so.

Amongst our duties as citizens, our duty to the so called depressed classes demands special attention. It is a matter of primary importance whether we regard it politically, or from the point of view of our social duties as fellow members of the same community. From whatever point of view we may look at it, we have sadly failed in the past. That, in a country where infinite compassion is the first lesson taught by religion, the Panchamas and other classes should have so long been treated in the way in which they have been, is a matter which is one of great surprise to those who know the real qualities of the people. There might be castes, there might be different functions to be performed by different castes; but I do not know that our sacred writings countenance our regarding any community, whatever may be the task allotted to it, as untouchable. That we should prevent members of any community from having the ordinary rights of human beings from walking where they please, from acquiring elements of reading, writing, and arithmetic, is a shame which, even were the disabilities at once removed, must stick to us for a

long time. Not merely are we inhuman, but such treatment is also a source of great political danger. Not only do we lose the co-operation of a very large section of the community, but it is quite possible that our acts would result to their being permanently estranged from us. If we are not prepared to elevate them, there are others who, being moved by feelings of humanity, are prepared to do the work. Are we prepared to say to our brethren "We cast you away; go where you will"? Are we not rather prepared to repair the wrong done to them, to extend to them our right hand, and assure them that hereafter we shall treat them as our equals in all matters where equality is proper, in all matters where humanity and common citizenship demand it? I have no doubt we have by this time made our choice. Public sympathy has been enlisted in their cause already to a very large extent, though, in accordance with our habit of moving slowly, the movement has indeed been very slow. Those who have come in contact with the Panchamas will testify to their good qualities, patience, docility, and a fair degree of intelligence in many cases. In fact, I do not know in what respects we can consider them to be below us.

COUNT LEO TOLSTOY.


Born 28th Aug. 1828 Died 20th Nov. 1910.

BY MR. P. SESHADRI, M. A.

Through all the vast and dim lit sides of Time
The world shall hear his golden trumpet sound
For Freedom's cause. Where man is bound
To sorrow's dismal wail by tyrant-crime,
And Power lording in its wicked prime
Easeth the weak and just, be ever found
His beauteous arms—his ire shall dart around
In blinding flashes, breathe his spirit sublime
Into the struggling hearts and proudly lead
Them on to triumph And who shall not adore
The kindly soul that throbbeth, though purple-born,
For poor and suffering men, and loved those torn
Of worldly wealth? Oh, all his life he bore
Through this, the glory of his righteous creed!

Holy Benares.

BY "A HINDU."

 LARGE number of Hindu visitors to Allahabad during the ensuing 'season' will turn with interest and devotion to the holy city which haselwaye had an ineffable charm to the followers of Hinduism. To the millions who own the Vedas, Kashi has symbolised the highest spiritual forces on earth and it walf be difficult to exaggerate the potent influence it has exercised in affording religious consolation and hope. The dream of every pious Hindu householder and matron has always been to make a pilgrimage to the holy city at least once during life while all the ascetic orders of India have made it the centre of their sacred propaganda. In a country remarkable for its exhibition of the religious spirit, Benares seems to concentrate in itself, all the religion and philosophy of the Hindus. As Mr. Ramsay Macdonald observes in a recent article on this great home of Hinduism: 'Truly Benares the Holy City, holds in its keeping the soul of India'.

The sacred city of the Hindus naturally boasts of a long antiquity—the mythological accounts taking the origin to the very beginnings of creation. A cold historical analysis might set aside the part Gods have played in shaping the city, but there does not seem to be any doubt of the fact, that it was one of the greatest strongholds of the early Aryans, from which spread their culture and refinement to the savage tribes of India. Before the birth of Christ the city seems to have enjoyed sufficient importance to attract the attention of all Hindustan. In the great wave of Buddhist teaching in India, it played a prominent part as the Buddha preached His Gospel of Love and Brotherhood for the first time within its sacred precincts—some of his greatest disciples having been drawn from the holy men of Benares. The mighty religious revolution which spread to the farthest confines of earth had thus its origin in the city. In the seventh century of the Christian era we get a vivid glimpse of the city through the accounts of the Chinese traveller Hsuen Tsang who refers to it as a "city of about three miles long by one broad, thickly populated, materially rich, the people cultured, and paying honour to those who led a life of reli-

gious study." It probably loimed a part of the kingdom of Kanoug in the 11th and 12th centuries. It is clear that during the next four centuries, it did not enjoy peace, for it was repeatedly attacked by Mussulman conquerors and suffered grievously indeed by their vandellism. It was sacked by the army of Shahah-ud-din Ghori in the 12th century and was molested by most of the Matomehan rulers of the next three centuries. Under the liberal and humane policy of the great Akbar, there was a long period of repose when the city gained its former prestige as the great centre of Hinduism. The injury inflicted on the city by the bigoted Aurangzeb was however very great. He sacked it in 1669, constructed mosques, ruining the sacred temples of the Hindus and even tried to name the city Muhammedabad. The beginnings of the Hindu kingdom of Benares—now re-established by the granting of ruling powers to the present Maharaja of Benares—were laid early in the eighteenth century when a Hindu Zamindar near the city, Menaa Ram, extended his power and made himself the ruler of Benares. The kingdom had to pass through a number of vicissitudes during later years and the story of its early relationship with the British in the days of Raja Chait Sing might be read in the brilliant pages of Burke and Macaulay. An account of the history of Benares must be incomplete without a reference to an exciting event which happened early in the nineteenth century—a serious disturbance between the Hindus and Muhammadans in 1809, when several hundreds of lives were lost on both sides. The city in recent decades has settled down to a career of progress and it now forms one of the most hopeful 'centres' of the provinces in the modern sense of the term. With a population of more than two lakhs, and industries which employ thousands, the city is every day rising in importance.

It is not an easy task to afford guidance to the visitor of Benares in the work of unravelling what look-like the mysteries of the city. With temples and monuments hailing from past ages are found evidences of modern enterprise and industry. The traces of civilisation live side by side with the relics of antiquity, and here at least meet the past and the present, the east and the west, disproving the poet's prophecy that the 'twain shall never meet.

Benares is a crescent-shaped city between three and four miles in extent, along the bend of the Ganges compris'd within the mouths of its two

PH 4
 "The Doctrine of Absolute Privilege." By
 Mr. K. Govinda Marar, B.A., B.L. (Higgin-
 botham & Co.)

A man's reputation is his most cherished possession and any invasion of it is more deeply resented than the deprivation of more material possessions. Every man has a right to see that his character is not traduced and to have his good name maintained unimpaired. This right is a *ius in rem*, a right absolute and good against all the world. Any violation of this right gives rise either to an offence punishable under the Criminal Law, or to an actionable wrong which sounds in damages. And the branch of law which deals with this subject is called the "Law of Defamation."

In every action for defamation, whether Civil or Criminal, when the plaintiff or the complainant has once proved against the other party, an intentional publication of defamatory matter 'of and concerning' him there are two defences open to the defendant or the accused, as the case may be. They are known in legal parlance as 1. Justification, and 2. Privilege. The defence of justification, briefly, amounts to this, that the matter complained of is true. Even if it is false, it is still open to the party charged with defamation to plead privilege. This is of two kinds — 1. Qualified, which is only *prima facie* a ground of defence; and 2. Absolute, which is a complete bar to an action.

We are here concerned only with the last kind of privilege; and we are grateful to Mr. Govinda Marar, High Court Vakil, for the interesting and instructive manner in which he has dealt with it in his brochure entitled: "The Doctrine of Absolute Privilege." Within the short compass of hardly 100 pages, he has collected the whole case-law on the subject, both English and Indian, and has shewn us how the Indian Courts, except the Madras High Court, have varied from time to time in the application of this doctrine to Indian cases. Wherever necessary, he has canvassed with ability and fairness the decisions of some of the learned Judges of the Calcutta and Allahabad High Courts; and he has adduced strong and convincing reasons in favour of adopting the English rule, which has so far been accepted only by the Madras High Court. He finishes up the whole thing by an appeal to the Indian Legislature to step in and settle the law once for all.

Dadabhai Naoroji's Speeches and Writings. An exhaustive and comprehensive collection (G. A. Natesan & Co., Madras: Rs. 2.)

The public hardly requires any recommendation of the speeches and writings of Mr. Dadabhai Naoroji. They constitute a real heritage of the Indian people. A most exhaustive and comprehensive collection of the venerable patriot's speeches and writings has now been made and every speech and writing of importance has been included in it. The volume is an index to the many-sided activities of this great patriot and naturally the speeches and writings cover a wide field. The present volume brings together all his three Congress Presidential Addresses, all his Parliamentary Speeches, and a valuable selection of his other Speeches both in India and England. No important writing of his has been omitted. There is included in this volume an almost exhaustive collection of his papers, essays and statements to various Commissions. As the utterance of the greatest patriot of the day, they possess an unique importance and value and the present volume must be highly serviceable to all students of Indian politics. The book has a good portrait of Mr. Dadabhai Naoroji.

Rewards and Fairies. By Rudyard Kipling. (Macmillan's Colonial Library.)

A remarkable proof of Mr. Kipling's intellectual vigour is his latest volume, *Rewards and Fairies*. The liveliness of his earlier volumes brightens these pages and but for the previous knowledge of the reader, it would be difficult to conjecture the author's age. He has achieved the very difficult task of combining the wonders of Fairy-land with facts concerning the ordinary aspects of society. An appreciation of the book would be incomplete without a reference to the delightful poetical pieces with which the whole volume is interspersed. It is refreshing to notice Mr. Rudyard Kipling in the rather new rôle of a gentle moral teacher. This passage from a poem entitled: "If—" presents an ideal of manhood which is as serious as the teaching of a prophet and is at the same time vivid and appealing to the modern reader:

If you can talk with crowds and keep your virtue,
 Or walk with kings—nor lose the common touch,
 If neither foes nor loving friends can hurt you,
 If all men count with you, but none too much;
 If you can fill the unforgetting minute
 With sixty seconds worth of distance run,
 Yours is the earth and everything that's in it,
 And—which is more—you will be a Man, my son!

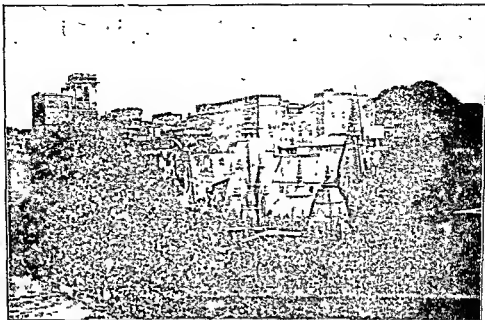
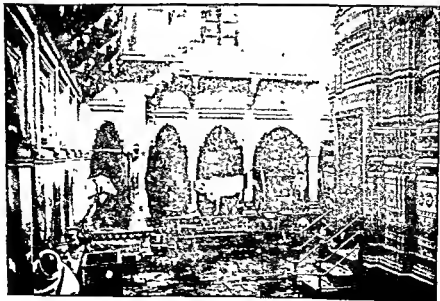


Photo by Bourne & Shepherd. Calcutta

BESHESHAR NATH OR GOLDEN TEMPLE BENARES



ANNAPURNA TEMPLE, BENARES.

Japanese Education By *Baron Kikuchi.*
(John Murray, London.)

The book consists of a series of lectures delivered by Baron Kikuchi, President of the Imperial University of Tokio. Anything concerning the Land of the Rising Sun commands a fascination and an account of the educational system of that land must be of extraordinary interest to all those who have watched her marvellous progress. In a series of lectures Baron Kikuchi gives an instructive account of all the details connected with educational administration as well as all classes of educational institutions in the country. As Minister of Education in Japan for some time, he has been able to talk authoritatively on the subject. If a criticism may be ventured on such an excellent hand book, the opinion will be expressed that the author might have paid less attention to details dwelling with greater emphasis on the spirit of Japanese Education. We have however no hesitation in thinking that it forms the most authoritative and comprehensive sketch of the educational aspect of Japan's activity, of all that has been written in recent years. It is not possible to show a better and more adequate account in existence.



English Literature By *Mr F G Rahtz.*
M. A. B. Sc. (Methuen & Co, Ltd. 2s 6d)

Mr. Rahtz has been successful in preparing a very good College Manual for the study of the History of English Literature. Within the short compass of about two hundred pages, the reader is enabled to appreciate the important bearing on the History of English Literature. There is a sincere attempt to expound the nuances of style and the student enjoys the privilege of knowing vividly the greatness of the masters of style in the English language. A compilation of this size can never hope to satisfy all tastes in the selections of names; but why is Cardinal Newman's name omitted? We have pleasure in recommending the book to the students of English Literature in our Colleges.

THE INDIAN INDUSTRIAL CONFERENCES.

—Full text of the inaugural and Presidential Speeches and Papers, read and submitted together with the Resolutions passed at the Conferences held at Calcutta, Surat and Madras. 3 Uniform Volumes bound in Cloth Rs. 1 each.

O. A. Natesan & Co., 3, Subbarama Chetty St., Madras.

The Indian Teachers' Guide. By *Percival Wren, M. A.* (Longmans Green & Co)

Members of the teaching profession in India must feel immensely thankful to Professor Wren, of Bombay, for this valuable manual. The author's intimate acquaintance with Indian conditions has enabled him to produce a work which is of real service to the Indian teacher. Works on Pedagogy we have in any number, but most of them are not of any use to India as they have no practical bearing on the circumstances in which the Indian teacher is at work. Professor Wren's book thus supplies a long-felt want. One laudable feature of the work is its absolute freedom from airy theorizings so common in these days of educational fads. The convictions that are set forth are evidently the results of patient enquiry and sane deliberation, the statements are the outcome of practical experience and the ideals presented are also within the range of realisation.

His picture of the Indian teacher must be considered very faithful and sympathetic—where he points out defects, he is neither severe nor unjust. His condemnation of the undue attention paid to examinations in the curricula of Indian Schools is quite necessary. Critics who talk glibly of the presence of cram in Indian Schools may well pause before locating the blame. The author has done a real service in exposing the pernicious effects of examinations on young minds. There is a very large collection of educational maxims selected from a wide range of literature appended to the book. The large number of questions and the section containing a syllabus of 2,000 original queries enhance the value of the book. We await the second volume, on *Indian School Organisation* with great interest and we hope to see the present volume introduced as a text book in the Training Colleges of this Presidency.

The Art of Translation By *R. Raghunatha Rao, B. A. (T. A., Printing Works, Mysore: Price Rs. 1)*

'Traduttori, traditori'—Translators, traitors,—says an Italian proverb and Mr. Raghunatha Rao tries to show how classical masterpieces have suffered by translations of a bad type. By comparing some Canaresse and Sanskrit passages in the original with the translations, the author points out the injury that has been done to them. His criticism of translators is not unjust though probably somewhat severe. We have no hesitation in recommending the book to those engaged in the work of translation.

Glimpses of the Orient To-Day. By *Saint Nihal Singh*. (Messrs. G. A. Natesan & Co., Madras: Price Rs. 1)

Mr. Saint Nihal Singh is an observant writer of much reputation. He wields a facile pen and his writings always attract attention. In the present volume he brings together facts and figures which admitting of no controversy, are highly flattering to the awakening of the Oriental countries. He speaks of Japan, China, India, Afghanistan, Persia and Egypt. Through most of these countries Mr. Saint Nihal Singh has travelled and observed things personally and on the spot. An Asiatic's remarks on the Asia of to-day should possess a peculiar interest and the remarks coming as they do from such a keen and critical observer should possess a more than ordinary interest. Naturally, a major portion of the book is devoted to Japan, its material, moral and social development. About China he writes in a hopeful strain and lays bare many of the elements which as they gather strength should go to strengthen and consolidate the great celestial empire. His diagnosis of the so-called unrest in India and his shrewd observations on the Swadeshi movement render the pages dealing with India highly readable. As for Afghanistan he has, on the whole, very good things to say and praises the statesmanship and the liberal policy of the Amir. About the awakening of Persia and the agitation in Egypt he no doubt writes with some reserve but there can be no mistaking about his remarkable ability in seeing things in their true light. This is a very interesting book and is bound to impress the Asiatic reader with quite lofty conceptions of his duty towards his country. The volume has a portrait of Mr. Saint Nihal Singh.

"How to Keep It." By *A. T. Schofield, M. D.*

(William Rider & Son, Ltd., London.)

This is an unconventional booklet; there are a few maxims in the book which every seeker after health should bear in mind. The medical practitioners' average man is a mythical person. There is no average man. If Pope's dictum is followed and if man studies man properly, he will find that there is very little in common between one man and another; and, consequently, the maxims prescribed for the average man will prove poisonous to most men. Advice upon food, upon dress, upon sleep and upon a number of other things, are given concisely and neatly. The book is well worth going through.

Studies in Poetry. By *Stopford A. Brooke*. (The Readers' Library. Duckworth & Co. Price 2s 6d. net)

Another cheap edition of a valuable book than Mr. S. A. Brooke there is no more reliable guide for the appreciation of writers like Blake, Scott, Shelley and Keats. The careful student of his little book on Literature so well appreciated by Mr. M. Arnold will recognise the present estimates of the early nineteenth century poets as old familiar friends. These are expanded statements of what has been already said in the tersest manner in the little classic of criticism. The essays on 'Sir Walter Scott and Blake' in a striking manner and the other essays in a less striking manner exemplify the truth of the above.

The study of Shelley is the most valuable part of the book. After Mr. M. Arnold's 'Invisible angel' criticism, lovers of Shelley felt bound to enter a protest and Mr. Brooke has given the best reasoned statement of the faith that is in him as a Shelley admirer. We particularly commend to our readers the essay on 'Epipeydidion' as containing an exposition of Shelley's attitude to love with which may be profitably compared the attitude of the other mystic Blake. In 'Keats,' Mr. Brooke gives a needed corrective to the appreciation of Mr. M. Arnold who called Keats 'Shakespearean.' We commend the book most heartily to students of literature.

Sun-Cooked Food. By *Eugene Christian*.

(Health and Strength, Ltd., London.)

The object of this volume is to show that on principles of economy, of ethics and of vitality it is a sin to eat animal food. The author analyses the value of natural food or "uncooked food" as he calls it and points out that they are more sustaining than the other. He however puts in a plea on behalf of eggs and milk: one can understand the author's reasoning about milk, for if mother's milk to a child is natural food, we can see no objection to the use of cow's milk on ethical grounds there can be no objection—but we cannot understand how eggs are not animal food: you nip in the bud the young life and we fail to see how on ethical grounds this can be justified. The Hindus long ago decided in favour of sun-cooked food. The Hindus long ago decided in favour of uncooked food. The Vedas reveal 'that it was not uncommon among Aryan at one time to indulge in animal food. But long ago a revelation came in favour of cereals and natural food.' Buddhism and Jainism although they ceased to be national religions left permanent marks of their teaching against animal food. This principle of Brahmo living has been adopted by some of the higher castes of the Madras and to-day there is no nation on the face of the earth whose cultivated intellect so strenuously adhere to a vegetarian diet as India. To such a people, the revelations regarding the respective values of natural and animal food will be most welcome: we heartily recommend this book.

A Russo-Japanese Company.

A St Petersburg journal reports that a Russo-Japanese Commercial Company has just been formed in the Russian capital. The principal object of the Company is to promote the development of commercial relations between Russia, Japan, and other countries of the Far East. The Company will undertake the import and export of various kinds of goods, the transport of merchandise, and the establishment of temporary Exhibitions, permanent Museums, and commercial Ware houses. The Capital of the Company is 1,000 000 roubles.

Technical Education in Jail

Instructions having been issued by the Punjab Government to public services to procure whenever possible articles manufactured in Jails, the Government are going to make contribution towards the cost of skilled instruction to train carpenters, tailors, etc.

The Imperial Institute

The work of the Scientific and Technical Department of the Imperial Institute in London, which is chiefly initiated by the Home and Colonial Governments and the Government of India, has been further developed by arrangements made by the Foreign Office whereby British representatives abroad may transmit to the Department for investigation such natural products of the countries in which they are appointed to reside as are likely to be of interest to British manufacturers and merchants.

The Alembic Chemical Works Co, Ltd

The Alembic Chemical Works Co, Ltd, working under Professor Gujjar's direction in Bombay and Baroda, earned a profit of Rs. 22,287 last year, including Rs. 2,626 brought forward from previous year's accounts. The Company's new building at Baroda is coming to completion, the machinery for manufacturing spirit has also arrived, and the Agents hope to commence work on a large scale in about 4 or 5 months.

AGRICULTURAL SECTION.

Provincial Agricultural Colleges

The following are the main points in the Government of India Resolution on Provincial Agricultural Colleges and their Diplomas published recently —

These Colleges are to teach three years' course of Standard which is to be as far as possible, uniform throughout India. Entrance to them is to be generally by an examination of the ordinary Matriculation Standard. At the end of this three years' course they are to hold a final examination, generally with the assistance of Pusa Professors, successful candidates to be given the Degree of Licentiate of Agriculture, which is to be eventually equivalent to B.A. or B.C.E., but Local Governments are to decide to what classes of appointments they will admit the holders. Successful students may pass on for two years post-graduate study at Pusa.

The Provincial Agricultural Colleges are not generally to be affiliated to the Provincial Universities, but an exception is made in this respect in regard to the Poona College of Science, which has long been so affiliated to the Bombay University. The control of the Provincial Agricultural Colleges is to lie with the Directors of Agriculture, who, however, are to keep in touch, as far as possible, with the Directors of Public Instruction.

The Government of India, in these arrangements, look forward to a time when indigenous talent will fill most of the higher agricultural posts which are now recruited from abroad.

The new Agricultural Degree of Licentiate will be recognised in all Government publications.

The Son-in-Law Abroad, and other Indian folk tales of Fun, Folly, Cleverness, Cunning, Wit, and Humour by P. Ramachandra Row, B.A., B.L., Retired Sutory Civilian. Second Edition, As. 4.

MAITREYI — A Vedic Story in Six Chapters, By Pandit Sitanath Tattvabhushan. Price As. 4.

G. A. NATESAN & CO, ESPLANADE, MADRAS.

Disease of Trees

An epidemic disease known as the "white" of oak, has been studied recently by Professors Griffon and Maublanc. The disease is properly called nilium, and it is not confined to the oak but also attacks the ash, elm, and chestnut. It is also found in Algeria. The disease is supposed to be due to a micro organism known as *Microsphaera alni*. The question as to whether it is indigenous (native) or not has not been determined. It increased in France during 1907 and 1908 in an unusual way. It has now appeared in America, and if as is supposed it is imported like black rot or mildew, this would appear bad for the future. Some advocate a treatment with sulphur, but others claim that this has no effect. One important point in any case, it is stated, is the time of the year when the treatment is made.

Agriculture in the United Provinces

Mr. W. H. Moreland, Director of Agriculture in the United Provinces says in his Annual Report that the most striking feature experienced by his Department during the past year has been the growth of a demand for labour saving machinery. The demand is attributed in part to the increase in wages, which has led the larger proprietors and cultivators to resort to labour economising appliances, but as the Director indicates it also testifies to the progress made by his staff in winning the confidence of the people and in adapting agricultural implements to the needs of the country. The movement has only just begun and Mr. Moreland is of opinion that it is destined to grow so rapidly that no Government Department can possibly cope with it, and, therefore, an important implement industry must soon arise in order to meet the requirements of the agricultural classes. The implements which are chiefly in demand at present are water lifts, tillage implements, sugar machinery and miscellaneous articles. During the year, moreover, 363 improved ploughs were issued,

Oil-Cakes

The demand for oil-cakes as manure in the Bombay Presidency is reported to be continually increasing, the most popular at present being the castor cake from Northern Gujarat sold under the name of "Sabarmati Castor-cake." Practically, it is said, no other manures but oil-cake and fish are purchased by cultivators in the Bombay Presidency, but the price of these has now gone up to such a point that it is believed questionable whether sulphate of ammonia cannot now compete with them, at any rate for sugar-cane. If so, it is thought that a demand might be fostered, as sulphate of ammonia is now manufactured in India.

Fibres.

The following is an extract from the Report of the Madras Agricultural Department:—The Samalkota experiments with Bengal jute this year showed that the hopes which were at one time entertained that jute could be successfully introduced into the Godavari delta must be given up. Cultivation is difficult and costly, and the fibre itself is pronounced by the local Mills inferior to the Bimlipatam jute already grown so extensively in Circars. It has also failed in Tanjore and Malabar. With the present high price of paddy there is no prospect of Bengal jute taking its place. Another reason is that cultivators accustomed to growing paddy only have generally not sufficient skill to grow a crop like jute, for which the land needs careful preparation to secure the requisite tilth. The Hindupur agave plantation was extended during the year. Trial cuttings show an annual yield of 430 lbs. of dry fibre per acre. Next year it is hoped to summarize the results and obtain some conclusions as to the possibility of establishing it as an industry.



An Indian Programme.

An 'Anglo-Indian' succinctly summarises, in the November issue of the *United Service Magazine*, the series of articles that have been appearing in that journal regarding the policy which the British Government should adopt towards Native States. The use of the Indian Chiefs in matters of defence and also counsel was discussed as early as 1877 by Lord Lytton, but nothing definite was settled. The question was revived in 1889 by Lord Dufferin with the result that about 20,000 Imperial Service Troops are now furnished by some thirty Native States. The use of Indian Chiefs in counsel was again discussed in 1908 when Lord Morley expressed his view that he was not inclined to put any obstacle, provided a workable plan could be devised in consultation with the Chiefs. Moreover, besides these questions of defence and counsel, the very important one of devolution of Indian Administration in Indian hands has been in discussion ever since 1833, for which a satisfactory solution is yet to be found. The measures proposed, with a view to satisfy all these three objects, are—

First, to create at once the Imperial Council of Ruling Chiefs proposed by the Government of India, in October, 1902, and sanctioned by Lord Morley, second, with the aid of that Council to gradually organise (a) a territorial army of the troops of all States, (b) a body of officers from the Indian aristocracy, or exactly the same official footing as British officers, to be trained in an Indian Military College for the territorial army, for the Imperial army, for service in other departments of State, and, finally, as a reserve for war, third, to accept, as the method of devolution of the administration, a policy of extension of territory of existing States, of conferring ruling powers on some titular Chiefs, and of creating new States for representatives of ancient houses in the territories they once possessed, on the precedent of Mysore, to accept this policy and, as earnest, to make some commencement, however small.

The commencement of this programme may be made during the forthcoming Coronation in 1911. Autonomy must mean an India administered by its own Chiefs, with the exception of the coast and frontier and defended by their forces trained by Englishmen and supported by an Imperial Army. Over this commonwealth of Indian States will preside a Royal Viceroy.

The Present Situation in India.

II H The Maharajah of Bikanir in a thoughtful and appreciative article entitled: "Stray Thoughts on the Situation" in the November number of the *East and West* pays a high compliment to Lord Minto on his able administration. In concluding his article II. H. takes a very optimistic view of the future—

The period just past has been no exception, but let us hope that the worst is over. Whatever may have been said about the ruling chiefs, the fact nevertheless remains that the ruling chiefs as a class are as true lovers and well-wishers of the Motherland and have at heart the good of India and its people as much as any man or class of men in British India. True, their principal work lies in looking after their own States and subjects, comprising, as their territories do, two-fifths of the whole of India. This alone is a great task, and what affects British India must be a question of corresponding concern and interest to them also. The education and training which they have received, thanks to the solicitude of the British Government, have enabled them not only more efficiently to rule their own States, but also to take their proper place as members of the Empire and to contribute their quota of usefulness towards the common weal. Several chiefs count many of the real leaders and prominent public men of India amongst their personal friends. Any step forward towards the amelioration of the political condition of the country, or any extension of the rights and privileges of the Indians, is naturally and must always be a matter of satisfaction to the ruling chiefs, vide the fine words in his letter to His Excellency the Viceroy in which His Highness the Nizam of Hyderabad referred to the elevation of an Indian gentleman to the Viceroy's Executive Council. The Hon'ble Mr. Sinha will no doubt also be the first to testify to the many tokens he has himself likewise received from several ruling chiefs.

May mutual esteem and goodwill between the rulers of the Native States and the people of the rest of India continue and prosper, and may no sordid political or other intrigues come in the way! May the good understanding between them be ever so the increase to the lasting benefit of a united prosperous and loyal India under the British flag! This is the earnest wish and prayer of every true patriot in the country.

SEDITION OR NO SEDITION: THE SITUATION IN INDIA.—Official and non official views. Some notable pronouncements, by The Rt Hon John Morley, The Hon Mr. G. K. Gokhale, C.I.E., The Hon. Dr. Raj Behari Ghose, His Excellency Lord Minto, Mr. James Kerr Hardie, M.P., Sir George Birdwood, C.I.E., Sir William Wedderburn, Bart., Sir Henry Cotton, C.C.S.I., Hon Suresh Chandra Banerjee, Mr. Arnold Leitch, M.P., Mr F. H. Simon, C.I.E., Syed Amir Ali, C.I.E., His Highness the Nizam, R. R. Gordon Milburn, "An Indian Civil Servant." As 4

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

QUESTIONS OF IMPORTANCE.

Who is a Hindu?—Mr. Gait's Circular.

The Hon. E. A. Gait, Census Commissioner for India, has sent the following Circular around to elicit comments and information :—

The complaint has often been made that the Census returns of Hindus are misleading, as they include millions of people who are not really Hindus at all, who are denied the ministrations of the Brahmins and are forbidden to enter Hindu temples, and who in many cases, are regarded as so unclean that their touch, or even their proximity, causes pollution. There is, of course, much truth in this criticism, but the fact that Hindunism has no definite creed makes it difficult to lay down any definite test as to who is, and who is not, a Hindu. A man may believe in the whole Ill dā pantheon, or only in particular gods, or, for that matter, in no gods at all, he may sacrifice or abstain from sacrifice, he may eat flesh and fish or abstain from so doing, but he is still regarded as a Hindu if he belong to a recognised Hindu caste, does not deny the supremacy of the Brahmins, and abstains from open disregard of the restrictions observed by his caste fellows. In the Punjab Census Report for 1881, it was stated that, "every native who was unable to define his creed, or describe it by any other name than that of some recognised religion or a sect of some such religion, was held to be, and classed as, a Hindu." This is practically the procedure which has hitherto been followed throughout India, except in the case of certain forest and hill tribes who, when they do not claim to be Hindus, have been classed under the head 'Animists'.

There are, however, many other tribes and castes whose beliefs and customs are of the Animistic rather than the Hindu type. A case in point is the Parayan of Madras. Mr. Thurston writes—"Brahman influence has scarcely affected the Parayan at all, even in ceremonial. No Parayan may enter any Vaishnava or Shiva temple even of the humblest sort. They are neither Vaishnavites nor Shavites." They acknowledge a supreme deity whom they call Kadavul, but do not worship him. Their worship is confined to various mothers (amma), such as the goddesses of the boundary, hambook, cholera, etc. The ceremonies attending their worship are similar to those of the Animistic tribes.

The position of the sweeper class of Upper India, usually known as Dhanga in the United Provinces and Chubra in the Punjab, is very similar. Mr. Cooke writes that the religion of the sweepers is a curious mixture of the various faiths, but neither Hindu, Moslem, nor Sikhs recognize them as belonging to their body. In the Punjab Census Report for 1891 (pages 88 to 90) it is stated that 7 per cent. of the persons classified as Hindus in Table VI, were not returned as such in the Schedules, and that the great majority of these were persons obviously belonging to the sweeper or scavenger class. Mr. MacLagan points out that the difficulty is to know where to draw the line—"While there is no doubt that we should be complying with Hindu feeling in excluding the Chubra from the list of Hindus, should we also exclude the Chamar, and if the Chamar why not

the Hansi; and should the Gagra, the Megh and the Khatk follow; and, in fact, where is the line to be drawn? In the absence of any clear decision on this point, it will be best to adhere to the present system of including all as Hindus."

Apart from the difficulty noted by Mr. MacLagan a change of classification is to be deprecated as it would interfere with the comparability of the statistics of the coming Census with those for previous enumerations. At the same time it is obviously absurd to enter without comment as Hindus, persons who do not worship the Hindu gods and are not admitted to Hindu temples, and who are not regarded by others, and do not themselves profess to be Hindus. It would of course be possible, as was done by Mr. MacLagan, to keep a note of the number of persons classed as Hindus who did not return themselves as such; but, while this would throw some light on the question, it would not go very far towards furnishing accurate figures for the number of persons who are ordinarily regarded as Hindus. It would not chime with those who, while calling themselves Hindus for want of a better name, are almost as much beyond the pale as classes already referred to. What seems to be needed is an examination of the position of every doubtful caste and the preparation of an estimate based on the caste statistics, of the number of persons, classed as Hindus for want of a better name who cannot properly be regarded as such. The question is what standard can be taken for the purpose of fixing such an estimate.

As already stated, Hindunism is not a question of belief. A Hindu writer some years ago defined Hindus as "those people of India who belong to a hierarchy of caste," and added that "what the Hindus, or the major portion of the community, do is Hindunism." The weak point of this definition is that it is dependent on the meaning of 'caste.' Where is the boundary line between caste and tribe? Many of the existing castes, such as the Maratha or Ahir, were originally tribes; and it is very hard to say at what stage a tribe comes to be regarded as a Hindu caste. When it has obtained a recognized position in the Hindu social system, is admitted to Hindu temples and enjoys the ministrations of the Brahmins; there is no longer any question; but there is an extensive debatable ground which is occupied by the communities with whom we are now concerned. Some more definite test is necessary, but what should it be? A simple plan would be to accept as final the opinion of the Brahmins as to whether the doubtful groups are Hindus or not, but this would leave too much room for difference of treatment. A group might be regarded as Hindu in one place and not in another without any real difference in its actual position. It would be better to lay down some definite standard, and the object of the present communication is to pave the way for a decision as to what that standard should be.

The following are some of the tests, which might be applied, and I should be glad to know which of them is regarded by the best opinion in each province, etc., as the most decisive, or whether there are any others which should be substituted for them :—

- (1) Do the members of the caste or tribe worship the great Hindu gods?
- (2) Are they allowed to enter Hindu temples or to make offerings at the shrine?
- (3) Will good Brahmins act as their priests?

(4) Will degraded Brahmans do so? In that case, are they recognized as Brahmans by persons outside the caste or are they Brahmaas only in name?

(5) Will clean castes take water from them?

(6) Do they cause pollution, (a) by touch, (b) by proximity?

When the question of the test to be taken has been settled, the next step will be to prepare in each province, etc., a list of the castes and tribes which do not satisfy them and cannot therefore properly be regarded as Hindu. It will then be possible as soon as Table XIII, has been compiled, to prepare the estimate referred to in paragraph 3 above.

The following Education Department communication has recently been issued—

The statement that Mr Gait's circular was issued in deference to the wishes of the All-India Moslem League is incorrect. Mr Gait's circular was issued in July and the All-India Moslem League addressed the Government of India on the subject on the 12th of October.

The object of the note on the Census returns of Hindus, which was recently circulated by the Census Commissioner, was not, as has been supposed, to alter the procedure followed at previous Censuses in filling in the religious column of the Schedules or in tabulating the results. There will be no change in this respect. The statements of all persons enumerated as to their religion will be accepted without demand. Those who claim to be Hindus will be entered as such, whatever their caste or tribe may be. Members of aboriginal tribes, if they do not say that they are Hindus, Mahomedans or Christians, will be entered by the name of their tribe and tabulated as heretofore under the head *Namias*. Members of low castes such as *chamar*, *sweepers*, do not always claim to be Hindus and Hindu enumerators sometimes object to enter them as such. In these cases the practice has been (and will continue to be) to class them as Hindus in the course of tabulation. The Census figures for Hindus include the above and certain other castes such as *Chamar* and *dom* which are commonly regarded as impure. The object of the note referred to was to consult the Provincial Superintendent as to whether it would be possible (as a supplement to the table) to give an estimate of the number of persons thus included who cannot strictly be regarded as Hindus, and if so, what tests should be applied to selecting the castes for the purpose of this estimate.

(S3) E. A. GAIT,

Census Commissioner.

Mr. A Mahadeva Sastrie's Views.

Mr A Mahadeva Sastri of Mysore writes to the *Mysore Times* thus:—

The question at issue is whether the Parayans of Madras and the corresponding classes elsewhere in India may be properly classed as Hindus and by what definite tests any class of people may or may not be classed as Hindus.

It seems to me that the classes of people like the Parayans of Madras should be classed as Hindus. "Hindu" is a convenient term applicable to all the people within the limits of India, who are either the Aryans of the original fourfold *varna*, or those others who though originally non-Aryans, have since been Aryanised more or less completely in social or religious matters, or in both. The ancient Indo-Aryan Polity made it a duty of the Aryan Kings to extend the Aryan civilisation, under the name of Dharma, beyond the limits of the Aryan India, by way of establishing among the non-Aryans, the Aryan social polity of the fourfold *varna* which, in essence, means that every one should pursue in life the profession to which he is best fitted by nature, subordinating his personal interests to the interests of the whole community. This by the way explains the meaning of "caste" and the multiplication of caste as also the distinction between a caste and a tribe. This Aryanisation is a historical fact and has long been going on; and Sir Herbert Risley has given several recent instances of the process which must, in the nature of things, range between very wide limits. In the case of some people, the Aryan influence may be very slight affecting only social concerns of the people or only religious concerns or both. Those who have not felt the influence at all stand apart, as do those forest and hill tribes who do not claim to be Hindus.

Such being the connotation of the term "Hindu," which is in consonance with its wide scope in practical application, it would seem unnecessary to discuss here the applicability of the proposed tests for the end in view, or suggest new ones except the one implied in the process of Aryanisation explained above. It may, however, be observed that the proposed tests do not serve the purpose for which they are intended.

In the first place, the Hindu may worship any God or none at all, provided he follows his vocation in life in accordance with the Indo-Aryan social polity explained above, and recognises the possibility of a higher and better life for man in the future and professes to direct his present life on earth according to his ideal of that higher life.

Next, Brahmans, good or bad, do or do not officiate as priests to a people according as they are clean or unclean in their habits and profession. The Brahmans do not act as priests to Parayans because in their habits and profession they are unclean. The same consideration explains their non-admission to the temples, the unacceptability of water from them, and the idea that their proximity or touch causes pollution. Even in the higher castes of the Hindus the individuals are treated similarly and are subjected to the same privations when they are physically or ceremonially unclean. There are some temples in Southern India to which, on special occasions because of their devotion and special abstinences, even Parayan Sages are regarded clean enough to gain admittance to certain places which they cannot approach on other occasions.

THE INDIANS OF SOUTH AFRICA.—Havets within the Empire? How they are Treated. By H S L. Polak. Ed. for "Indian Opinion." South Africa and the Transvaal Delegate to India.

G. A. PATRICK & CO., 3, SUNDARMA CHATY ST., MADRAS.

Indian Fiscal Policy and Imperial Preference.

Sir Roper Lethbridge has a long article on this old subject, in the October number of the *Imperial and Asiatic Quarterly Review*. He says that the speeches made by Indian non-official members at the Imperial Legislative Council under the new scheme clearly point out that the clear outstanding feature of the existing political situation in India is the demand for some amount of protection for the nascent industries. The cry of Indians for the repeal of the countervailing excise duties on cotton is a legitimate one for protecting the Indian cotton industry; but while Tariff Reformers are for it, they "entirely esst to the maintenance of the existing import duties on the import of cotton goods from foreign countries outside the British Empire, both for revenue and for protective purposes, and they demand the abolition of the import duties on Lancashire and other British goods, offering India in return substantial compensation in the shape of Imperial Preference, not only for her raw products, but also for her manufactures, in all the rich and progressive markets of the British Empire."

Sir Roper takes objection to the Government of India's act in levying import duties on tobacco even as against Great Britain. He says:—"I maintain that the Government of India, although perfectly justified in imposing heavy duties on the tobacco of Havana, New York, Rotterdam, Manila, and other foreign countries were guilty of an act of gross insult and unfriendliness towards the Mother-country, and towards the cigarette-makers of Bristol and Liverpool, when they treated the United Kingdom (for the purposes of this Protective tobacco taxation) as a foreign country, merely out of defence to the Free Trade prejudices of the Home Government in Downing Street." If the

Government of India had excepted the manufactures of Bristol and Liverpool from the recently levied import duties, they would have adopted Imperial Preference.

Sir Roper Lethbridge quotes extracts from the speeches made at the Viceroy's Council by non-official Indian members in favour of the abolition of the excise duty on Indian cotton manufactures, as also the declaration, in favour of Imperial Preference, made recently by the United Planters' Association of Southern India. He also suggests that Sir William Wedderburn and other Free Traders should take up the cause of Imperial Preference at the coming Congress at Allahabad. He says:—

"It is obvious that they cannot adopt the Indian Protectionist view, and say that the excise duties shall be abolished without any abolition of the import duties which were their *raison d'être*—for that would be, not only most unfriendly to English industry and utterly condemnatory of Free Trade, but would cause widespread ruin and starvation in Lancashire and the other manufacturing districts of England and Scotland. What, then, remains but Imperial Preference—freedom for Indian manufactures, free admission to British and Colonial goods, with the full and ample compensation to Indian revenues suggested above? I venture to maintain there is no other reasonable or possible alternative."

DADABHAI NAOROJI'S SPEECHES AND WRITINGS.

This is the first attempt to bring under one cover an exhaustive and comprehensive collection of the speeches and writings of the Venerable Indian Patriot, Dadabhai Naoroji. The first part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on the three occasions that he presided over that assembly; all the speeches that he delivered in the House of Commons and a selection of the speeches that he delivered from time to time in England and India. The second part includes all his statements to the Welby Commission, a number of papers relating to the admission of Indians to the Services and many other vital questions of Indian administration. The Appendix contains, among others, the full text of his evidence before the Welby Commission, his statement to the Indian Currency Committee of 1884, his replies to the questions put to him by the Public Service Committee on East Indian Finance.

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UTTERANCES OF THE DAY.

Lord Courtney on Sir William Wedderburn.

At the dinner given at the Westminster Palace Hotel, London, on the 23rd November, in honour of Sir William Wedderburn, the President-Elect of the Indian National Congress, Lord Courtney, who presided, proposed the toast of the guest of the evening, and in doing so said:—

They had heard from the letters just read how justly high Sir William stood in the estimation of those who were interested in the welfare of India. (Hear, hear.) It was no exaggeration to repeat the praise to be found in more than one of them—it was no exaggeration to say that no man of their time had shown himself a keener friend of the people of India or had more lavishly spent his force, time, money and labour for their benefit. He was now crowning his great career by going out to preside once more at the National Congress. (Cheers.) Sir William was happy in coming from a family which had been connected with the Government of India for more than a century. His father was in the Service before him, and other connections of his had been associated with the Government of the great Dependency. He himself got his position in the Civil Service by free and open competition, and his claims were strengthened by the inheritance and remembrance of what his father and his kinsmen had done before him. Sir William was doubly happy in the circumstances of his associations with India. (Hear, hear.) Though he entered the Service by free competition through examination he had the memories of the past around him, and the associations of his earliest years gave him a knowledge of the traditions and habits of the Civil Service which proved of inestimable value. In addition to that he was full of the sentiment of goodwill towards the people committed to his charge, sentiments which had animated him throughout the whole of his career. No one would venture to disparage the great service he had done, and least of all would he (Lord Courtney) join in any disparagement of the incomparable work accomplished for this Kingdom—(cheers)—and for India by men who had been sent from time to time to administer the affairs of the State in India. No doubt the Indian Civil Service had its failings. It was liable to lapse into a bureaucracy and officialism. It was liable to become a set apart. But even when the feeling of aloofness and separation did not arise, still the position of those who came from England to rule in India might develop a feeling as it were of a patronising character which was inimical to the best influences which should be exercised in the service of the State.

WORK FOR INDIA.

Now, Sir William, partly through his character, partly through traditions, and partly through the education he had received, went to India as one would go to his home. He made it his home; he worked among his fellows, and he did not pose as a mere benefactor from above; he was at once a citizen and a servant of the State in his capacity as servant and subsequently as judge. It was a great test of the feelings which he inspired that, having served in a very high position and returned to this coun-

try, he should have been chosen to preside at one of the earliest National Congresses. That was the most striking proof that could be given of the sympathy of Sir William with the national movement in India. He was not content to be a mere promoter of the welfare of the inhabitants of India, he was not content merely to develop their trade, their industries, and their well-being—he sympathised with their undertakings and their aspirations to share in the government of their own country. (Cheers.) He was willing to receive and to listen to their counsels and to bring to them the wisdom of his own experience as well as to receive from them the wisdom of theirs. (Cheers.) In this way he went out more than 20 years ago to serve as President of the National Congress. At home, he has served as a Member of Parliament, he was the head of the Fabian Union, he was a Member of the Finance Commission, and was Chairman of the Political Committee of the House of Commons, he had been of infinite untiring service to the cause of India. (Cheers.) That was all within their knowledge and remembrance—(hear, hear)—but it was well to recall these things now that he was going out for the second time to fill a great position, requiring alertness of mind, assurance of judgment, and openness of decision. He was afraid that Sir William and himself were not in the possession of the strength they once enjoyed, but he confessed he envied their guest to think that he should be ready to go out again to assume the post he was destined to fill. No one could say of him that he was a mere winter visitor—(laughter)—no one could laugh at him by suggesting that he was a globe-trotting M. P. making a few notes on his journeys to be reproduced in the next Indian Budget debate in the House of Commons. His position, information and knowledge were such that all who were highly interested in the government of India might well envy.

INEXPERT CRITICISM.

I Not that he was disposed for one moment to allow the justice of the criticisms of those officials who complained of criticisms which came from men who had not themselves been trained as officials and had not passed laborious lives in India. Nothing could be more idle, nothing could be more easily condemned by the experiences of the past than the opinion that no one should criticise the Government of India who had not been or served in that country. Men who had thought most deeply about their position and their responsibilities, the men who gave the most pregnant hints as to the conduct of our Government and the good at which we should endeavour to arrive who had been acquainted with its very needs, the men, who by reason of the investigations they had earnestly and sincerely pursued, understood the real principles of Liberalism, and in that connection he was tempted to recall the names of Henry Fawcett and John Bright. He believed that Henry Fawcett was never out of England; certainly, he was never out of Europe, and he knew nothing of India from personal knowledge, yet by his very sympathy, honesty, and sincerity he was never flagging in his goodwill for India, for which it was said he became the Member in the House of Commons. They all turned back to his memory as that of one who afforded in his person the best vindication of the claims and needs of those who had nothing to do with the Government of India. He remembered, and Sir Charles Dilke would

remember, how when Mr. Fawcett was pursuing his work in the House of Commons he was subjected to ridicule, and was the butt of the unworthy, but opinions of that nature with respect to his memory had now passed away, and he simply recalled that fact in order to remind those at whom stones were thrown that they might well take comfort in thinking that stones had also been thrown at others who had preceded them. He had particularly in mind, in that thought, a friend who had not been able to join them that evening—Mr. Mackarness—(cheers)—who was suffering under his visitation of stones. It was not the first to be attacked in this manner, but the time might come when the successors of those who were pursuing him would be found building monuments in his honour. These unjust attacks he recalled for the purpose of showing it was but a reflection of the manner in which ideas offend in Mr. Fawcett's time, and he was pleased to find his work. The Under Secretary of State had better betoken himself of the examples of predecessors, whose names were forgotten, and whose words were only remembered as a lesson of what to avoid. (Loud cheers.) He would now return to the more congenial task of inviting them to drink the health of Sir William Wedderburn and to wish him a good voyage, hoping to see the fulfilment of his great duty with honourable triumph, and in good time to welcome him home once more. (Cheers.) There might be quite certain that nothing would be wanting on Sir William's part to make his visit to India beneficial to the people of that great country. (Loud cheers.)

Sir William Wedderburn's Reply.

Sir William Wedderburn, who was received with great enthusiasm, said—Lord Courtney, my Lord and gentlemen,—I feel sincerely grateful for your kindness in coming together this evening to wish me Godspeed. On such an occasion it is pleasant to see around me so many tried and trusty friends, and it is of good omen that we have to preside over our proceedings a statesman so experienced and so wise. (Hear, hear.) I am much cheered by what Lord Courtney has said. There was a good saying of my dear old friend Sir Wilfrid Lawson, when he was fighting one of his many uphill battles. He used to say—"We must hope all things, but expect nothing." That is the way to remain a cheerful optimist. (Hear, hear.) For the last 20 years, as regards India, it has been difficult to hope. We have had war, pestilence and famine and afflicted people driven well nigh to despair. But I have never ceased to hope for better things. Now I almost dare to expect them. (Cheers.)

We hear a great deal about what people have agreed to call " unrest " in India. I rather like the term, because it does not prejudge the case. Unrest need not be a bad thing. The pains from which India has been suffering are not necessarily a sign of disease or decay. On the contrary, we have reason to believe that these pains are, in the main, the pains of growth, the awakening from lethargy, a natural movement towards a higher life. (Hear, hear.) I think this hope for the near future does justify me in the farewell words of the retiring Viceroy, Lord Minto—(hear, hear)—a brave and silent man, whose personality has won the respect and affection of the Indian people. (Cheers.) For the long years he has borne a strain such as few men have had

to endure. But he refuses to look only at the gloomy side of the picture. (Hear, hear.) He recognises that, in its essential spirit, the widespread political unrest is a sign of expansion and progress. (Hear, hear.) "Ambition, whose justice could not be denied, have come into existence. They are due to the ripening of the educational seed sown by British rule." He refuses to believe that this political awakening is opposed to the stability of British rule. On the contrary, it is evidence that "the time has come for a further extension of representative principles in our administration." In the expanded Councils, the Government will gradually draw to itself the best Indian co-operation, and "political agitation will make way for the discussion of great questions affecting the economic and industrial development, and the direction of the educational policy upon which the welfare of the people of India so vitally depends." Such is the hopeful forecast of the Viceroy who is taking off his armour. As regards his successor, let us not be so foolish as to prophesy. But, as he puts his armour on we are glad to hear him say that he will do his utmost to embody the beneficent and far-reaching scheme of reforms initiated by Lord Morley and Lord Minto for the association of the people of India more closely with the management of their own affairs, and to consolidate the race, classes and creeds. (Hear, hear.) Personally, gentlemen, I am particularly glad to hear Lord Hardinge lay stress on conciliation of races, classes and creeds. (Hear, hear.)—because that seems to be what is now most immediately needed, and also because my object in going to India is to take a part, however small it may be, in this healing work of conciliation. (Cheers.) At the present moment there are, unfortunately, three great antagonisms which stand in the way of progress. First, the antagonism between European officials and educated Indian opinion, secondly, that between Hindus and Mohammedans, and, thirdly, that between Moderate reformers and Extremists. This sounds formidable; but I take heart of grace, because I give to each section the credit of wishing the welfare of India. (Hear, hear.) The difference is not, not of object, but of method. Take first the case of the European officials and Indian public opinion. As an old official I am not blind to the merits of the Civil Service, though I do not go so far as Mr. Valentine Chrol, the special correspondent of the Times who regards the Indian Civilian as "the only real democrat in India."—(laughter)—and considers that "to him belongs the credit of almost every measure passed during the last 50 years for the benefit of the Indian masses." The question between the official and the non-official is one between the rulers and the ruled, and I have always believed in the wisdom of Rancho Panax, who said that in the everlasting quarrel between the mulleers and the mules, the mules on the whole are in the right. (Laughter.) But, however that may be, I have no doubt that Mr. Chrol is right when he says that "the personal contact established in the enlarged Councils between the Anglo-Indian official and the better class of Indian politician may well serve to diminish the prejudices which exist on both sides." In any case, I am persuaded, and speak from experience, that the Civilian's life to be pleasant and his burdens lighter if he frankly accepts the co-operation which educated Indians are willing and anxious to afford. (Hear, hear.) Next, there is the antagonism between Hindus and Mohammedans. Mr. Chrol tells us that it "must be one of the chief objects

Educational Policy in Madras.

There is still an unfortunate want of clearness as to the future policy of the Government in relation to education says the *Christian College Magazine*. This is probably traceable in part at least to a tacit but altogether illegitimate inference from a settled article of politics. It may be taken for granted, as a point that all political thinkers are now agreed upon, that a Government must accept the responsibility of insuring the education of the children of its people. This there is no need to call in question; it must be admitted by all as one of the controlling factors in the educational problem. But it does not by any means follow that the Government itself must undertake the task of educating the children. That may be the most obvious way to secure the end in view, it is by no means the only way, nor is it necessarily the best. By judicious assistance and oversight an Indian experience has abundantly proved, Government can do much to forward and to control the education of the people, and a fuller discharge of the responsibilities of Government might be effected by an advance along these lines without the necessity of any increase in the direct administration of education by the officials of the Government.

The one argument that might seem to favour the direct conduct of education by Government is that of efficiency. That the schools maintained by Government are likely to be more efficient than certain schools which they are to supersede, may be admitted. But the argument is at best specious, and it is possible to pay too heavy a price for a high degree of efficiency. There are educational institutions in the Presidency which need not fear comparison with the Government Schools and Colleges on the score of efficiency, while on the score of economy they leave the Government establishments far behind. It is notorious that a democracy, whatever its merits, is expensive; the Indian bureaucracy is no exception to the

rule. In the backward state of Indian public life, Government are no doubt compelled to embark on many undertakings, with a full sense of their costliness, as the only means of getting them attempted at all. This excuse, however, cannot be urged in the case of education. The enlargement of the Education Department which is bound to follow from the present policy of Government we view with apprehension, as fraught with the most sinister influences both for the specific work of education and for Indian public life.

A benevolent and enlightened despotism is often held up as the ideal form of government; in reality, it is one of the most mischievous. Doubtless it would effect, swiftly and unerringly, much that made for the welfare of its subjects. But they would be emasculated by acquiescence in its pervasive superintendence, like Kingsley's, *Do as you like*, in the land of Ready-made, with nothing to do but to let the flappedoodle drop into their mouths. It is worth many sacrifices, even that of a considerable measure of efficiency, to achieve the force of character, the national virility, which is at once the basis and the product of real self-government. India has suffered in the past from an excess of the despotic; her admitted need is the development of the virtues that belong to self-government. It seems to us that in simply superseding incompetent schools by their own institutions, Government are missing a great opportunity. We offer no extenuation for failures. Where a school is inefficient and worthless, by all means let the Government refuse to recognise it; but let the task of replacing it by something better be thrown, as it should be, on the people of the locality. Let the budding politicians, who at present look only to Madras and to Council, find in the more effective administration of local institutions a practical sphere for their ambitions and a training ground for higher service. It may be that this policy

of British statesmanship to compose this conflict." But the question is a domestic one, where it is a delicate matter for an outsider to intermeddle.

However, I have ventured to approach the subject in consultation with some esteemed Indian friends in this country who are anxious to promote conciliation—(hear)—and I am betraying no confidence when I say that His Highness the Aga Khan, in agreement with Sir Pherozshah Mehta—(cheers) and my right hon. friend on my right, Mr. Ameer Ali—(cheers)—has proposed to hold friendly Conference in Bombay, where the leaders of both communities may meet, with a view to a friendly settlement of differences (Cheers). Lastly, there are the differences between the Congress reformers and the Extremists. In 1885, when my dear friends, Mr. Hume—(cheers)—Mr. W. C. Bonney—(cheers)—and Mr. Dadabhai Naoroy—(cheers)—founded the Indian National Congress, there were no differences, for more than 20 years, all Indians worked together, irrespective of race, caste, or creed, and year by year, patiently and respectfully, placed before the Government of India a reasoned statement of the people's needs. But in 1907, at Surat, there was a split in the Congress. The more impatient spirits, despairing of success by Congress methods, broke away from their former leaders, and sought salvation in other directions. The friends of progress viewed this break with deep distress. But may we here also recognise the pangs of growth? I think we may, and that we may indulge the hope that, as the reforms develop, the feelings of despair will pass away, and there will again be agreement among Indian reformers. (Hear hear).

Gentlemen, I again thank you for your great kindness to me this evening. It is a curious coincidence that, whereas it was on November 20, 1869, that I first landed in Bombay, it is on November 25, 1910 that I am once more sailing for the shores of India (Cheers). I have sometimes claimed to be a Watandar, a hereditary servant of India—(hear, hear.)—and next Friday I shall have completed exactly half a century in the direct service of the Indian people (Loud cheers). The people of India have a long memory, and the present invitation to preside at the Indian National Congress shows that they have not forgotten an old friend. (Loud cheers).

Lord Hardinge on India.

Old Harrowians attended in large numbers at the Savoy Hotel on Monday evening, (October, 24) at a dinner given by the Harrow Association to Lord Hardinge of Penshurst on his appointment as Viceroy of India. Lord Hardinge of Penshurst, who was received with cheers, said:—

"During the 20 years that I spent in diplomacy I have endeavoured to act up to the best traditions of the Service, and to hold my tongue, which is one of the first maxims impressed upon the young men who enter the portals of the Foreign Office for the first time, and which is sometimes not quite so easy to follow as it sounds. In any case, however indiscreet I may have been in private conversation with my personal friends, no enemy could never accuse me of any predisposition to yield to temptations to make a speech in public, and, were it not for the insistent and generous hospital-

ity of my friends at this juncture, I think that I might still have succeeded in erasing any obligations in this respect until I leave these shores. I fully realise, however, that from the moment I reach the shores of India it will frequently be my duty to break forth in speech, a prospect that is a little alarming to a person of a would-be retiring disposition, who has always, a feeling of intense compassion for Secretaries of State and Parliamentary Under-Secretaries, who from their places in Parliament have to explain and sometimes to condone the actions and shortcomings of their permanent and subordinate officials like myself. There are, however, so many new experiences, new duties, and new responsibilities that will greet me in India that I sometimes feel almost dazed at the prospect, and begin to think that after all, speech-making may prove to be only a lesser evil.

INDIAN STUDENTS IN ENGLAND.

During the last few weeks my thoughts have naturally turned to India and to some matters relating to India which have their connections in England itself. Amongst these I have thought a good deal of the position of Indian students in this country, and a short time ago I had an interesting conversation with an Indian gentleman of great ability, who has made it his business to be in touch with some of the large number of Indian students who are working in our universities, hospitals, and law schools, and the account he gave me was not very encouraging and provided me with food for serious reflection. Most of these young students are young men of good family in India, often sent at considerable sacrifices by their parents, who are some of the most loyal of our fellow subjects in India, in order that their sons may obtain a good education in England and associate with English gentlemen of good repute and social position. Unfortunately, whether the fault be with the English or the Indian students, or with their masters and teachers, I hear that they mix rarely together in our universities and law schools, and that the Indian students are exposed to evil influences and temptations that can only be resisted successfully by a strong moral sense of right and duty. I have heard of regrettable instances of attempts at seditious and disloyal propaganda amongst the students, but I trust that the poison has not sunk deep. It should, I think, be the duty of every one to do all in his power to assist and protect the Indian students from all pernicious influences, whether at the universities or elsewhere, and at the same time to make their lives happy in this country while in pursuit of their studies. (Cheers). It should be always remembered that these young men when they return to India, whatever their minority in that country, and will be in a position by their ability and learning to exercise influence on many, whether for right or wrong.

A LESSON FROM HARROW.

I only wish that a leaf could be taken from this practice at Harrow School, where only two months ago I witnessed an incident which I am told is an every-day occurrence. I am so fortunate as to have a boy at Harrow and I went there to see him and to watch a cricket match. As is expected of parents on such occasions I Harrow tea-shop where I saw numerous other boys in groups of two and three sitting at small tables and enjoying themselves. Presently, I noticed an Indian boy enter with two other boys, and sitting down together

would involve a certain delay on the side of education; but how richly this would be compensated by the discipline in public life and in the exercise of self government. This, surely, is a case where a measure of efficiency would be wisely sacrificed in order to escape from the dull acceptance of bureaucratic excellence into the more strenuous and bracing atmosphere of national self-help.

Governments have announced a policy which has been received with a good deal of criticism. They are not irrevocably committed, it is not too late to turn back. Will they have the grace to reconsider their policy? We believe that the factors we have referred to, of economy, of the development of public life, and of moral and religious influence, afford a very strong ground for reconsideration. Indeed, we believe that they indicate unmistakably that the best interests of South India demand the abandonment of an experiment which is bound to be costly and is likely to be mischievous. If Governments are true to the high traditions and ideals which have hitherto controlled the British Administration, we are confident that ere long the public will receive an unequivocal intimation that the educational policy of the past is to be maintained in its integrity.

Influences of Capital.

Mr. J. A. Hobson has a most thoughtful article on "the Political and Social Influences of Capital" in the *Financial Review of Reviews* for November. The complications arising from the investment of capital, and their results are widespread, tending to the expansion of the interest and policy of people whose interests would otherwise be parochial. Foreign investments may be divided into two classes, one in which the investor belongs to a country which is superior in material and moral strength to that in which capital is invested by the foreigner, and the other in which both the nations are equal in status. In the first case, the invest-

ment bond, as history has so well shown, very often leads to clever political control with its infinite possibilities. The foreign investors induce their country to interfere, ostensibly for the protection of their interests, in the internal affairs of the weaker country, by misrepresentations and other means and the result is what is seen to-day in the Transvaal and Rhodesia, China, Egypt, Persia, &c. The pressure of the investing classes for larger and safer areas of profitable investment, the impulse towards migration and the consequent desire to keep emigrants under the flag, the desire for secure and preferential markets for export trade and for mere territorial aggrandisement or the mission for civilisation are the various causes which contribute to the control of weaker States. The bond of financial investment is, however, the main driving impulse.

But where investors, belonging to several foreign States, sink their capital, as in South Africa and the Far East, their joint interest will afford the surest basis for peace, till such time that the latter countries should expel Western control.

Essays on Indian Art, Industry & Education.

BY E. B. HAVELL.

Late Principal, Government School of Art, Calcutta, Author of "Indian Sculpture and Painting," etc.

EXTRACTS FROM THE PREFACE.

The various Essays on Indian Art, Industry and Education which are here reprinted, though mostly written some years ago, all deal with questions which continue to possess a living interest. The superstitions which they attempt to dispel still loom largely in popular imagination, and the reforms they advocate still remain to be carried out.

CONTENTS.—The Taj and its Designers, The Revival of Indian Handicraft, Art and Education in India, Art and University Reform in India, Indian Administration and "Swadeshi" and The Uses of Art. Crown 8vo, 200 pp.

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at a small table order tea for themselves. I could not help noticing the friendly comradery that existed between the three boys, who were evidently on the best of terms together. I asked my son whether Indian boys were at any disadvantage at Harrow in comparison with other boys and he assured me that not the slightest difference was made, and that Indian boys are treated by other boys as being on a footing of perfect equality with them. This is as it should be and were it so elsewhere I cannot help feeling that the life of an Indian student in England might be made happier than it now is. I know that Lord Morley has made efforts during the last few years to improve the position of the Indian students, but there is still much that might be done which must necessarily be left to private initiative and to the good feeling of their English fellow students. I have ventured to refer to this question to night as I regard it as one of Imperial concern to the future of our Empire and I believe that a little kindness shown to these young men would repay itself a thousandfold by the spread in India of warmer spirit of loyalty and devotion to the Empire (Cheers)

ENGLAND'S DUTY IN INDIA

I have already referred to the impressiveness of duty and responsibility that are acquired during school and college life, of which the value cannot be unduly exaggerated. I think it will not be disputed when I say that it is upon the highest conception by the British nation of their duty and responsibility towards India that the whole structure of British administration in India has been founded ever since the affairs of the East India Company were taken over by the British Government. We have in the past and present endeavoured to govern India for the benefit of India and our Indian fellow subjects, and we are doing a work in Asia such as has never been attempted by any other nation. (Cheers) We have recognised our duty and responsibility towards India by our efforts to promote the progress and to improve the material condition of the people, while maintaining the *Pax Britannica* without undue interference with their religions and prejudices. It can never be said of the British Government, as was said by Canning of the Dutch, that they were fond of giving too little and asking too much. We have given India our best, and all that we ask for in return is loyalty and progress. (Cheers)

THE LOYALTY OF THE MARRYS

I see no reason to doubt the loyalty of the great masses in India, and there can be no question whatever as to the progressive development of the Indian people. The recent reforms introduced by Lord Morley are conclusive proof of intellectual progress in India, and should have a pacifying and conciliatory effect. One hears and reads in the Press a good deal on the subject of unrest in India. Although there have been distasteful crimes during the last two or three years that seem so entirely foreign to the nature and natural temperament of our Indian fellow subjects, it is difficult to imagine that such wicked crimes, of which the origin is still somewhat obscure, could be more than the blighted action of a misguided few, for the recent and spontaneous outbursts of loyalty and devotion to the Crown on the death of our great and deeply regretted King was striking evidence of the intense loyalty of the vast majority of the Indian People. (Cheers) I may be wrong, but I am full of hope that the unrest in India

will disappear under the influence of sympathy and kindness combined with firmness and that it will give place to a period of calm and of prosperous commercial and agricultural expansion (Cheers)

THREE EXAMPLES.

In a few days' time I shall be leaving these shores for a nominal term of five years in India. I imagine that the period of the hardest work of my life is before me. Whether it be possible during such a period for a man to make any permanent impression may be a question open to discussion, but I cannot help thinking that a limitation of the term of office of Viceroy was a wise provision, for there must also be a limit to the powers of endurance of the continual strain that is inevitable and inherent to the office. I hope that it is not unnatural that I should feel some diffidence as to my ability to fulfil adequately the duties and responsibilities that have been confided to me and to grapple with the stupendous problems that will confront me at every turn, but I think that I can have no higher ideal than to endeavour to follow in the footsteps of my distinguished Harrowian predecessors, amongst whom occur the illustrious names of Hastings, Wellesley, and Dalhousie (Cheers) It would be presumptuous on my part to imagine for an instant that I could ever aspire to distinction such as theirs, but, although I cannot hope to add anything to the lustre of our *Alma Mater*, it will be my honest endeavour to do nothing to detract from it, and always to be true to the honour of Harrow, our great and dearly cherished school, with the certain knowledge that I can absolutely rely on the sympathy and confidence of my Harrow school fellows and friends. (Cheers.)

INDIANS OUTSIDE INDIA.

Indian Immigration.

A Meeting of the Immigration Committee was held on the 13th November, at Kuala Lumpur.

The Chairman stated that from January to October free tickets from India had been supplied by the Committee for 52,002 adults and 3,819 minors as against 29,906 adults and 1,345 minors in the corresponding period of last year. These figures led him to two conclusions, first, that it was possible to obtain labour from India in larger numbers than many of them had thought, and, secondly, that the regulations and arrangements made by the Committee were suitable and well adapted to the purpose for which they were made, namely, the encouragement of recruiting by Kanganias.

There were enormous possibilities of extending recruiting in the Telugu districts. Telugus went over by thousands every year to Hongkong but the numbers coming over here, although steadily increasing, were not yet anything like as large as they should be. In his opinion, most European employers would find Telugu labour easier to handle, cheaper and more satisfactory than Chinese labour.

Provided that estates kept as clear as possible from professional recruiters and pushed on with recruiting by legitimate Kanganias, he saw no reason why the numbers should not go up to a much higher figure than now.

Authorities for Reincarnation.

Mr. Dudley Wright, writing in the *Occult Review* for November, culls all authorities in support of the theory of reincarnation and discusses the important question whether its truth can be scientifically demonstrated.

There is much to commend the doctrine from the view of antiquity—it was common to the religions of India and Egypt, as well as those of North and South America. Among the Christian fathers and others who taught the doctrine are Philo, Origen, Ysaï, Martyr and Clement of Alexandria. Amongst comparatively modern adherents may be mentioned Paracelsus, Bohme, Swedenborg, Campelli, Lessing, Hegel, Leibnitz, Helmont the younger and others. References to the doctrine in the Bible are few but pointed.

The writer says that the argument from personal recollection of former lives is of little, if any, scientific value. It is difficult to say how much value should be attached to the argument from instances of geniuses and infinitely prodigies. They might have been mediumistic, and the latter might have been influenced in a peculiar manner by a living person—mother or father.

These however do not furnish demonstrative proof, and the only scientific method is experimenting in regression of memory. The writer narrates the experiments conducted by the French savant Colonel de Rochas with M^{lle} Marie Maye, 38 years of age:

He hypnotized her, and in the course of several sittings took her back through the principal events of her present existence. He essayed to see if Reincarnation could be established by such means, and in the hypnotic condition she described her life in a previous earthly existence, giving the name she then held, particulars of her marriage, details of her death through drowning, and added that her present incarnation was due to impulse. Afterwards she described an anterior existence, when she was a man, by name Charles Manville, a clerk in a Government office in Paris in the time of Louis XVIII, and that her (his) death occurred shortly after reaching the age of fifty. In the first few sittings she was unable to go beyond the Charles Manville existence, but afterwards she described a former incarnation when she was Madeleine de Saint Marc, whose husband was attached to the French Court.

In order to take her memory back to these past existences, it was necessary to work through the various existences from present to past and in the awakening process the reverse had to be followed.

Mr. Wright lays much emphasis on hypnotic experiments in order to scientifically show the truth of the doctrine:

At present, the only available method at hand for demonstrating the reality of the truth of Reincarnation seems to be by hypnotic experiments conducted in a similar manner to those of Colonel de Rochas and Senor Estevan-Marate, but they should, of course, be conducted under very rigorous conditions, and the results ought to be of so evidential a character as to bring conviction to students of the subject. There is ample scope for the skilled hypnotist to prove or disprove the theory of Reincarnation, and perhaps add by means of his science to our store of philosophy and knowledge.

Dayananda. A Prophet of Peace.

The Vedic Magazine and Gurukul Samachar for December, contains an able exposition on the life and works of Swami Dayananda, by Mr. G. A. Obandarvarkar. The writer says:—

Dayananda's sturdy optimism, his untiring zeal, his unconquerable will and his laborious search after truth have been only equalled by his inflexible integrity, his indomitable courage and a rare simplicity of character. His sole end and aim in life had been to revive the Vedic Religion and to achieve that end, he sacrificed all his worldly prospects. To endeavour to solve the problem of life and death, he underwent all sorts of miseries and privations and in his glorious attempt to establish the kingdom of righteousness on earth, he felt a victim to the treachery of imaginative gossipers and calumniators. He never set at the feet of a Mazzini or a Garibaldi; but drew his inspiration from Kapila and Kandaia. It was not a revolutionary that infused spirit in him but it was a Sanyasi, a hermit, an ascetic, a Yogee—Swami Virajchand— that fired him with enthusiasm to hoist the flag of OM, once more in "the land of the Vedas." After name and fame he hankered not, for pelf and power he cared not. A Paramahansa who preemptorily refused to accept the *Mahantship*, could never think of "gaining empires and founding kingdoms." An ascetic who blessed those that cursed him could never harbour feelings of enmity towards "foreigners." A profound Vedic scholar whose whole life-time was occupied in writing out voluminous commentaries of the Vedas could never degrade himself by incorporating "objectionable matter," in them. How could a reformer who sincerely believed that the Vedas were revealed by God in the beginning of creation for the benefit of the whole human race, ever raise the cry "India for Aryans?" He was the founder and organizer of an international movement. Cosmopolitanism is the badge of that movement. His mission instead of being highly aggressive, as is generally supposed, is a mission of peace, philanthropy, bliss and beatitude.

In support of the above contention the writer cites passages from the *Sattayarth Prakash*, the magnum opus of the Swami's works.

Indians in British Columbia.

We have received a number of papers from the Secretary of the Hindustani Association of Vancouver (B. C.), relative to certain arbitrary action which has been taken by the Government of the Colony of British Columbia against certain Indian residents. It appears that Mr. Hiram Singh has been deported to Seattle, where he had previously been residing and from which city he had come by sea to Victoria. He was not permitted, however, to land except under bond. From the local *Daily NewsAdvertiser* we learn that Mr. Hiram Singh came to Seattle from Hongkong in November, 1906. In the following October he crossed to British Columbia, and remained in Victoria for six months, after which time he took up a course of study in the Lincoln High School, at Seattle, spending the vacations at home in British Columbia. Finally, he settled in Vancouver City permanently, in February, 1910, and purchased a home, chiefly for philanthropic purposes, as a centre for the Hindu Community. But advantage was taken of a temporary absence and return to refuse him admittance to Canada, and on claiming his right to enter, he was ordered to submit his case to investigation by a board of enquiry, consisting of one, the Immigration officer, Mr. J. H. Macgill. At the conclusion of the enquiry Mr. Macgill decided that the applicant, not coming from the land of his birth and not having any previous residence or citizenship in the Dominion, was not entitled to enter the country. This decision was upheld on appeal to Ottawa, and Mr. Macgill immediately issued an order notifying Mr. Hiram Singh to leave the country inside of twenty-four hours.

A memorial of protest has been submitted to the Governor-General of Canada. It is acknowledged that in May, 1910, an amendment of the Immigration Act was passed which stipulated that no East Indian immigrant should be allowed to land in Canada unless coming direct from India with \$2000 in his possession as against \$2500 required of a Japanese. But it is pointed out that that amendment has no application to this case, inasmuch as at the time it was made, Mr. Hiram Singh was already a resident and a property holder in British Columbia. The memorial also states that during his three years' residence in British Columbia, Mr. Hiram Singh, who has served as a trooper in the Central Indian Horse, did much to alleviate the adverse conditions forced upon his countrymen by reason of the antagonism of the white labour organizations. He has a record of public activity in his credit in the shape of night schools, hospitals and similar contrivances which he has established without agitation or the engendering of ill feeling of any kind.

The second case relates to Mr. Roostam Rahim, a prominent Mahomedan, Manager of the Canadian Indian Supply and Trust Co., Ltd., of 54 Hastings Street, a leader in the local Hindu colony, and well known in business circles, who was arrested at the instance of the immigration officer, Mr. J. H. Macgill, and lodged among common criminals in the city jail. The charge against him was that of being unlawfully within the Dominion, and an order of deportation has also been made against him.

The Hindustani Association here acts to represent the urgent need that exists in British Columbia for the services of an Indian barrister who knows both Hindi and English. The Secretary of the Association is Mr. Sudder Singh, of 1652, Second Avenue, Vancouver, B. C.

Punjabis in Canada.

The following Press Communique has been issued by the Punjab Government:—

"As it seems that persons are still emigrating in large numbers to California, United States of America and Canada,—apparently in ignorance of the difficulty of obtaining employment and inconvenience arising from the regulations against immigration which awaits them, the following account which has been taken from the *Pioneer* of the 28th August, 1910, and which has been ascertained to be correct is reproduced for general information:—

Only the other day the steamer *Japan* carried about five hundred Sikhs to Hongkong from Calcutta. These are all bound for California. There is disappointment in store for these, for the past week has seen numerous batches of Sikhs land at Calcutta, having been pronounced unfit by the medical authorities at San Francisco or branded as undesirable by the civil authorities. Yesterday, the steamer *Gregory Aprao* brought about a hundred and fifty Sikhs from Hongkong. It has been ascertained that so far about a thousand Punjabis have returned from Hongkong, the majority having proceeded as far as San Francisco. There they were placed in quarantine for twelve days. At the end of this period representatives of the Englishman was told, that some were rejected by the medical authorities on the ground of physical unfitness and others were disallowed by the Municipal Council to enter California as they did not come up to the standard set up for labourers in the country. Asked what they will do now, they said they will go back to their occupation. They had no money left and were willing to take up work anywhere as long as they could make both ends meet. They had paid Rs. 35 each for a passage on deck to Hongkong and £ 12 to San Francisco, and as they had to pay Rs. 35 for their return from Hongkong it has thus been a heavy loss. Another batch of Punjabis was waiting in Calcutta for a steamer for Hongkong. As soon as these men learnt of the returned migrants they gave up the idea of leaving India

M. K. GANDHI: A GREAT INDIAN.

This is a sketch of one of the most eminent, and self-sacrificing men that Modern India has produced. It describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his struggles and his hopes. A perusal of this sketch, together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realize, and that also serves as inspiration to those who understand the greatest qualities of a patriot. The sketch contains an illuminating investigation into the true nature of passive resistance by Mr. Gandhi, which may be taken as an authoritative expression of the spirit of the South African struggle. With a portrait of Mr. Gandhi. Price Rs. 4.

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The Proposed Mahomedan University.

The *Muslim Review* for November publishes two very rigorous articles on the above subject deploring the apathy of the Mahomedan community in assuming an attitude of indifference in such an important matter as education. Mr Sayad Abdul Qadir, in his interesting survey of the defects of the present system of Western education, enumerates in a telling fashion, the poor results that have followed in the wake of that system under which the be all end the ent-all is considered to be Government appointment. Government cannot provide for all the man and the result is the output of a large number of discontented idlers. In modern times, it may be necessary to deviate from the theory of knowledge for its own sake, but it should not be put to auction. This fault would appear however to be not so much in the system as in the method. The education imparted is too literal, and Indians have not yet realised its dangers as people in the West omitted to do till some decades back. It is essential, therefore, to set seriously about starting technical institutions, colleges and schools, but we should not expect the Government to do much :—

But we cannot expect the same treatment at the hands of our foreign rulers, who for all their good intentions and sympathetic attitude towards the children of the soil, are after all wedded to the policy of Free Trade, and do not lose sight of the fact, that they here, somehow or other, to follow the dictates of Lancashire voters. Hence, it is that very little has been done by our benevolent despots to impart Technical Education to the people of India. But as we have already remarked somewhere that self help is the best help and we must not look to the hands of State for what we can do ourselves.

The proposed University should not be merely an examining body, but ought to provide extended facilities for Mahomedan youths to get trained in technical and industrial subjects.

Mr. Mohamed Kari Mathdoo writes somewhat in the same strain, finding fault with Western education which "demolishes the old building of one's Beliefs, but does not arrange for

the construction of another and beautifuller." Islam and its ideals are neglected by the educated classes and, says the writer, "if the number of nicely clad Muslim hypocrites is not to be enhanced, if the Mahomedans are to be blent in one congruous and harmonious whole and are to be proof against the riff-raff of the pale, bespectacled, shilly-shally agitator, the existence of a Mahomedan University is indispensable."

The same writer welcomes the idea of a Royal Muslim Academy of Science, but is not quite optimistic about its coming into being. As for the University he writes :—

The establishment of a Mahomedan University at Aghar is undoubtedly the sleeping and waking dream of Muslim statesmanship. But having regard to the depth of inertness to which the Muslims have fallen, their impatient idealizations positively call for the oratory of a Roosevelt, who may tell them that years must steel on, and generations must wither away before the dream of a Mahomedan University can see any correspondence in the regions of reality.

The Present Upheaval in India

The *Socialist Review* for November has an article by Mr Bipin Chandra Pal on this subject. Mr. Pal thus begins his article with a diagnosis of the present revolution in India as he calls it :—

India is on the threshold of a tremendous revolution. It is not merely a political upheaval, but a new and large movement of thought, such as has always and everywhere been the parent of mighty social and civic reconstructions. Behind the great Revolution in France stood the philosophy of the French illumination with its declaration of the supremacy of human reason and the human personality over every scriptural, church, social, or political authority. So it is in the present revolution in India. It is the fruit of a new philosophy of life, and that philosophy. The great thought movement that stands behind the present troubles in British India has had a strange and interesting evolution during the last half-a-century. In one sense, it is a new movement, yet in another it is not new, but only a fresh phase of the old thoughts of India. In one sense it is the result of British rule, in another sense it may well claim as independent and indigenous origin. It is really the natural expression of the old, old, philosophies of India under the new conditions—intellectual, economic, and political—created largely by the British connection.

Mr Pal thinks therefore that England,

stands face to face to-day with the forces that she has herself to a large extent created in this country. It is her refusal to recognise the natural fruit of her own work and to give scope and play to the new intellectual, moral, social, and political forces that is the root of all her present troubles in India.

FEUDATORY INDIA.

Gondal.

A correspondent writes to the *Manchester Guardian*:—One of the most progressive and interesting States of Western India is Gondal, which is ruled by a Prince who enjoys among his peers the rare distinction of being also a Doctor of Medicine. The Thakore took his degree at Edinburgh some twenty years ago, and it is not surprising, therefore, to find that the hospitals of his State are among the best in India. So no part of the peninsula also is vaccination more systematically enforced, with the result that small-pox—one of the scourges of India—is practically unknown in Gondal. In 1909-10, there were only four cases. All the patients had been vaccinated and all recovered. Gondal is one of the few Indian States in which prevention of cruelty to animals is part of the Governmental code. The people of Gondal are prosperous and have several home industries to rely upon. The chief articles of manufacture are cotton and woollen fabrics, gold embroidery, brass and copper ware, wooden toys, wood-work turned on the lathe and ivory and wooden hangles. An iron foundry has been started and is turning out good work. Gondal is part proprietor of the railway connecting it with the other States of Kathiawar, and receives about 5 per cent. on the capital outlay. Gas has been introduced, and a water supply to each house is being provided for by degrees. Rights of occupancy, which protect them against dispossession even by the courts, have been given to the tenants, who formerly paid under a system of part cash and part kind, which was very uncertain and unsatisfactory.

Smoking by Children in Mysore.

At a recent meeting of the Legislative Council of Mysore, Mr. Nanjundiah, Second Councillor, asked for leave to introduce a Bill to provide for the Prevention of Smoking by juveniles. The matter was first mooted at the Mysore Representative Assembly in 1908, and the Inspector-General of Education was asked to see what could be done by school influence. The Government, however, had come to the conclusion that scholastic influence would be inadequate. It is proposed to make it penal for any person to sell tobacco to any person under the age of sixteen and to empower the police to seize tobacco found on children. The fact of the seizure will be reported to the delinquent's parents, guardians or schoolmaster. The boy shall not be liable to punishment for the first offence, but if within three months he repeats the offence whipping of a disciplinary character would be inflicted before a Magistrate privately and in such a manner that no stigma will attach to the boy or affect his after career. Permission to introduce the Bill was unanimously granted.

Address to Maharajah of Benares.

A distinguished gathering of Indian gentlemen assembled recently at the British Indian Association, Calcutta, to present on behalf of the Hindu community an address to the Maharajah of Benares on his elevation to the dignity of a ruling chief. The Maharajah of Burdwan read the address which was printed on satin fringed with gold. The address stated:—"Your Highness occupies a unique position in Hindu society as being the honoured head of a city which in hoary antiquity and venerated sanctity is unquestionably the first and foremost in India. Any honour done to Your Highness cannot, therefore, fail to be gratefully appreciated by the Hindu community, not only of Bengal and the sister provinces, but we may say throughout the length and breadth of India."

The Keynote of Buddhism.

The *Buddhist Review* for October, November, and December contained the full text of the Address delivered at the Fifth International Congress for Free Christianity and Religious Progress, Berlin, by Mr. D B Jayatilaka, B A, of Ceylon, on "the Message of Buddhism" in the course of which he says.—

The Message of Buddhism is, as you are aware, no supernatural revelation, it puts forward no dogmas which demand a belief in the incredible and the impossible as the price of Salvation, it enjoins no mystic rites and ceremonies for the purpose of securing eternal happiness. There is no place in Buddhism for vague theories and dreamy speculations which have no practical bearing upon life. Buddhism surveys the facts of existence; it takes a complete view of man as he is with his powers and his limitations, and it recognises the operation of unvarying laws in the sphere of moral activities, no less than in the physical world. In accordance with this view of life in its manifold phases, it sets forth a system of practical ethics which has for its aim the elimination of evil, the development of that which is good, and the cleansing of the heart, so that one may begin to walk in "the Path which opens the eyes and bestows understanding, which leads to peace of mind, to higher wisdom, to full enlightenment." All this has to be accomplished by one's own efforts. Evil must be eschewed, the good must be practiced, and the path of emancipation must be trodden each by himself and for himself. Here no god or gods can help man, nor is rite or ceremony, penance or prayer of any avail. "You yourselves must make the effort, the Buddha has only point out the way." That is the teaching of Buddhism; self-help is the keynote of its message.

Touching the universality of the mission of Buddhism, the writer points out —

At the very outset of its career, Buddhism consciously struck this original note of universality. In India and elsewhere there were many religious teachers and prophets before the time of the Buddha, the Awakened One. Their influence was, however, more or less local, and their message was addressed to their immediate following, or at best to the men of their own race. It was the Founder of Buddhism who first conceived the noble idea of a world wide mission, and proclaimed a scheme of salvation open to all mankind. Before his time religion was the birthright of certain castes or classes, and salvation the prerogative of selected peoples. Others outside the pale had to receive the blessings of religion through the good offices of the privileged ones. Buddhism swept away all such distinctions. The gates of the Kingdom of Righteousness founded by the Sakya Muni were thrown open to all who would strive to enter it, irrespective of caste, class or colour, and his message of deliverance was addressed to the whole world. This marks an important event, a turning-point in the history of religion, nay, of mankind.

The Philosophy of Indian History.

An article under the above heading by Mr. S. D. Varma appears in the December number of the *Modern Review*. The writer greatly deplors the fact that the History of India as taught to-day is not the History of the Real India, but only a narration of stifles and bloodsheds that took place between the diverse races. History has not recorded the stream of life that was then coursing through the true India, the activity that was surging up, the social changes that were establishing themselves. It is a false notion that history must be cast in the same mould in all countries. The critic who complains "how could a country have a history when it had no politics" must be likened to the man who looks out for brinjals in a rice-field. We know that our ancestors did not conquer any lands nor extend their commerce and the object of the current Indian histories is to teach us this lesson only. We are not told of what our ancestors did and so we have no ideal of what we ourselves should do. But the power of our national spirit, which like the life that animates our body is inexpressible in terms and concepts, moulds us secretly. India's chief mission in this world is to establish a universal harmony without doing away with the outward differences. Her indifference to political greatness is due to the fact that such greatness is discord. While the union sought by Europe is based on conflict, India's is based on reconciliation. The social organism was the method India employed for drawing together all the conflicting forces of Society. She has expelled none as alien. She has admitted all and assimilated all, but imposed her own laws and system in order to preserve order and harmony; and Indian history proves this fact that in the civilized world India stands forth as the example of how the many can be harmonised into one.

Rebel Thakurs in a Native State.

The *Pioneer* hears from Dholapore that some trouble has recently occurred in that State, owing to the behaviour of a few Thakurs. They set the authority of the Maharaja at defiance and the party shut themselves up in the Jhiri Fort on the banks of the Chambal river. The Durbar sent some troops and the Political Agent accompanied them, as his presence was likely to have a pacifying effect upon the malcontents, and with him went in a unofficial capacity Captain, B. L. Cole, 13th Rajpur Infantry, who is the Assistant Inspecting Officer of the Imperial Service Infantry in Rajputana. The Thakurs opened a fusillade upon the party as they neared the Fort. Firearms used were of an antiquated pattern. Only one casualty occurred.

H. H. The Nizam's Police.

The annual report of the working of H. H. the Nizam's City and Suburban Police for 1318 Fasli, has just been published. The total number of cognisable offences committed during the year under review was 699, or 131 less than in the previous year; non cognisable offences 827, or 204 more than in the previous year; and offences against Municipal Rules, 880, or 184 less than in the previous year. The collective value of property stolen during the year was Rs. 1,79,805-1-8, of which property worth Rs. 78,684-14-6, or 39.7 per cent., was recovered, showing a considerable falling off from the results obtained in 1317, when the percentage of recoveries was 70.8. The number of accidents and sudden deaths was 189, during the year, as compared with 807 in 1317, when the floods claimed many victims. While giving an account of cases of conflagration, the Police Commissioner urges the necessity of a Fire Brigade. In conclusion, H. H. the Minister expressed his gratification at the work done by Nawab Sultan Yawar Jung Bahadar, the Officiating Commissioner of the City and Suburban Police, by his assistants and by other officers who helped him in the work.

Nizam's G. S. Railways.

The Report of H. H. the Nizam's Guaranteed State Railways Company, Ltd., for the half-year ended the 30th June last states that as regards the broad-gauge system the expenditure on capital account during the first-half of 1910, was £9,037 and the total capital expenditure carried to final heads of account on the 30th June amounted to £3,492,623. The gross earnings show an increase of Rs. 4,03,248 and the net earnings of Rs. 1,97,160, the working expenses being 46.90 per cent. of the gross earnings. The receipts from coaching traffic increased Rs. 64,511. Goods traffic increased Rs. 3,48,340. The net earnings, after deducting £6,217 payable to the Government of India on account of the Bezawada extension, amount to £100,142. The sum required to meet the charges in respect of the Debentures, together with 5 per cent. per annum on the capital stock, amounts to £90,000 leaving £10,142, divisible between the Government of H. H. the Nizam and the Company. The Board have carried forward the Company's moiety of surplus earnings. With reference to the metre-gauge system (Hyderabad-Godavari Valley line) the Report states that the expenditure on capital account during the first-half of 1910, was £3,887, and the total capital expenditure carried to final heads of account on the 30th June amounted to £1,800,020. The gross earnings increased by Rs. 4,26,832 and the net earnings by Rs. 5,25,754. The receipts from coaching traffic increased by Rs. 1,16,219. The increase in goods traffic amounted to Rs. 3,07,929. The net earnings for the half-year amount to £90,251. The sum required to meet the charges on the 3½ per cent. Debentures for the same period is £41,002, leaving as surplus earnings £49,188 for adjustment between the Government and the Company at the close of this year. The Board recommend a dividend on the stock of the company for the half-year at the rate of 5 per cent. per annum, less income-tax.

Departmental Reviews and Notes.

LITERARY.

PROPOSED CRITICAL EDITION OF THE MAHABHARATA

A proposal was put forward in 1904 by a number of European Academies for the publication of a critical edition of the great Indian epic the *Mahabharata*. The existing texts show marked divergences, and the necessity of a text based on a scientific collation of the available manuscripts is obvious to all students. The Academies have contributed £2,500 towards the undertaking, but the publication of the edition will cost another lakh of rupees for which an appeal is being made to the Princes and Nobles of India.

"THE INDIAN BUSINESSMAN"

A much needed and valuable addition to periodical literature is *The Indian Businessman* edited by Mr. Narain Das of Amritsar. We have seen the first few numbers and we have no hesitation in saying that the magazine will be appreciated by businessmen. The subscription to this monthly periodical is Rs 3 per annum inclusive of postage and it is published at Amritsar.

THE SONNET.

What is a sonnet? 'Tis a pretty shell
That murmurs of the far off murmuring sea,
A precious jewel curv'd most curiously,
It is a little picture painted well.
What is a sonnet? 'Tis a tear that fell
From a great poet's hidden ecstasy,
A two-edged sword, a stir, a song—ah me!
Sometimes a heavy tolling funeral bell
This was the flame that shook with Dante's
breath,
The solemn organ whereon Milton played,
And the clear glass where Shakspeare's shadow
falls;
A sea this is—beware who ventureth!
For like a ford the narrow floor is laid
Steep as mid ocean to sheer mountain walls.
Richard Watson Gilder.

AN INCORRIGIBLE POET.

John Dryden noted three steps in the careers of successful men:

"What the child admired
The youth endeavored
And the man acquired."

Dr Madison C Peters, in an article in the *Chicago Tribune*, tells, as an illustration of this truth, that "a child's inborn aptitude is the evidence of the right calling in life," the following story of the boyhood of Isaac Watts.

The father of Isaac Watts was determined that his boy should not become a poet, and when he caught him making rimes, after trying of remonstrating with him, he flogged him. As he applied the whip, young Isaac cried

"O, father, do some pity take,
And another time I shall never make"

This provoking the father still more, he applied the lash with more severity, and young Watts again cried out

"O, my father, do spare my back from pain,
And I shall never make a rime again"

The father, thoroughly discouraged in his vain attempt to beat the poetry out of the boy, sent him away to school with a special request that the Principal flog the boy if he caught him making rimes. The first morning at the Chapel exercise, the boy, Watts, looking up at the ceiling during prayers, saw a rat coming down the bell rope. He laughed so loudly that the teacher, stopping in his prayer, demanded why he laughed. The boy tremulously answered:

"Well, teacher, as there were no stairs,
The rat came down the rope to say his prayers."

The teacher discovered the genius of the boy and encouraged his rime making, and his hymns to this day are sung the world around.

EDUCATIONAL.

A PATIALA SCHOLARSHIP.

The Maharaja of Patiala has awarded a handsome scholarship to Narsin Dix, son of Mr. Dyal Ram, Director of Public Instruction, Patiala, to proceed to England for the study of Engineering.

KHALSA COLLEGE.

The Khalsa College at Amritsar occupies a unique position among the Educational Institutions of this Province. The bulk of its students are boarders, and over 90 per cent. of them are Sikhs. Government has done much to help in the foundation of the College, and in raising funds for its upkeep. The object which both Government and men of light and leading among the Sikhs have aimed at is to do for the Sikhs what the Mahomedan Anglo Oriental College at Aligarh has accomplished and is accomplishing for the Mahomedans. Englishmen who admire the Sikhs both as soldiers and as citizens are naturally interested in the work of the Khalsa College. They will be glad to learn from the Report of the Principal that the record of the past year was one of steady progress and expansion. The reconstitution of the Managing Committee of the College on lines approved by Government and the Senate of the University is reported to have helped in placing matters on a more definite basis of efficiency, and has produced a wholesome effect upon the general development and progress of the Institution. Of the fifty members of the Teaching Staff only eight are non Sikhs, of the 778 students on the rolls 563 are boarders, and of these 454 are in the School Department. The lecture-rooms and dormitories in the Khalsa College are full to overflowing. The tutorial system which was introduced a few years ago has worked well. Religious education and physical training constitute especially prominent features of the College life, and the students have done well in the examinations of the University.—*Civil and Military Gazette.*

MRS. BESANT'S UNIVERSITY SCHEME.

The petition to be forwarded to the King's Most Excellent Majesty in Council by Mrs. Besant, concerning the proposed University of India, contains the following:—

"For some time past your petitioners have felt the need for, and have been desirous of, establishing a new University in India having a field of activity of a distinctive character from the existing Universities, and possessing special features of its own. The most marked speciality of the proposed University will lie in the fact that it will affiliate no College in which religion and morality do not form an integral part of the education given. It will make no distinctions between religions, accepting equally Hindu, Buddhist, Parsee, Christian and Mahomedan, but it will not affiliate any secular institution. It will thus supply a gap in the educational system of India, and will draw together all the elements which regard the training of youth in honour and virtue as the most essential part of education. It will be a nursery of good citizens, instead of only a mint for hall-marking a certain standard of knowledge. The second important speciality will be the placing in the first rank of Indian philosophy, history and literature, and seeking in these, and in the Classical languages of India, the chief means of culture. While Western thought will be amply studied, Eastern will take the lead, and Western knowledge will be used to enrich, but not to destroy or cripple, the expanding national life. A third and important speciality will be the paying of special attention to manual and technical training, to science applied to agriculture and manufactures, and to Indian arts and crafts, so as to revive these now decaying industries, while bringing from the West all that can usefully be assimilated for the increasing of national prosperity. The interests of education in India will be greatly advanced by the proposed undertaking, and the success of the said undertaking will be greatly promoted."

Mrs. Besant is the only European member on the Board of Trustees of the proposed University, all the rest being Indians.

Jamnagar.

II H the Jam and Slaughter of Dumb Animals.—It is stated that Mr. Dayashankar Bagwanji, Pleader, president of the Jamnagar "Praja-bhavardhak Sabha," accompanied by other pleaders approached His Highness the Maharaja Jam Shri Ranjit Singh, at Modipur Fort, with a request to prohibit the slaughter of dumb animals in the name of religion on the Dussara day, throughout the Jamnagar State. His Highness paying due deference to the wishes of his subjects was pleased to order the stoppage of the practice.

Patiala.

A Patiala correspondent writes:—The leading members of the Hindu community of Patiala assembled in the Dharmabhis, on the 30th September, 1910, to celebrate the 1st Anniversary of the assumption of the reins of Government in his own hands by His Highness the Maharaja. The Pandits sang the Suktawachan (a hymn of blessings) in chorus and offered prayers before the Almighty Lord Krishna for the long life, health, wealth and prosperity of their earthly lord, the beloved Maharaja.

Progressive Baroda.

In the matter of free and compulsory elementary education the Gaekwar of Baroda has set an example which the Government of India still hesitate to follow. In another important matter also the enlightened ruler of Baroda has gone ahead of our Government. The Gaekwar's visit to Europe and America have been fully utilised to improve the educational arrangements of his State, and it is believed that they are the most progressive and up to date in India. He has invited one of the eminent British authorities on education to visit his State in order to make a thorough investigation into the schools there and to draw up a report in which suggestions for improvements in the existing methods might be embodied.—*The Tribune*.

Progressive Mysore.

The Mysore Darbar is to be congratulated on its resolve to bestow renewed attention upon the economic development of the State. The late Mr V. Ranga Chari inaugurated, amidst much ignorant and in some cases interested opposition, a policy of railway construction, the wisdom of which now admits of no doubt whatever. The Darbar never had the slightest reason to regret the courageous policy of Mr. Ranga Chari, which has since been followed and extended by Sir K. Seshadri Iyer. The latter's administration was made memorable by the initiation and successful carrying out of the great Cauvery Power Scheme. The State has pursued a most enlightened policy of agricultural development. It started agricultural banks in the eighties and has since founded and handsomely supported the co-operative credit movement. Its experimental farms have long been models of their kind and only very recently it withdrew from direct management of a silk farm at which instruction in improved methods of silk reeling and rearing of the worm was imparted to weavers in the State. The present Dewan announces that he has on hand two important schemes for the development of the Cauvery Reservoir and the promotion of a railway from Mysore to Assam. In addition, there are a number of light railway projects, in respect of which the Darbar promises substantial support if local enterprise is forthcoming. Altogether Mysore is keeping itself in the front rank of the progressive States in the country, and the enlightened ruler and his Dewan—a son of the veteran statesman, Sir T. Madhava Row, who has been called the "Targot of India"—are entitled to credit for their successful administration of the affairs of the State.

GENERAL.

YES AGAIN ON THE PEACE OF RELIGION

Mrs. Bryant delivered recently at Lahore an excellent lecture at Lahore on "The Present work of the Theosophical Society." The following is an extract from it.—Every man should think his religion to be the best, and his own fountain as the greatest man born on the earth. This is but natural. The one thing needed is that the follower of one religion while worshipping his own prophet should at the same time hold in reverence the prophets of other religions. If the Hindus, the Mahomedans and the followers of other religions should only follow their founders then the brotherliness and fellow feeling that existed between the founders of these religions would be even reproduced among their disciples. But such a spirit would come only by mutual understanding. There is too much of religious antagonism in the country at present. India is the centre of several religions. A large number of its population is divided between the Hindus and the Mahomedans. There are about 80,000 Christians who are hereditary Christians for about 1600 years, Zoroastrians who, though a comparatively smaller community, are yet important on account of the wealth they possess and the respect in which they are held, Jains, Sikhs and so forth. All these faiths are jammed up together and living side by side and yet quarrelling among themselves. Religious troubles are always common in India. Religions can grow an India as nothing else can do. Hence, there is the supreme necessity that her people should learn to respect the people of other religions at the same time as they are earnest and faithful to their own religion. It has been said that the harmony that existed between the Hindus and the Mahomedans about 50 years ago has passed away. Their forefathers were more respectful to each other

than the Hindus and the Mahomedans of the present day. In Benares, the stronghold of Hindu orthodoxy, the Hindus and the Mahomedans used to join in a common meal by sitting in different rows but in one and the same room. But that phase has already disappeared and both have grown more earnest in their own religions for the moment with the result that fanaticism rules rampant. Fanaticism like a bubble, is empty and must burst being tossed up against the bank, while the waters that gave them birth remain. It is only a passing phenomenon. Religion is love and not hatred, union and not difference. The Hindus and the Mahomedans must join hands together and be working side by side. In England, the Roman Catholics and the Protestants disagree at many points, but there is no cleavage, between the two, when matters of the country are concerned. If it is so in England, why it should not be in India? If that spirit comes in India, then it shall come everywhere. If this country learns the peace of religion, then everyone else will follow its example. Some of the teachings of the Hindu Vedants are identical with the teachings of the Mahomedan philosophers of the 9th and the 10 centuries, the philosophy of both the religions is identical. Let the Hindus learn from Islam and the Mahomedans learn from Hinduism, then all the quarrels due to misunderstanding would vanish and both the communities will find their points of agreement and will live side by side as friends and brothers. But until they know that they are brothers in the house of their Father it should be the duty of the Theosophical Society to teach brotherhood.

THE HON. MR. GOKHALE. An exhaustive and comprehensive collection of his speeches, with a biographical sketch and a portrait. Over 1,000 pages, Crown 2s. Price Rs. 3. To Subscribers of the "Review," Rs. 2-8.

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INDUSTRIAL AND COMMERCIAL SECTION.

Rare Minerals in India.

The latest review of the mineral productions of India by Sir Thomas Holland and Mr. Leigh Fermor, which is issued as Vol. 39, 1910, of the "Records" of the Geological Survey of India contains a great deal of valuable information on the "Rare Minerals of India." Excluding Wolfram, which has become sufficiently important to receive a report all to itself, some others, of more recent discovery, are described briefly in the publication under reference. The most important of these is Monazite, a large deposit of which was found by Mr. C. W. Schomburg, of Waltham, representing the London Cosmopolitan Mining Co., Limited. Late in 1908, or early in 1909, he reported the discovery of four deposits of this mineral comprising in all 12 square miles of the beach sands of Travancora coast, from Cape Comorin to about 100 miles north. Monazite is a sand the quality of which is said to improve with depth, and excavations have shown continuation of the mineral to a depth of 25 feet. An analysis of a small sample of some of the natural concentrates showed nearly 12 per cent of Thorium. "If the facts are as reported," says the *Review*, "there is no doubt that a discovery of great value has been made, and we may expect the development during the next few years of another important mineral industry in India." This discovery, says Sir Thomas Holland, illustrates further our unity between the crystalline areas of Brazil and India and the economic minerals found therein. Further deposits of Monazite sand are said to have been found to the eastward of Cape Comorin, in the Travancore district of Madras, by Mr. H. A. Pearson, of the Geological Survey; and near Waltham, in the Viragipalam district by Mr. Schomburg.

Another rare and valuable mineral is Columbite or Tantal, which has been found in several

localities in the mica-bearing pegmatites of India. At any locality where either mineral has been found one may reasonably look for the other. Tantalite is of much greater value than Columbite on account of the demand for tantalum for manufacturing the metallic filaments in the "Tantal" incandescent lamp. Therefore, the value of samples of columbite or tantalite depends upon the percentage of tantalum present. These minerals have been found in the districts of Gaya (at Singar); Hazaribagh (near Kodarma), and Monghyr (at Panacoo Hill) in Bengal; in the districts of Madura, Nellore (at Chaganur), and Trichinopoly (near Vayampatti) in Madras; and at Masti, in the Bangalore district, Mysore. This mineral promises to become one of the important productions of India. The deposit at Panacoo Hill near Jhaja (Nadada) railway station on the East Indian Railway appears to be a valuable one, a two ton sample having been shipped by the concession holder (Mr F. H. Achard) to England.

Other rare minerals are Titanium found in abundance in the monazite sands of Travancora and near Kishengash, in Rajputana. This ore was at one time smelted in the local native furnaces. Rutile is another rare mineral used for imparting an ivory-like colour to porcelain, and for the enamel of artificial teeth. It has been found in the Narnaul district of Patiala States, Punjab, and has also been reported from Cocharur, in the Trichinopoly district of Madras. Uranium, pitchblende, and the very rare mineral Samarskite have been found at Singar, Gaya district, where there are considerable quantities of these as well as zircon and columbite and possibly tantalum, with other rare elements which are worth exploiting. Platinum and Iridium have been found in the numerous gravels of the river draining the slopes of the Patkoi ranges in Assam and Burma. It will thus be seen that India possesses all the rare minerals which are in so much demand all over the world. Her mineral wealth has yet to be exploited.—*Englishman*.

POLITICAL.

BOMBAY'S FAREWELL TO LORD MINTO.

Their Excellencies Lord and Lady Minto after receiving addresses from the various bodies, were conducted, after the entertainment provided them by the Bombay Citizens recently, to the *Shanians* at the Western End in the University Gardens where refreshment buffets were laid.

Near the refreshment buffets the Hon'ble Mr. G. K. Gokhale proposed the health of their Excellencies Lord and Lady Minto.

Mr. Gokhale said.—

The Entertainment Committee has done me great honour by asking me to propose on this occasion the health of their Excellencies Lord and Lady Minto. It has been my privilege to represent this Presidency on the Viceroy's Legislative Council, during all the time that Lord Minto has been at the head of the Indian administration. I say, therefore, claim special opportunities to have watched at close quarters the great work that he has done for us, even more than the work, the spirit in which he has laboured to accomplish that work. To think work and spirit some very eloquent tributes have been paid during the last few days, and I don't think there is much left unsaid which now requires to be said. I will not, therefore, detain you any longer, but I wish to say just one or two things. The first thing that I would like to say is that that though during the last two years of His Excellency's administration, the atmosphere was quieter and the feeling easier, still there is no doubt that during the first three years the situation was very dark and very anxious indeed and even when it was the darkest and most anxious and even when the clouds were thickest, no all felt that we had at the head of this administration, a ruler whose sympathies were frankly generous towards our reasonable and legitimate aspirations and whom we could trust. (Cheers.) I venture to think that this was a factor of considerable importance in the situation. Another I would like to say is that during the five years it has fallen to His Excellency's lot to make many speeches and in view of the great preservation that was caused to His Excellency there would have been ample excuse for the use of harsh language, yet not one word has fallen from His Excellency which can be regarded as unjust or which could have a stain behind it. (Hear, hear.) I think this is a most significant tribute to the qualities which have made His Excellency's career a great success. His Excellency has played a historic part in the administration of the country and everybody recognises that he has done his best to deepen and broaden the foundation of the administrative fabric. The people of this country, whatever their faults, are not wanting in feelings of gratitude, and I assure you that his name will be cherished with affection and admiration for a long time to come. And in the living memory

of the people another name will be included—that of Her Excellency Lady Minto—(cheers)—who has been by his side through the times of storm and stress, and who in her own sphere has done so much for the advancement of the women of India. (Applause.) India parts with Lord and Lady Minto with unfeigned regret, and we wish them long life and prosperity. (Applause.)

LORD MINTO'S REPLY.

His Excellency Lord Minto replying to Mr. Gokhale's remarks, said:—

LADIES AND GENTLEMEN.—The Hon'ble Mr. Gokhale has proposed my health in such a cordial manner and in such eloquent words that I am quite at a loss to know how to thank him and you as I should wish to do. I should like in the first place to express my thanks and those of Lady Minto to the Entertainment Committee who have done so much to embellish this great reception with which they have delighted us to-day. Also I wish particularly to express my regret that our visit to you is not longer. I am afraid I was not thoroughly informed of the condition which surrounded the invitation you so kindly extended us. It was impossible for me to get away from Calcutta sooner than I did, and yet I feel there may appear to be some want of courtesy on my part—(cries of "No, No.")—but I assure you, and you will believe me when I say that nothing is more distant from my mind than any want of courtesy. Mr. Gokhale has spoken in such stirring terms of the work I have endeavoured to do during my last term and has spoken so eloquently—his gift of eloquence so great—that I feel it difficult to respond to him. But I assure you that I value immensely this memorable reception that you have extended to me and my wife at the close of my tenure, and I value much the expression of the citizens of Bombay as expressions of a very great community in India, and I value it as coming from them as one of the greatest rewards which I can expect, and I value immensely the words to which I have listened and which have emanated on your behalf from a distinguished Indian statesman with whom I have had the honour to serve during the years I have spent in India, to whom I have often listened in the Imperial Legislative Council and to whom I am deeply indebted for the counsel that he has so readily given me and than whom nobody was more capable of representing the interest and well-being of the country. (Hear, hear.) I value them immensely as coming from Mr. Gokhale, and I assure you I shall leave there shortly with the full impression that the measures that have been passed during my time, and the labours I have gone through, and the risk and the danger which I have experienced I have been satisfactorily solved and they have met with the approval of the people of this country. I shall leave Bombay with very grateful feelings to its citizens, and I thank you cordially, for all that you have said about Lady Minto. She, as you know, has been deeply devoted to the welfare of the women of India, and it will give you pleasure to hear that her labour has not been without success. I can now only repeat that I shall never forget this memorable gathering, and shall always be grateful to the citizens of Bombay for this spontaneous reception that they have given us. (Loud applause.)

New Product from Sugar.

Until very recently the molasses residuum from the manufacture of beet sugar in Germany was considered worthless, but now several valuable by-products are obtained. One is a 97.7 per cent. alcohol—for medicinal and chemical purposes produced by distillation, with a second quality denatured for fuel and light. There still remains a thicker and darker molasses, resembling pine tar in appearance, and from this residue, after a variety of processes of somewhat dangerous nature, there is extracted potassium cyanide, besides several other by-products of commercial value.

Potato Meal.

In our notice of the interesting industry developed by Colonel Rannick beyond Simla in the manufacture of potato meal it was stated that the price per pound tin was 8 or 9 annas; this, however, is the cost of one half pound, the pound tin being one rupee. We have received from a correspondent a most favourable description of the excellence of the meal as a dish for the camp-table. The cultivation of the potato was first established in Northern India on an important scale round the city of Farrakhabad, where the market gardeners of the Kachi caste bought and still buy the manure of the town from the sweepers for Rs. 60,000 to Rs. 70,000 using it for the triple crop of Indian corn, potatoes and tobacco grown on the same field. The triple crop area was a few years ago estimated as 1,200 acres. The Futehgarh potato became known throughout Upper India, and the cultivation spread to other large towns. The hill cultivators round Simla and Naini Tal then found it so profitable that they cut down forests, somewhat too recklessly to substitute potatoes, but the growers in the plains have found it a great advantage to import their seed from the hills where the potatoes are drying up in the autumn at the very time when they are sown down below. In Western India, on the other hand, much seed is annually imported from Italy. The tuber has then become one of the staple foods of the country, although the natives are said to avoid it as too heating in the summer months.—*Pioneer*.

Chemical Industry in Burma.

The Burma Chemical Industries, Ltd., formed last year, has recently commenced the manufacture of sulphuric acid at Dawbong where three acres of valuable land with a river frontage of 800 feet has been taken up by works and anticipated extensions and developments. Mr. Hunt, formerly Manager of the National Explosive Factory at Heyle, is Manager. The acid has already been supplied to local consumers and is very favourably reported on. The chemical industries have a constant market for acid production and with the installation of the plant for further developments in commercial chemistry the shareholders are assured of a handsome return for their outlay.

Duty on Spirit.

The Bombay Government Gazette of the 24th instant publishes draft rules which it is proposed to issue under the Sea Customs Act VIII of 1878 in supersession of existing rules applicable to the ports of Bombay and Karachi to render effectually and permanently unfit for human consumption spirit for which the reduced rate of duty is claimed under Schedule III (1) of the Indian Tariff Act, 1896. Any objection or suggestion in respect of the proposed rules will be taken into consideration by the Governor in Council addressed to the Chief Secretary to Government in the Revenue Department, before the 24th proxima.

Sri Sankaracharya

HIS LIFE AND TIMES.

BY C. N. KRISHNASWAMI Aiyar, M.A., L.T.

HIS PHILOSOPHY.

BY PANDIT SITANATH TATTVABHUSHAN.

Price Rs. 12. To Subscribers of the "Review," Rs. 8.

G. A. Natesan & Co., 3, Sankurama Chetti St., Madras.

Wax from Sugar Cane.

More and more of the residues of industrial processes, that used to be thrown away, are being found to contain some useful substance. In some cases the value of what was originally considered a "by-product" has come to exceed that of the primary product itself. The residues of sugar-refining have now been discovered to contain a valuable waxy substance, in sufficient quantities to warrant its extraction on a commercial scale. Says a writer in the *Revue Scientifique* (Paris):

"When a section of sugar cane is examined under the microscope, it is seen that from the epidermis exude little protuberances, straight or curved and disposed perpendicularly to the surface. These are made of wax, which, with other waxy substances, contained in other parts of the plant, pass into the juice in the process of its extraction. The lime used in almost all refineries carries them away in the refuse of the precipitation process, from which the idea of recovering them has recently been broached.

For this purpose, the slimy residue is placed in a receptacle where it undergoes a fermentation which destroys the fatty matters without attacking the wax; the substance is then dried in the sun and afterwards in a current of warm air or in a furnace. The dry product is crushed and treated with benzine or carbon disulphide. The wax thus obtained is then refined by being extracted anew with petroleum essence, and then by filtration through clay or animal black. The residue of this extraction may be utilized as a lubricant or treated to obtain the sugar which it still contains.

LORD MORLEY.—One of the makers of the India of to-day, whose career as the Secretary of State for India and the promoter of the New Education Scheme mark a glorious epoch in Indian History. His sketch deals with his life and his political career and an account of his services to India, with extracts from his speeches on Indian Affairs. Price 4s 6d.

G. A. Natesan & Co., 3, Sankararaja Chetty St., Madras

Manufacture of Artificial Silk.

Two interesting patents have just been granted in connection with the manufacture of artificial silk. Both are intended to overcome a certain difficulty in this industry, i.e., of producing stable solutions of the ammoniacal copper oxide used in the treatment of cellulose for the production of silk threads, which, on exposure to the ordinary temperature of the atmosphere, rapidly decompose, causing their solvent power towards cellulose to be considerably impaired. The first of the two patents has been granted to a Manchester firm, and the proposal is to add to the ammoniacal copper oxide solution about 1 per cent. of ether in organic hydroxyl compound such as glycerol or salts of tartaric acid (potassium sodium tartrate) to maintain an equilibrium of dissociation in the solution, together with the provision of oxygen in excess, by the addition of ammonium persulphate, to keep the copper in solution. It is claimed that solutions so treated will keep for months at ordinary room temperature without being impaired. The second of the patents, granted to a German firm, advocates the addition of from 1 per cent. to 2 per cent. of carbohydrates such as glycerine, grape sugar, cane sugar, starch, dextrine, etc., preferably during, and not after, the preparation of the solution of ammoniacal copper oxide.

MRS. ANNIE BESANT.—A sketch of her life and her services to India. Contents:—Introductory; Early Life, Education; Marriage; Beginnings of Non-Belief; Charles Bradlaugh, Teacher of Atheism; The Knowlton Pamphlet; Materialism in India, 1878; Political and Literary Work, Views on Victoria; First Contact with Theosophy, Theosophy; H. P. Blavatsky; Mrs. Besant's Writings, Views on Indian Nationalism; The Central Hindu College; Female Education; Students and Politics; Swadeshi Movement; Imperialism and India; Mrs. Besant as a Speaker; "The Home of India"; Mrs. Besant as President of the T.S. Price 4s. 6d.

G. A. Natesan & Co., 3, Sankararaja Chetty St., Madras.

MEDICAL.

REST AFTER MEALS.

All meals should be followed by a short rest, but especially dinner. In the morning, when the physical and nervous forces are in their greatest vigour, the stomach can proceed with its functions if the breakfast is immediately followed by moderate employment; but it is hardly wise. A short rest will keep the tone of the body better during the day, and it is always best to be on the safe side. After supper there should be, not work, but recreation. The bodily vigour is at its lowest ebb, and should not be further taxed. Other faculties and muscles should then be called into action, and Nature assisted to recuperate her exhausted forces by pleasurable occupation and rest. —*Family Doctor.*

LEPROSY TREATMENT.

As a result of Colonel Luki's recent visit to Rangoon, Major Rust, I.M.S., has been permitted to proceed with the special treatment of leprosy cases in the Rangoon Leprosy Asylum, Kewmaddine, which was discontinued by order of the Government of India.

SNAKE-BITES.

With any snake-bite the wound should be filled with permanganate of potassium, well rubbed in; and a few drops of 25 per cent. solution should be injected around the site of the injury. If seen early, a tourniquet should be applied a little above the wound, gradually loosened, a little each hour. Two tablets of hyoscine morphine, an hour apart, hypodermically, will do almost as well. The profuse perspiration induced by whisky probably helps to eliminate the poison quickly. Elocarpine hypodermically is also of benefit for the same reason. A good saline cathartic is also excellent if given as soon as possible. When the heart flags (from the acute sepsis) strychnine, digitalin and sparteine may be administered, hypodermically. Hypodermoclysis is of value, also, to stimulate the flagging heart and help rapid elimination. Incision and sucking of the wound at time of bite often extracts much of the poison.

THE MEDICAL PROFESSION.

In two respects the Medical Profession deserves the grateful recognition and regard of all other callings in modern life. It has always insisted that the practice of Medicine is a profession and not a trade. Trade is occupation for livelihood; profession is occupation for the service of the world. Trade is occupation for joy of the result; profession is occupation for joy in the process. Trade is occupation where anybody may enter; profession is occupation where only those who are prepared may enter. Trade is occupation taken up temporarily, until something better offers; profession is occupation with which one is identified for life. Trade makes one the rival of every other trader, profession makes one the co-operator with all his colleagues. Trade knows only the ethics of success; profession is bound by lasting ties of sacred honor. —President Faunce of Brown University, addressing the Rhode Island Medical Society —*The Trio.*

LEAF CHEWING IS A STIMULANT.

The leaves of the Kat plant are a common stimulant among the natives of Abyssinia and Arabia. Consul General R. P. Skinner reports that they are chewed when any special or long continued effort is to be made, and their effect is to produce an agreeable sleeplessness and stimulation—a kind of intoxication of long duration—with none of the disagreeable features of ordinary inebriety. They enable messengers and soldiers to go without food for a number of days. They sometimes produce a state of drunkenness, like the alcohol of Europeans, but over-indulgence is rare, the effects of abuse of the habit being a tendency of the body to dry, and emaciation of the visage, with a trembling of the limbs and other nervous troubles. In some places merchants chew the leaves two or three times a day, the habit being fairly comparable to the use of tea in Europe. The plant is specially cultivated as dwarf shrubs, alrubs and small trees—the dwarf plants being not more than 16 inches tall, and yielding the most tender, popular and high priced leaves.

Indian Pens

The history, classification, and manufacture of Indian pens form the subject of a very interesting monograph by Mr. I. H. Burkill, published in the *Agricultural Ledger*. Indian pens are divided by Mr. Burkill into six classes:—(1) The iron style; (2) the porcupine quill; (3) the bamboo pen; (4) the palm mid-rib pen; (5) the reed and fern pens; and (6) the quill. The iron styles were used for writing upon, or incising, palm leaves; ink, if used, was spread over the leaf afterwards and absorbed by the broken surface. The porcupine quill was used for making calculations on a "dust board." The bamboo-pen, being stiff, is chiefly used for writing in characters which are angular as distinguished from those which are curves; the latter being better adapted for the softer and more pliable reed pen. In Bengal, the use of bamboo pens is customary with some classes of people. Astrologers use the bamboo splint pen as a part of the ceremonial of casting horoscopes. School boys and ordinary country-folk use the pen of a bamboo joint commonly called *kanai* or *kanchi*. Palm mid-rib pens are made from the mid rib of the sago palm in Southern India. Many species of reeds are used for pen making, the best appears to be that known as *Saccharum fuscum*. Pens of this reed are extensively used, as Mr. Burkill observes, all over Bengal, through literate Assam, fairly generally through the peninsula of India to the very south and westwards through the United Provinces to the Punjab. At the feast of *Sri Pichami*, these reed pens are made symbols of honour; he who earns his living by writing must abstain from writing (or making a servant of) his pen on this feast day. Now, the old fashioned pens of India are threatened with extinction by the progress of the modern steel nib.

The Indian Match Industry.

With reference to the note on this subject in page 469 of the *Indian Review* of June last, it may be interesting to know that Mr. Troupé considers the factories could be usefully established in the following districts:—Punjab—Multan and Kandra divisions, but there is not room for much promise; United Provinces—Aonla Kheira, Mailani, Bahramghat, Hardwar, Jagadhri, and Dikpathar; Bengal—Four factories are already in existence Calcutta, Kulua and Port Canning; are the only sites available; Eastern Bengal and Assam—Kulsi N. Karup, Birpithar, Badarpur, Longaimukh, Nabokutya Chhitagong, Barapany, and Kokrajhar; Central Provinces—Factories have been already established at Kotah and Ellichpur, and the still available sites are Ghatera, Bagra, Mandla, Gangejbari, Rajahmandry, Shahpur, Mesak, Nellah, Pandhar Nellah and Bankri; Burma—Thirty-three sites have been proposed; Bombay—Three factories are at work; the available sites are, Mokhada, Vasind, Badlapur, Ramraj, Patvel, Kamari, Karjat, Apta, or Chavna, Navapur, Khandbarn, Talola, River, Sawda, Chopra, Shirpur, Satara District, Dodkop, Man-gulwad, Sorwali, Arbail, Sirsi, Siddapur, etc.; Kandra—Santapad, Marekal, Gausoppa; Medtas, Rasulkonda, Narasipuram, Sirkonda, Palkonda, Kondazanda, Narasipatnam, Kistnadavid, Rajahmandry, Sewulota, Kondapalli, Bandlapenta, Tellichery, Calcut and Udamulpot.

SIR WILLIAM WEDDERBURN, (Bart).—In this booklet we get a clear idea of the great and good work which this noble Englishman has for years past been doing for India quietly and unostentatiously. An account of the many schemes of reform which he has been advocating in the Indian administration and his various acts of self sacrifice in the cause of India will be read with great interest. Price As 4

G. A. Natesan & Co., 3, Sankararama Chetti St., Madras.

PERSONAL.

THE LATE MR. JACKSON.

The following official Resolution on the dastardly murder of Mr. Jackson at Nasik is published for general information. The Governor in Council desires to record with the deepest regret the murder of Mr. A. M. T. Jackson, I. C. S., at Nasik on the 21st December, 1909, as he entered a theatre to attend a party given in his honour by a number of Indian gentlemen. Mr. Jackson was distinguished alike by his great qualities of the heart and of the head. As a scholar he was widely known and respected by all who are versed in ancient languages and literatures of India. As an official he was a true friend of the Indian people whose progress he strove to promote throughout his career and whose affectionate regard he secured by his kindly nature and unvarying sympathy. By his death the Government and the Presidency of Bombay have lost a valued officer. The dastardly assassination of Mr. Jackson has produced a profound shock widely felt throughout India and extending to the borders of the Empire. Numerous telegrams and resolutions have been received. Associations and individuals condemned the foul crime in the strongest language expressing alike the admiration for Mr. Jackson's great qualities and sympathy for his widow. The Governor in Council has received these communications with much pleasure as evidence that the great mass of the people loathe and repudiate the cult of murder which has arisen in their midst. It is, however, necessary to point out that a repudiation of the crime after the event is unavailing and that without the practical co-operation of all members of all communities in the removal of the causes which lead directly and indirectly to murder, this blot upon the civilization of India and the fair reputation of her people cannot be effectually removed. In making every effort to bring to justice the persons implicated in the Nasik conspiracy the Governor in Council counts on the full support of all law-abiding people in the Presidency.

THE HON. MR. O. K. GOKHALE.

Bombay may well be proud of her representatives. We often differ from Mr. Gokhale; but we always admire his great talents and respect his high character. In ability, in knowledge of affairs, in eloquence he is second to no Indian publicist. He is a patriot to the core, a restraining and guiding influence where such are urgently needed, and has devoted his parts unreservedly to what he believes to be the best interests of the country. If the Bombay Council had not elected him as one of its representatives, it would have discredited itself.—*The Times of India.*

LORD MORLEY.

Lord Morley, was a Cheltenham boy, and was in the same form with the late W. H. Myers, the psychic explorer. He once, as he has himself related, competed for a prize poem, and was unsuccessful; but the Headmaster sent for him and said: "I am glad you have composed the poem, because it shows all the elements of a sound prose style." Lord Morley interpreted the criticism, not as sarcasm, but as an incentive; and it certainly had remarkable foresight in it. When Lord Morley finished his great book on Gladstone a friend asked him whether he did not feel relieved to have the work off his mind. "Yes," was his answer. "I am very thankful to have done with it—but it leaves me very lonely."

DEATH OF DR. HARANATH BOSE.

The death occurred, at Benares, of Dr. Haranath Bose at the age of 63. He belonged to the well-known Bose family of Chottojagulia and practised for more than 30 years in Calcutta. About a month ago he went to Benares, accompanied by some of his near relatives, including Babu Tray-lakha Nath Bose, a well-known pleader of Dacca, for a change, as he was suffering from diabetes for the past two years. He was well known for his charity and was ever ready to help the needy. His loss is keenly felt by the poor and the middle classes living in the northern part of the town.

Departmental Reviews and Notes.

LITERARY.

LORD MORLEY ON BIOGRAPHY

Viscount Morley reviewed the new life of Disraeli in the *Times*, and a most entertaining review it was. He reminds us that he himself has "served more than one spell of hard labour in biographical quarrels."

"Nobody who has not tried can know how hard it is to make an adequate book out of the biography of a contemporary statesman," writes Lord Morley. "It is hardest of all in the case of a Parliamentary statesman."

"Still, is not that singularly competent critic right who insists that nearly all the really great biographies are biographies of men of letters," and that great soldiers and statesmen "are rather integral parts of history than individual men?" (Walker's *Literature of the Victorian Era*, 924.) Who would not cheerfully give up all the political biographies in exchange for Trevelyan's *Life of Macaulay*?

"Bagehot, that rare judge alike of men and books and Lombard Street, said of Disraeli: 'He was the best representative that the Republic of Letters ever had in Parliament, for he made his way by talents—especially by a fascination of words—essentially literary.' Men more famous in thought and books have, no doubt, seats in the House of Commons. Greatest of them all, Gibbon sat there for eight Sessions, though, 'after a fleeting illusive hope, prudence condemned him to acquiesce in the humble station of a writer.' The mighty Burke sat there. Addison sat there, and Seale until 'with the insolent and unmanly sanction of a majority,' he was turned out. Macaulay, Grote, Cornwall Lewis, Macaulay's biographer, sat there, and did useful service."

Lord Morley is in good spirits when he declares that "the Song of Solomon is far nearer the mark" as a genuine picture of first love than Mr. Monypenny's quotation from a Disraelian novel;

and when Disraeli mentions a lady who said that reading one of his books was like riding a fierce Arab mare, Lord Morley says "the image is good, though there are pages enough where the reader would gladly change the Arab mare for the homelier but more clear-sighted beast so shockingly illustrated by Balaam."

READING ROOMS AND GOVERNMENT GRANTS.

The Bombay Education department has been paying annual grants to certain public Libraries and Reading Rooms. It therefore exercises some control over these. Recently, the Director sent letter to all the registered Librarians in the Presidency asking them to stop the papers including *Kesari*, *Maratha*, *Gujarati*, *Kumanul*, *Mumukshu* and others. One of the Libraries has passed the following Resolution—

The general body begs to urge that so long as the papers in question are published and read by general public, it would not be desirable in the interest of the Library to discontinue them. The general body respectfully thinks that their discontinuance in the Library would affect the interest of the Library only. That therefore the general body begs to request the Director of Public Institution may be requested not to kindly press the matter especially in view of the fact of the present improved tone of the vernacular papers as stated in the Government Administration Report for the last year and that some of the papers objected to have already ceased to be published.

MODERN BHAR.

The *Modern Bhar* is an excellent monthly published that comes from Bankipore. The second number is just out, and opens with a learned paper on "the Hindu Moslem problem" by the Hon'ble Mr. Mazhar ul Haque. Among other articles may be mentioned "a plea for political education of students" "a survey of Indian and Eastern architecture." We wish the journal the success it so well deserves.



HENRY CHURCHILL KING, D.D., LL.D.

men to enter intelligently and unselfishly into a world life.

The same influences have actually associated the different races of the earth to an unparalleled extent, and will continue still further to mingle these races in the years just ahead. Are we adjusting thought and conduct to this fact?

At the same time, the increase of scientific knowledge and discoveries possible of application for the betterment of human life, must inevitably demand such application, in spite of the fact that the application cannot be made without far greater co-operation on the part of all members of society than community life has hitherto known. For concrete, even if homely, illustration, undertakings like the attempt to prevent the spread of contagious diseases by the abolition of public spitting, of mosquitoes, of flies, and of rats, are certain to be increasingly demanded as science is certain to progress. And yet it is plain that all such means will require, in a progressive degree, voluntary co-operation on the part of practically every individual member of the community.

spirit of self-sacrifice—well nigh religious in its intensity—among the Nihilistic leaders in Russia; the world-ideals of whole armies of socialistic laborers; and the rapid rising of moral standards in business, industrial, and political life in America—let one recall what is involved in such a bare catalogue of national phenomena as these and it is hardly possible for him to fail to recognize the fact that moral education, on a world-wide scale, is already going on, and that the changes already made demand a still greater moral and religious enlightenment, and a still severer, moral and religious discipline.

Now, these new external conditions—the enormous increase of wealth, the challenge of the city, the far finer division of labor, the closer and more complex connections of all parts of the world, the growing mixture of the races, the call for the increasing application of scientific knowledge and discoveries to human life, and the momentous changes among the nations, all mean for this generation three things: First, that we are put in possession of inconceivably increased wealth and

LEGAL.

ANTIFEMEST OF A LANTERN.

The announcement of the retirement of Lala Bhagat Ishwar Das, a well-known Advocate of the Lahore Chief Court, from practice and taking to "Banprastha," is bound to create more than ordinary public interest because of the rather extraordinary character of the steps he is going to take. Yet, our Shastras enjoin it upon every man to take to "Banprastha" after he has passed a certain age, and there was a time when this practice was religiously followed by most Hindus. And unless one is thoroughly materialized, he cannot fail to see the wisdom underlying this Shastric rule. This world is after all a temporary abode, even for the most powerful of Emperors with his fleets and armies; and such being the case, every intelligent man should have sense enough to prepare himself for the world where he is to remain for ever. Those who have studied books on spiritualism and have witnessed manifestations at spiritual seances, can not but be impressed by one fact,—the indescribable sufferings of the spirits of those who have led a wicked life here. If there is a spirit world—and who can doubt its existence?—it is the duty of every intelligent man to try his best to lead a moral life so that his existence after death may not be a source of constant pain to him.—*Amrita Bazar*.

EXECUTIVE AND JUDICIAL.

When Lord Lytton expressed an opinion regarding the judgment of the Allahabad High Court in the well known Fuller case, says the *A. B. Patrika*, there was a violent protest against His Lordship's act from one end of the country to the other. Then what was His Lordship's criticism on the High Court judgment? It was simply to say that the sentence passed by the High Court of a small

fine on Mr. Fuller for fatally injuring a Indian woman was inadequate. This was the criticism on the part of the Supreme Executive Government which on account of its natural humaneness is certainly a justifying phrase. But yet not only the Anglo Indian press but even the Indian press and among others ourselves who complain of the inadequacy of such punishment strongly protested against His Excellency's action in so far as it was tantamounting to interference on the part of the Executive Government, with the sacredness of judicial independence. But also how times have changed! An Anglo Indian paper is not ashamed of advocating a uniquely new principle of statesmanship that the Lieutenant-Governor of Bengal should publicly declare by a resolution that a certain judgment of His Majesty's Judges of the High Court of Judicature at Fort William in Bengal is not only erroneous but something like perverse. If this is not preaching a principle of anarchism, we do not know what it is!

NEW PRESS ACT

Recently, at the D-Plazade Police Court, before Mr. A. H. S. Aston, Chief Presidency Magistrate, Ganesh Narayan Joshi, proprietor of the "Vijaya Printing Press" appeared in answer to a notice issued against him at the instance of Inspector C. J. Petigara, of the Bombay Criminal Investigation Department, to show cause why he should not deposit a sum of Rs. 2,000 as security under the new Press Act. Inspector Petigara said that some books published from the "Vijaya Printing Press" had been seized and that therefore the proprietor should be made to deposit the sum as security. The respondent said he was not in a position to pay the sum, and that he would have to close the Press if the security was insisted upon. His Worship ordered the respondent to deposit the sum as security.

for conserving the resources of the entire earth ! And once more even the poorest attempt to work toward these goals has something of the inevitable value of the laboratory method of thinking. In the very process, men are giving proof of the possibility, the value, and the joy of great co-operative undertakings.

The third encouragement in the present external conditions is that the right of enormous wealth wisely directed brings the recognized *possibility of great achievements* for the common good not only through the wealth of a few individuals but still more through the far greater wealth of the whole community. It will be almost second nature for the man of the coming generation, though he may not count himself socialist at all, to accept essentially Mr. Wells' definition of his own socialism, as something which " holds persistently to the idea of men increasingly working in agreement, doing things that are *sine* to do, on a basis of mutual helpfulness, temperance, and toleration." And already we have had opportunity to see what great wealth, wisely directed, can do in the way of endowed inquiries, and as applied to national and world problems. Let one think of the work already accomplished and still being accomplished by the Peabody Education Fund, the John F. Slater Fund, the Southern Education Board, the General Education Board ; and let one think of the possibilities of such great endowed inquiries as the Carnegie Institution of Washington, the Carnegie Foundation for the Advancement of Teaching, the Rockefeller Institute for Medical Research, and the Russell Sage Foundation, that are not only making possible extensive and advanced research that must ultimately mean much for the physical and intellectual progress of the race, but are also throwing a searching light upon institutions and social conditions that must finally bring great gains in efficiency in our educational and civic institutions, and the correction of some of those very economic abuses of

the working classes by which great fortunes have profited. And apparently we are only at the beginning of such possible achievement. It can hardly fail to be true that in greatly increased degree, (if these are to continue) the imagination of men of enormous fortunes as well as of Cities, States and Nations should be fired by the possibility of affecting for good the life of an entire nation, and even belting the world with institutions that shall affect the educational, social and religious welfare of many nations.

The fourth encouragement, reflecting and growing out of the external conditions of the new world of our time is the fact of the *enormous*, educational influence of the daily press, and of our great popular weeklies and magazines (with all their limitations) which make facts, interpretations and trends of thought promptly felt, and secure an almost immediate concentration of attention on the part of hundreds of thousands on the same problems and the same lines of thought and often bring great power and skill to the interpretation of significant movements. Just as the progress of science has profited immensely, as in the case of the Röntgen rays, by the possibility of the experiments of the original discoverer being repeated and extended by fellow-workers all over the world, so the great trends of the time through the press extend themselves over the world with a rapidity inconceivable to an earlier generation and in that extension, develop in the clearness and definiteness and sweep of their aims.

Here again, in these encouraging phenomena, is evidence that moral and religious education on a stupendous scale is already going on.

II.

THE DEMAND OF THE NEW INNER WORLD OF THOUGHT.

But as one attempts to forecast the future of moral and religious education he must take account not only of the demand of the new external.

PERSONAL.

THE LATE MR D. P. CAMA.

Reuter announces the death of Mr. Dorabji Pestonji Cama, who had been living in London for a very long time and was called the Nestor of the Indian community. The deceased was 75 years old, and belonged to the Cama family, which is gratefully remembered in Bombay, his father the donor of the Cama Hospital. The deceased's wife, Bai Bhikaiji Cama, also died in London in 1890. Mr. Cama was an enthusiastic Freemason and belonged to several leading Masonic Lodges in London. In 1887, the deceased was honoured with a C.I.E. for his munificence towards education in India and he always supported the movement for supplying medical aid to women of India.

ARMY COMMISSIONS FOR INDIANS.

A complete set of revised rules has been issued regulating the grant to Indian gentlemen of direct commissions as officers in Indian Regiment. In future, an Indian gentleman is to apply personally to the Commanding Officer to the particular Corps he wishes to join. Candidates will be required to serve on probation for three years and if finally accepted by His Excellency the Commander-in-Chief, his commission will have the date of his first appointment on probation. The rules provide also for accelerated promotion to the commissioned ranks of sons of near relatives of distinguished Indian Officers. Such candidates must enlist and serve in the ranks at least 18 months.

MISS FLORENCE NIGHTINGALE.

It is proposed to establish an All-India Memorial to Miss Florence Nightingale, to which only Hospital-Trained Nurses, Indian and European, are asked to contribute. The contribution has been fixed at a maximum of Re. 1 and a minimum of As. 4. Those who have been Hospital Nurses, but are not now practising are also

invited to join. Further particulars can be obtained from, and subscriptions sent to either Mrs. Moore, Honorary Secretary, Professional Nurses Society, 12, Kyd Street, Calcutta, or Miss Pritchard, Lady Minty's Indian Nursing Association, 121, Carnac Street, Calcutta.

INDIANS IN THE ARMY.

With regard to the regulations for promotion to the commissioned ranks to Indians in the Army it has been declared not more than one vacancy in every four in a cavalry regiment, and one in every five in a battalion will be filled by officers to whom direct or accelerated commissions have been granted. In the case of Gurkha battalions, special consideration should be shown to those candidates, who, instead of being brought up in the lines of a battalion, have been sent at an early age by their parents to be educated in Nepal.

THE LATE MR ALEXANDER ROGERS.

The death is announced of the veteran Retired Bombay Civilian, Mr. A. Rogers. He was a Persian scholar. He published a translation of the *Yusef* and *Zuleikha* of Jami and renderings of some modern Persian plays, but it was only three years ago that he completed and brought out his *magnus opus*, a verse translation of the *Shah Nama* of Firdausi, on which he had been continually occupied during his retirement. The length of that portentous epic forbade the idea of a verbatim translation. On the other hand, Mr. Rogers was too conscientious to take any liberty with his text. He, therefore, adopted the plan of translating portions alone, and giving the links in the form of an abridged prose narrative. The *Eoghah* reader can, thus for the first time gain a connected and completer view of the great Persian poem, while when he is reading the verse he can be sure that he is reading Firdausi. As poetry, Mr. Rogers' translation cannot be said to rank high; his choice of a metre would not have satisfied Matthew Arnold. But a single translation can seldom achieve everything, and Mr. Rogers' aim was evidently to be closely faithful to his original.

Considered as a whole, they make plain in the first place, as ever against the almost inane rush of our time, the pre-eminent need of thought, and of time for growth into the best; *time and thought* for the perception of the true values, for growth into these values, for the discipline of the powers necessary to their appropriation. Without this thoughtful sense of leisure we shall only find ourselves repeating new formulas instead of the old, and to as little purpose. There is no cramming process by which a high civilization may be achieved. Here is pre-eminently a demand for moral and religious education in the truest sense.

In the second place, these elements of the new inner world demand that the *scientific spirit* be consciously brought into the whole problem of the moral and religious progress of the race. This means that more and more there must come to moral and religious workers the *sense* of law in the moral and spiritual world. And the discernment of law inevitably carries with it increased steadiness of self control and enlarged hope for individual and racial achievement. It means secondly that there shall not be wanting that increased application of scientific knowledge for the progress of the race already noted, with its requirement of greatly enlarged co-operation. Third, the scientific discernment of the actual laws and of the goal of civilization itself tends to simplify and unify life, at the same time that its complexity is recognized. For the simple life which must come, and is so greatly needed, does not mean barrenness nor asceticism, nor the denial of any of the relative goods; but it does mean that, in the light of the laws and the trend of civilization, certain goods are seen to be far more fundamental than others, and that the rational life will sacrifice unhesitatingly the part to the whole, the temporary to the permanent, the relative to the absolute. And the health of any individual life means the choice of "a few good things" rather than the frantic effort to share in everything.

Moreover, the scientific spirit joins its influence with that of economic production to bring about the application of a *new standard of efficiency* to moral and religious education. The simple knowledge of the facts, daily brought up to date, will make known many large wastes and show how they may be avoided. Possibility of small economies will be recognized at the same time, a saving not only or chiefly of money, even, in the long run, but of human health, of human energy, of human sensibility, of human power of growth, of work, of joy. Men are bound to come to see more and more the possibility of conserving their energy in far greater degree than is now the case, and this recognition of the possibility of saving our energies may be even more important than the discovery of new levels of energy yet untapped important as these may be. Moral and religious workers will recognize, also the special danger of not applying in their own sphere this test of efficiency, just because of the difficulty of the definite testing of moral and spiritual progress, and they will therefore strive the more earnestly to make certain that education may not fail to meet the test of efficiency. In any case we may count it certain that the years just ahead will demand that educational and religious institutions of every kind shall be able to meet the strictest and most delicately applied tests of efficiency. For the coming generation cannot be satisfied with anything less than the fittest man and the fittest possible society. This is the meaning of what has been called the awakening of "the physical conscience" and the new reasons for personal temperance. And we shall not be satisfied with lower standards of vitality and efficiency applied to the intellectual, the moral and the religious life.

But this new inner world demands on the part of moral and religious education, not only the perpetual need of time and thought, and of the bringing in of the scientific spirit, but shows even more clearly a *persistent trend toward the social*

LEGAL.

INDIAN ADVOCATES AND THE PRIVY COUNCIL

The permission accorded by the Judicial Committee of the Privy Council to Indian Advocates, who are not members of the English Bar, to appear in and argue appeals before them against the decisions of Indian High Courts in which they are entitled to appear and plead, will be widely appreciated in this country. There was apparently no reason why Indian Advocates should be denied that privilege when Colonial Barristers enjoyed it. Mr. Motilal Nehru has rendered a signal service to the profession in India by raising the question before their Lordships and obtaining a favourable decision, and it is to be hoped that Indian Advocates may in future avail themselves of the privilege, as Mr. Nehru has done.

INDECENT ADVERTISEMENTS

A Bill has been introduced into Parliament by Lord Blyths with a view to strengthen the law against the publication of improper advertisements. The Indecent Advertisements Act of 1899 has had considerable effect in preventing the distribution of certain classes of unwelcome advertisements, but the definition of indecent advertisements in that Act has been found not to be wide enough to cover a number of advertisements of a character similar to those struck at by the Act. And while powers exist under the Post Office Protection Act of 1884 for preventing the circulation of such matter by post, there are no adequate or summary means of suppressing the publication in newspapers of advertisements which it is illegal to distribute in the street.

LORD COLERIDGE AS COUNSEL

Mr. Crisp says that as Counsel no one excelled Lord Chief Justice Coleridge for readiness. "As an instance, when quite a youngster, while addressing a Devon Jury in a murder case, in which the hearing had been prolonged until nightfall he was interrupted by the light going out—it was quickly restored.

"Gentlemen," he said, resuming his speech, "you have seen how suddenly the light went out—how quickly it has been restored. It is in your power to extinguish the prisoner's life—but remember, if you do so, it cannot under any circumstances be replaced."

THE SEDITIONOUS MEETINGS ACT.

A *Gazette of India Extraordinary* issued, has the following:—

In pursuance of Section 1, Sub-Section (2) of the Prevention of Seditious Meetings Act (VI of 1907) the Governor-General in Council is pleased to notify that the said Act shall have operation in the Presidency of Madras, the Presidency of Bombay, the Province of Bengal, the United Provinces of Agra and Oudh, the Province of the Punjab, and the Central Provinces.

In exercise of the powers conferred by Section 1, Sub-Section (2) of the Criminal Law Amendment Act (XIV) of 1908, the Governor-General in Council is pleased to extend the whole of the said Act to the Presidency of Madras, the United Provinces of Agra and Oudh, the Punjab, and the Central Provinces.

In exercise of the powers conferred by the Indian (Foreign Jurisdiction) Order in Council 1902, the Governor-General in Council is pleased to apply Sections 1 to 7 of the Prevention of Seditious Meetings Act 1907 (VI of 1907) to Berar and to declare that the said Sections of the said Act shall have operation throughout Berar, provided that, for the purpose of facilitating the application of the provisions of the said Act, any Court having jurisdiction within Berar may construe them with such alterations, not affecting the substance, as may be necessary or proper to adapt them to the matter before the Court.

In exercise of the powers conferred by the Indian (Foreign Jurisdiction) Order in Council 1902, the Governor-General in Council is pleased to apply the Criminal Law Amendment Act 1908, (XIV of 1908) to Berar and declare that the said Act shall have operation throughout Berar, provided that all references to the "Local Government" and to the "High Court" in the said Act shall be construed as referring to the Chief Commissioner and the Court of the Judicial Commissioner of the Central Provinces respectively.

whole". This means nothing less than that ideals that have been thought of as peculiarly religious are bound to come more and more into recognition as essential ethical and social ideals. For more and more it must be recognized to use Miss Scudder's words again, that the "law of individual selflessness and sacrifice" is "the fundamental law of social health". "In the name of the larger social self, of which the functions can only be performed as the individual joyously surrenders all claim to special privilege" the individual "finds in self-subjection his true liberty. He who loses his life shall find it."

Finally, this same unmistakable trend towards the social consciousness is certain to demand in rapidly increasing degree a like *spirit of conciliation in international relations*. The spirit of internationalism already manifest among workmen in all nations, the great strides made for the peaceful settlement of international disputes, and the changed spirit which has come into diplomacy, are all alike indications of what we may reasonably believe the early future has in store for us. Patriotism is not to be interpreted hereafter as implying a persistent attitude of suspicion, distrust and hatred toward other nations.

And the new inner world demands not only this general spirit of thoughtfulness in all relations, the recognition of a plain scientific trend, and of a plain social trend, but points quite as unmistakably to the recognition of the *permanence of religious ideals as a fact of human nature and human history*.

The rise of comparative religion has inevitably meant increasing recognition of man as essentially, and, to use Sabatier's phrase, "incurably religious". Thus on the historical side Lord Acton bears witness, "we all know from twenty to thirty predominant currents of thought or attitudes of mind or system-bearing principles, which, jointly and severally, weave the web of human history and constitute the

civilized opinion of the age. The majority of these are either religious or substitutes for religion."

The immense increase in the literature upon both the psychology and the history of religion is confirmatory evidence. Witness the great series of the Sacred Books of the East, the numerous other libraries upon the religions of the world, the Hibbert Foundation, the Hibbert Lectures, and the Hibbert Journal, the various series of Gifford Lectures, and the great Encyclopedia of Religion and Ethics now issuing.

And this rise of the science of comparative religion has inevitably been accompanied by increasing philosophical recognition of religious experiences. The specifically religious is being recognized as furnishing data for the philosophical interpretation of man, and of the world, in a way hardly dreamed of earlier. And no earlier form of philosophical thinking has had a larger or more natural place for religion than has the latest philosophical movement Pragmatism, with its extraordinary emphasis on the concrete and personal. Frank recognition of the religious as an undoubted and essential element in human life and experience, the future must certainly show.

And it is hardly open to question, either, that all future forms of education must recognize that *the motives of religion are ultimately irreplaceable*, as was pointed out in the last International Congress on Moral Education, held in London. Moral endeavour itself needs and requires faith in the ethical trend of the universe. It must at least believe that the world is sufficiently moral to allow the possibility of the moral life. And it will greatly suffer, if it cannot add to this faith in the bare possibility of the moral, the further faith, in Nash's language, that the "universe is on the side of the will. Whether or not we believe in the possibility of religious faith we ought at least to be candid enough to admit that nothing can take the place of the motives that come

SCIENCE.

THE INDIAN GUILD OF SCIENCE.

The Indian Guild of Science and Technology was inaugurated at Leeds University very recently. It is formed of Indian students who are abroad and is intended to promote the application of Science to Indian resources and industries. It is proposed to form a Medical Section at Edinburgh, engineering at Glasgow, mining at Birmingham, dyeing at Manchester and leather manufactures at Leeds. A number of eminent British scientists are patrons.

BRAIN CONTROL OF OLD AGE.

That old age is a mechanical effect of the slowing down of mental activity is a new medical explanation. When, in a passive condition, aroused by no stimulation, the walls of each body cell are impermeable to solutions from within and without, and its crystalline excreta accumulate within, while no nutrition can enter from without, a stimulus from thought or the will causes the membrane to become permeable, when the waste of the cell is discharged and food material is admitted. This double activity induced by healthy thinking keeps the body machine in working order, and the arteries in normal condition. In middle life one's thinking is likely to have become settled down into fixed habits. A regular routine is followed, new fields are not entered, and there is mental stagnation. The cell waste accumulates, bringing the chronic alterations of the arteries so characteristic of age. To retard the coming of old age, suitable exercise, physical and mental, is necessary and effective to a considerable degree, and it has been often noted that hale old men have been active and kept a broad minded interest in affairs. The theory explains the influence of a hobby, which many men have declared has prolonged their lives.

BRINGING BACK TO LIFE.

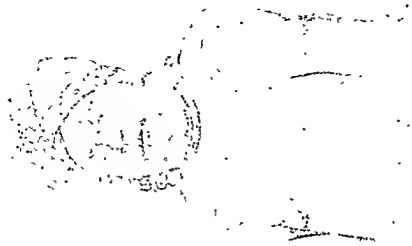
Some years ago a well known American physician stated that it was quite easy to bring back to life any person who had been drowned—that is, within an hour or so after drowning—by covering the body completely with common salt. This experiment has been attended with success in the case of flies and other insects, but we are not aware that it has been equally successful in the case of human beings. Now comes a young Russian woman physician, Dr. Louise Robinovitch, at present in New York, who is reported to have invented an electrical apparatus with which she claims to be able to bring the dead to life. It is stated that she gave a remarkable demonstration on the 19th November, at the Edison Laboratories, before Doctors and Scientists, of her ability to restore a dead rabbit to life. The rabbit, says an English paper, was electrocuted in the ordinary manner, and, was pronounced dead by the attending physicians. Dr. Robinovitch then used her electric apparatus, and produced so-called rhythmic electrical excitations by turning the current on and off at frequent intervals over the heart and base of the spine. Within three minutes the rabbit heart began to beat, and respiration was resumed. The animal recovered normal consciousness rapidly, and within half an hour was hopping about the room. The Lady Doctor declares that the experiment can be successfully used on human beings.

THE SIZE OF THE HEAD.

There is a divergence of opinion between theoretical and practical experts on the prebological question of the possibility of increase in the size of the head after the normal age limit of growth is passed. Discussing the alleged expansion of the circumference of Mr. Lloyd George's head from 23 in. to 23½ in., Mr. J. Webb, an ex-President of the British Phrenological Society, asserts that the skull expanded as the size of the brain increased with use. West End hatmakers, on the other hand, while agreeing that there is an alteration in the size of a man's head as he grows older, attribute it rather to an increase of the fleshy covering of the skull than to change in the skull's dimensions.



HIS HOLINESS SRI SANKARACHARYA SWAMY.



SWAMI DABA PREMANAND BHARATI.

GENERAL.

INDIANS AND THEIR MUSIC.

There is one reason why Indian music has not found many exponents in the fair sex except in the class of *nautch*-women. An Indian does not consider it proper for a respectable lady to sing aloud at a friendly gathering at home, still less in public. The prejudice is open to some explanation. The best of melodies and the most popular tunes are those which are adapted to love songs. But the lyric poet is yet to be found in India who can perpetuate love themes in odes without trespassing upon the domain of the objectionable, or it may be the Indian musician who sets words to music is not felicitous in the choice of his borrowed songs. The most favourite 'gazals' are not unfrequently those in which the poet in the exuberance of his emotion, is not mindful of that softness of thought and expression which make for delicacy and elegance. And the Indian bard when he eschews love as the theme of his verses is unable to turn his imaginative genius to any other direction save the praise of the Divinity or the vanity of worldly possessions and desires. His choice is limited between two extremes—spirituality or rank materialism, the appeal to the higher instinct in man or to his basest passions. Some lyric odes and gazals absolutely harmless in their literal sense, are, when sung in the *nautch*-room, given a forced and distorted rendering suggestive of indecent meaning. This explains why the songs of the *nautch*-girl are scrupulously avoided by people who have a reputation to lose. And, as the most picturesque songs and melodies are monopolized by the *nautch* women, respectable men and especially ladies, are denied the privilege of singing them, and have come to regard Indian songs with disfavour. Thus the institution of the *nautch* girl has led to the deterioration of Indian music as an art, and not to its elevation and improvement as its exponents would make it.

LIFE'S 14 MISTAKES

According to Judge Rentoul the following are the 14 mistakes of life :—

To attempt to set up our own standard of right and wrong and expect everyone to conform to it.

Trying to measure the enjoyments of others by our own

To expect uniformity of opinion.

To look for judgment and experience in youth.

To endeavour to mould all dispositions alike.

Not to yield in unimportant trifles.

To look for perfection in our own actions.

To worry ourselves and others about what cannot be remedied

Not to alleviate all that needs alleviation if we can

Not to make allowances for the weaknesses of others.

To consider anything impossible that we cannot ourselves perform

To believe only what our finite minds can grasp

To live as if the moment, the time, the day, was so important that it would last for ever.

To estimate people by some outside quality.

RE DISTRIBUTION OF DISTRICTS

We understand that the Secretary of State has sanctioned Sir William Meyer's scheme of the redistribution of Districts in this Presidency whereby two new Districts will be formed—one in Madura and the other in North Arcot, known as Ramnad District, and Chittoor District respectively. It will take some time to form the former District, while the latter will be formed as soon as practicable. The scheme also involves the regrading of the Indian Civil Service and the separation of District Collectors and District Judges into separate grades.

SOUTH AFRICAN UNION.

A Royal Proclamation was issued on December 3, 1909, declaring "that on and after the thirty-first day of May, one thousand nine hundred and ten, the Colonies of the Cape of Good Hope, Natal, the Transvaal, and the Orange River Colony, shall be united in a Legislative Union under one Government, under the name of the 'Union of South Africa.'"

THE WISDOM OF THE EAST.

BY

SWAMI BABA PREMANAND BHARATI.

RELIGION and civilization have the same relation to each other as the human mind has to the body. The mind moves the body. All our physical actions are prompted by our thoughts which make up our mind, and action is primarily born in the mind in shape of thoughts. The body is the vehicle and obedient slave of the mind. If our thoughts which embody the actions of the mind are good and harmonious, our physical actions are good and harmonious too. And bad and inharmonious thoughts produce bad and inharmonious physical actions. But badness and inharmonious mean one and the same thing. Inharmonious in the mind's forces begets inharmonious thoughts, and inharmonious thoughts manifest themselves in bad—inharmonious—actions.

The civilization of a people in its outward manifestation is represented by their uniform and general physical actions. But these physical actions of that people are prompted and guided by their mentality. Their mentality is composed of thoughts which are born of the forces of the mind. These forces again are born of thoughts. The primal function of the mind is thinking; the mind is a thinking machine. But thinking requires objects to think on. Without any objects to think on the mind loses its mindhood—it is then in its trance state. Therefore objects are necessary for the mind's function which keeps up its existence. The mind feeds on objects or ideas or thoughts of objects upon which it functions and produces ideas and thoughts similar to and of the same material as the objects, thoughts and ideas upon which it feeds. If it functions and feeds on material objects, thoughts and ideas, it absorbs their attributes which combine to form forces from which spring material thoughts and ideas. A matter-fed mind, in short, thinks of and

produces material thoughts. But the cardinal attribute of matter is changefulness which, also, the mind absorbs by thinking on material things, and is affected by it. The material thoughts, born in the matter-fed mind, arise in the mind in quick succession as a result of the attribute of changefulness operating within the mind. This quick succession of thoughts makes the mind restless, and the restlessness of the mind moves the body into restless activity, called in modern language, "the strenuous life."

On the other hand, the mind's harmony being destroyed, it seeks to find that harmony from outside, from material objects upon which it functions through its channels, the senses. It seeks to substitute that harmony by the satisfaction of the senses, but the mind and senses are never satisfied. The more they feed on material joys, the more they hunger for them. Material satisfactions are momentary, for the joys derived from matter are true to their parent—changeful like matter. But the heedless, out looking mind, knowing nothing better, continues the search for harmony, which it calls happiness, in these same material things which do not possess its object of search. From this material hankering springs material ambition, greed, selfishness which excite all the lower passions of man, and finally they lead to his moral destruction and early death.

What is true of individual man is true of peoples who collectively adopt the same ideas, thoughts and conceptions of life. A matter-fed people like a matter-fed man realizes the same mental experience and manifests the same actions on the outside. These mental experiences and their resultant actions form the concept of that civilization, so-called if they pretend to call it civilization, which it is not. It is a destructive civilization. It is a civilization that destroys the inner natural principles of the mind and covers them with the rubbish and rank growth of materiality. And who will deny that this is the civilization that the whole

At Twilight.

(ON THE WAY TO GOLCONDA.)

BY

MRS. SAROJINI NAIDU.

Wearied, I sought Kind Death among the hills
That drink of purple twilight where the plain
Broods in the shadow of untroubled hills:
"I cried "High dreams and hope and love are vain ;
"Cleanse there my spirit of its poignant ills,
"Release me from the bondage of my pain !

" Shall hope prevail where clamorous hate is rife ?
" Shall swell love prosper or fair dreams find place
" Amid the tumult of recurring strife
" Twixt ancient creeds, twixt race and ancient race,
" That stains the grave, glad harmony of life
" Leaving no refuge but thy succouring face."

... ..

Even as I spoke, a mournful wind drew near,
Heavy with scent of fading roses shed
And scattered incense from the passing bier
Of some loved woman, canopied in red,
Borne with slow chant and quick remembering tear,
To the dark ultimate silence of the dead.

O lost, O blind in dim, reluctant sleep,
The glory of her unawakening eyes.
O hushed the eager felt that knew the steep
And delicate ways of ecstacy and sighs.
And dumb with alien slumber and deep,
The living heart that was love's paradise !

Swift with the thought of joys she hath foregone
Returned my soul to destined joys that wait,
Laughter of children and the lyric dawn,
And love's delight, profound and passionate,
Winged dreams that blow their golden clarion,
And hope that conquers immemorial hate.

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The Future of Moral & Religious Education

BY

HENRY CHURCHILL, KING, DD. LL.D.



Intelligent prevision of the future development of moral and religious education can only be based upon present needs and trends. From these we must infer the lines of moral and religious education that are most probably in the future and that are of the greatest promise.

The present needs and trends would require consideration particularly of the demands of the new external world and of the new inner world of thought and both require a review of certain somewhat familiar facts.

I.

THE DEMAND OF THE NEW EXTERNAL CONDITIONS

When one turns in the first place to a study of the changed external conditions of our present civilisation, certain facts stand out unavoidably: the enormous increase of wealth, the inevitable growth of the cities, and the certain continued trend of population towards them; the far finer division of labour; the infinitely closer connections of men all the world over through improved methods of transportation, commerce, communication, and the press; a resulting increasing association of the races, the call for rapidly extending application of scientific knowledge and discoveries to human life; and swift and revolutionary changes among many nations.

It is impossible to face such an array of facts as these, and not see that their demand upon moral and religious education must be vast and far-reaching.

1 At first it has been said that the *wealth* of the world (with its involved power over the force of nature) has increased as much in the last hundred years as in all the preceding centuries, and this has inevitably affected for all, the standard of comfort and luxury, and brought a tremendous sense of the power of money for good and for evil. Can we stand this material pressure? Here is an enlarged demand for moral and religious training.

2 The inevitable growth of the cities too brings to moral and religious education what Dr. Josiah Strong has justly called "the challenge of the city". And he makes it perfectly clear that there is no way by which our civilisation may evade this challenge. Are we sufficient for it?

3 The extent to which the division of labour also has been carried in the last fifty years, makes necessary an interdependence of individuals of communities of which the older world could not dream. Have we the qualities for which this close interdependence inevitably calls?

4 Still less possible would it have been for the world of even fifty years ago to understand the extent to which the improved methods of transportation, commerce, communication and publication have made complex and sensitively one the whole life of the world. Superficially this has immensely multiplied events and given a speed to life that affects us everywhere and becomes itself a temptation to shallowness of life, so a fresh call for moral and religious training. But even more important than this, these changes have unified the world in a way that it is impossible for education longer to ignore. Moral and religious education has the task to-day of preparing

as a return for their hospitality, a host of these employees—barbers, potters, fishermen, goldsmiths, blacksmiths, bricklayers, carpenters, tanners, gardeners and *Halal'llores*—with their *steteras* have to be invited and fed by the host. Custom thus ensures regular service to the employer and full maintenance to the employees. It grants immunity from the unequal struggle for existence to the young, the old and the infirm. But it presupposes the exercise of the virtues of self-sacrifice and contentment. It generates a general sense of security from enforced idleness, due to the absence of work or workmen. The employers are sure of their employees and the employees are sure of their employers. Neither can vary their custom except with the permission of the other. It is still prized where it exists, as a safe reserve for future use in case of need. It is occasionally made a subject of civil litigation and is not unfrequently mortgaged or sold to meet monetary difficulties.

Such a system was well adapted to the condition of times, when hereditary calling was a *sine qua non* of existence, when professional excellence was sought for its own sake, when the identity of interests of customers and clients was maintained and accentuated in the formation of *Gotras* and *Shakhas* and when the aristocracy of wealth and letters seriously performed their duties towards their less fortunate brethren. It can thrive in an atmosphere of calm contentment where the sun of happiness radiates its rays from within. It may do good to the society which recognizes the equality of all in spite of dissimilarity of functions. But with the spread of individualistic ideas and neglect of the high ideal of duty, the sacred bonds between customers and clients are bound to be snapped, as they are being snapped in this country.

In India, the great deathblow was given to custom by the pride and poverty of the high classes. Their pride refused to recognise as

brothers and equals, the dutiful caterers to their manifold wants, whom their poor hearts were unable or unwilling to maintain. They exacted or accepted services from the poor as a matter of course without bestowing a thought on their wants or sufferings. They had some crusts of bread for the cow, the dog or even the donkey, but the doors their cuisine were closed against empty stomachs and gaping mouths of these miserable children of Eve. Forgetful of the fact that even a *Pundit*, a warrior or a millionaire was poor in comforts if deprived of the services of the working classes, the proud gentleman of the upper classes thoughtlessly abused whom they used and insulted, whom they injured without fear of retributory justice. Such iniquitable, not to say heartless treatment, of the lower strata of society could not last long under any circumstances. That it lasted so long is due evidently to the absence of an opportunity for the safe escape of the lower classes from the cordon of custom. That chance was presented by the growth of new industries, demand for labour in every department of life's activities and a sudden diminution of available workmen caused by plague and famine. And the lower strata that had too readily imbibed the lessons of individual liberty and freedom of will, were not slow to seize the opportunity of delivering themselves from what had become an intolerable position. Thus from the ashes of those unhappy victims of the wrath of nature and selfishness of man, has grown up the majesty of labour which claims contract as of right and defies custom as a spent up force.

Contract has originated from the basic principle of right. *Diru et non droit* is the motto of the British nation. That right consists in the free and unfettered exercise of the will. "God made free the will" sings the poet. Thus if a labourer chooses to remain idle or change his vocation he can do so at his own risk. He is the master of his own destiny. If it is his will to raise the

religious education for the highest religious ideals and for the surpassing enterprises of the Kingdom of God. It is equally true in the second place that the vastly increased complexity of our relations demands, far greater *simplicity of life*, side by side with the recognition of its complexity. A great multitude of new relations and of lesser values of all kinds have come within our ken, but it remains true that we cannot enter equally into all; and the very multiplicity and complexity of our relations force upon us a conviction of the necessity of a choice of the particular self we are finally to be; and, above all, the unhesitating sacrifice of relative goods to the absolute good. Upon no generation has ever come so insistently the demand for the rigorous exercise of the principle, "if thy right hand cause thee to stumble, cut it off and cast it from thee."

Moreover, in the third place, the forced interdependence and the increasingly large and complex co-operation involved in these new external conditions, demand in a pre eminent degree *the social virtues*; a social conscience both sensitive and enlightened, both "robust and alive both with ideals of the highest order, and with knowledge and skill to apply them to actual present needs, working everywhere toward" a definition of man to use Nash's language, "that should take in the downmost man." And this thoughtful and scientifically enlightened conscience stands over against an all too prevalent lack of the sense of leisure and lack of thought.

And, once more, these new external conditions especially mean that the coming years must grapple with *race prejudices* as no generation has ever grappled before. In the language of the Editor of the *World's Work* "the great field for humanitarianism in the future—for that matter, the one great direction of true civilization—is not the field of mere religious propaganda, but the adjustment of race-differences. The task is to find honorable and peaceful ways of lessening the

dislike that most races of men have for other races—to find ways of living and working together in a world over which no one race can rule in our stage of civilization, now long past the tribal organization. And this must be done without causing national decay."

These then are the inevitable demands of the new external condition: (1) Exceptional self control and commanding ideals, (2) simplicity of life, (3) a social conscience both sensitive and enlightened including particularly (4) the conquest of race prejudice.

In facing the demands thus made by the new external conditions of the world we may well remind ourselves, at the same time, of the *elements of encouragement* involved in these same conditions.

For, in the first place, these conditions, as has been implied, force a certain degree of co-operation, as by a kind of mechanical pressure, and under this *forced co-operation* men are learning to adjust themselves, they must so adjust themselves, and they find that they can. Moreover, through this forced interdependence, men are more and more coming to see the value of the co-operation involved, and so are willing to take this co-operation on and even to enlarge it voluntarily.

In the second place, the very *bigness of the tasks* laid upon men under these new external conditions, itself brings great compensations. It is true for men and for nations, as for boys, that large and significant work tends to drive out many of the lower vices.

"Gettin' clear o' dirtiness, gettin' done with mess,
"Gettin' shat o' doin' things rather more or-less"

The big tasks too develop capacity. Men grow under these tasks, and more men are steadily brought out by them. It is true of each of these tasks, as of Kipling's Color Sergeant

"'e works 'em, works 'em, works 'em, till he feels
'em take the bit." Moreover the very greatness of the tasks, economic, industrial, political, international, sets out time and tends to stir enthusiasm for great possible goals. Think, e.g., of Roosevelt's plan

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by the lower strata of society. The result of the measures against the galling dominion of the higher classes, it was impossible to crush without a

No help can come or be useful to one who does not help himself. So long as the working classes accepted their servitude, they were dominated by the higher classes. But with the opening of their eyes to the wider horizon of man's estate, the working classes have begun—perhaps too promptly—to dictate terms on the acceptance of which none of their services would be enlisted. Some of them resent an insult the erstwhile payments in kind periodically didled out to them as tribute. Others again trace equal descent with the highest castes in the land. If but it be the criterion of gentility, they argue to no avail; they have a hereditary not in the least inferior to that of the noblest and the proudest in the land. Whence it character is the determining factor, then the character of some of the best born is degraded as that of a consummate sinner or a hardened criminal. Even the *Mahatmas*, who by their calling from the lowest stratum, have been heard to seriously claim pre-eminence on the ground that they are willingly performing the disagreeable and odious task of cleaning the filth of the body just as the pious Rishis of old were cleaning the dirt of the mind.

The high value which the lower classes are putting upon themselves and their professions—always exaggerated—sometimes grotesque, is nevertheless the sure index of the violent swing of the pendulum. These supposititious claims are ridiculed or condemned and generally disallowed. But the high pressure of demand for labour compels the employers to humour the claimants and to relax the rigidity of aloofness. The times are gone when cooking pots and pans if touched by potters or barbers had to be subjected to the purificatory rites of pouring through fire, when water fetched by Coolies and

Golus was avoided as contamination to the culinary and religious deputments of the house, and so on. The untouchables have yet remained untouchables, but it becomes increasingly evident that the active breadwinners cannot afford to maintain complete isolation at all events from those members of the depressed classes who being converts to Christianity or servants of Government officers are compelled to remain habitually clean and well dressed. Imperceptibly yet none the less steadily the taint of pollution is being shifted from heathen to the profession of the depressed classes. Even good housewives fearing actual wash more than imaginary pollution no longer show any inclination to impair the quality and durability of women clothes, baskets and similar other similes purchased from members of the depressed classes, by soaking them in water.

But it is not in the spheres of industry and economy alone that the levelling effects of right and contact are felt. Individuals, families and communities are oscillating between custom and contract and show unmistakable signs of gravitating towards the latter. The sacred rights of free thought, free speech and free action are used or abused in fostering a spirit of independence which eludes at parental control, demands wise restrictions of society, splinters the components yet harmonious unit of the family into individual atoms and takes delight in destroying what it can neither construct nor substitute. Fidal duty is forgotten in the presence of feminine fascinations, feminine felicity is flouted in favour of friendships formed in the club or on the playground and friendships are in their turn shattered on the rock of obdurate egoism. Impatience at wholesome restraints, intolerance of other peoples' views, and potulence when crossed in purpose are phases through which some of the youths of the country imbued with exaggerated notions of exclusive rights have to pass before the day of disillusion arrives—

conditions but not less of the demand of the new inner world of the mind. The increase in knowledge of the last hundred years may be legitimately compared to the enormous increase of material wealth; and John Fiske's statement of the intellectual differences of which we must take account, is even more true now than when he wrote it. "In their mental habits, in their methods of inquiry, and in the data at their command, the men of the present day who have fully kept pace with the scientific movement are separated from the men whose education ended in 1830 by an immeasurably wider gulf than has ever before divided one progressive generation of men from their predecessors."

As contributing to this new world of the inner life must be especially recognized the influence of natural science and its theory of evolution, the coming in of the historical spirit, the rise of the new psychology, of the new science of sociology and of comparative religion. Look a moment at the practical issue of these lines of thought.

The prevalence of the *scientific spirit* must mean increasingly the determination everywhere open-mindedly to face the facts, to discern the laws involved in the facts and to apply these laws to present conditions. Where the scientific spirit is genuinely taken on, it involves thus a certain ineradicable moral attitude. And this of itself is an element of great hope. The Scientist must practice a certain fundamental morality and the achievements of science are a fresh illustration of Christ's contention of the omnipotence of humble open-mindedness. And the theory of Evolution involves the virtual assumption that there is a trend in the world and in history, which may be seen, and with which men may co-operate. The scientific spirit, thus, almost demands a steady progress that in its turn must mean a forced co-operation.

The *historical spirit* too, practically had its birth within the last century, and requires the ability

to sympathetically understand other periods and other peoples, to put oneself in the place of an alien time and race and to share in their best. Here again a distinctly moral quality is at work, a quality peculiarly needed in overcoming race prejudice.

The *new psychology*, too, belongs to the recent years (the first psychological laboratory in the world was not established until 1879) and with its great practical insistence upon the complexity of life, the unity of man, the central importance of will and action and its emphasis upon the concrete and personal, has immediate bearings upon the whole problem of the progress and education of the race. It discloses the inevitable laws of life as recorded in the very nature of men and challenges co-operation in carrying these out.

Modern sociology, too, is grappling directly with the problem of human progress. It calls for acquaintance with social facts, with the conditions of social improvement, with the fundamental laws of all permanent progress, and demands in the clearest fashion intelligent and voluntary co-operation with what it must regard as the ends of the universe, so far as concerns men.

And the *scientific study of religion*, too, is a part of the history of the last fifty years, and bears unmistakable testimony to the permanence of religion, to the vastness of its meaning, and of its claims on life. In its sphere, too, it has meant sympathetic understanding of the ideals of other peoples and civilizations, and a sharing in their best. Every one of these great departments of the new inner world is itself a moral achievement and contains promise of still larger achievements to come.

The reality of the demand of this new inner world of natural science and evolution, of the historical spirit, of the new psychology, of sociology and of comparative religions upon moral and religious education is manifest in the very statement of these contributing factors,

transitional period through which India is passing but it is a phase which required to be very carefully watched in the interest of classes and masses.

Here then is a subject which loudly calls for the exercise of the power and energies of all leaders of thought and action. The zeal of the "reformer" and the tenacity of the orthodox have to be requisitioned to the fullest possible extent to work in harmony for transforming this impending revolution into a settled reformation in which the best of custom and contract may be retained and the excesses or excrescences of either thrown out. Even Government will have to hearken to the voice of the people and help them by all legitimate means in effecting their salvation from the imminent peril of disorganisation caused by the abrupt termination of the autocracy of duty.

However deplorable it may be from an ethical standpoint, the performance of duty for its own sake has become a rare occurrence in the Indian of to day. And it is lost-labour to preach the gospel of unselfish duty except as an ideal to be aimed at, to people who are drawn into the vortex of competition and contract, strife and struggle. The sermon on unselfish duty preached by those who hardly performed *their* duties is an insolent mockery of the poor classes deprived of sufficient nourishment, for the brain or the stomach. At the same time any encouragement or incitement to claim rights which they do not deserve and cannot obtain except as the fruits of duty faithfully discharged is one of the most cruel wrongs that can be inflicted on the poor. The safest and the most beneficial course seems to be to train people violently moving from one extreme to the other, to the belief that there can be no right without duty. It is by the proportionate fusion of duty and right, custom and contract, dependence and liberty that the diffusion of happiness and profusion of mutual sympathy are possible.

Such an obvious proposition—so obvious as almost to amount to a platitude—has yet to be enunciated and worked in practice with firmness and caution in times when the grim and insatiable spectre of discontent stalks unchecked on the land. The open exhibition of discontent may be stopped by force but its insidious growth in the heart cannot be nipped except by a true and faithful representation of facts. Therefore let all grades of men and women know and feel that unless they bear the cross of duty, they can never be able or fit to wear the crown of rights. No bill of rights can be honoured which is not preceded by a full consignment of duties.

Masters and servants, employers and employees, even parents and children have all their rights for the possession and enjoyment of which they must tread the thorny path of duty. Unholy alliances such as combines of capitalists and unions of labourers having for their object the extortion of the most favourable terms without commensurate consideration are not likely to further the best interests of society. Nor can acts of omission and commission proceeding from selfish motives though disguised as pure benevolence preserve the cordial relations between masters and servants, parents and children. How can parents, who in the name of family prestige or even for money or vanity form or directly or indirectly bring about the formation of unnatural alliances for their dependent children command their allegiance or their respect? How again can children deserting and defying their parents hope to be treated otherwise by their own children? Neither in the performance of duty nor in the exercise of right, is it righteous to take undue advantage of the weakness of others. Might in any form either physical, intellectual or numerical is an essential factor in the progress and prosperity of nations if only its use is restricted to the task of enforcing duties and vouchsafing rights.

consciousness. Specifically this involves the growing conviction of the essential likeness of men, of their mutual influence, and of the value and sacredness of the individual person. The growing conviction of the *likeness of men* translates itself by the use of the self as key into the understanding of others, insures that better understanding and fairer interpretation of others, brings the sense of obligation to them as beings like ourselves, and insures not less a steadily deepening sympathy and a growing faith and hope. The sense of the *mutual influence* of men, of the fact that we are members one of another, has passed rapidly through three stages, in which men have thought of this mutual influence, first, as only inevitable, second, as perhaps rather desirable and third, as simply indispensable. And no man has entered fully into the social consciousness who has not ceased simply to say, "we are members one of another, parts of one whole, and we must face the fact, uncomfortable as it is, more's the pity," or even to say that it is possible to recognize that there are aspects of this mutual influence that are not without their desirable features; but rather has come into possession of the clear conviction that men are made on so large a scale that they cannot come to their best in independence one of another, that they are *indispensable* to one another, and that every race and every individual has its own value to share.

And the same of likeness and the sense of mutual influence both depend and grow out of the still deeper sense of the priceless value and sacredness of the individual person, of child, of woman, of the other races; the necessity of that reverence for this person as such, that involves obligation and love, and without some recognition of which a man has not truly entered upon the moral life at all.

This trend of the new inner world toward the social conscience may be said practically to involve at least four phases: The recognition of a new

standard of service, of the demand for respect for personality in all relations, the prevalence of such a spirit of brotherhood as shall either outrun or prepare for the socialistic state according to one's conception and the incoming of a like spirit in all international relations. The social consciousness means, then, in the first place, the recognition of a *new standard of service*, applied in all spheres of society, in all relations of life and to all individuals, the measuring of every life and of every institution by services rendered; the recognition of the obligation upon the part of all to share their best, and the certainty that this sharing of the best is increasingly to prevail.

The application of the social conscience means, also, and especially the prevalence of the spirit of *respect for the person* in all the relations of life. No small part of our labour difficulties comes from the attempt to treat men as if they were simply a part of the machinery of an industry, instead of recognizing what is due to men as men, to persons as persons. Even our American record of divorce, shameful enough in some of its aspects, must be regarded as having the element of encouragement, that it bears witness, undoubtedly, to a deepened sense of the respect due to personality in this closest relation of life.

Again, the social consciousness can hardly fail to mean such a *development of the social virtues*, such an incoming of the true spirit of brotherhood as shall either outrun socialism or prepare for it, according to one's conception of the meaning of the socialistic goal. For, there will be practical agreement on the part of men greatly varying in their estimate and definition of socialism, in the insistence that social welfare in the largest sense is to be sought, and true liberty, in the language of Miss Scudder "consists not in the license of each person to indulge desire, but in the power bestowed by the community upon its every member to rise to the level of his richest capacity, by living in harmony with the

master, will, it may be hoped, go a great way towards the removal of many of the social evils which eat up the very vitals of Hindu society. The scourge of early marriages will disappear and with it will grow scarce the painful sights of hysteric wives, maimed children and decrepit husbands. Instead, a robust manhood and sturdy womanhood emerging from lusty childhood independent of stimulants or dependants and innocent of mental or physical diseases will take their proper places chastened and matured on the stage of the world. Duty and right, custom and contract, liberty and dependence will all have their proper uses in the well ordered organism of society, composed of men and women trained in the art of governing self and accustomed to preserve mental equilibrium and a due sense of proportion.

All thoughtful men having the best interests of their country at heart can, by personal example and persuasive precepts, induce their fellow creatures to fight shy of the excesses of duty and right. They have experienced and can explain the deterioration of the race, the inertness or insolence of the masses, the pride of the classes, and the stagnation of the country awayed exclusively by duty and custom. They see and can show the growth of unhealthy socialism, the levelling up of wise distinctions, the fierce struggle for existence, and the dangerous rapidity of the progress of nations governed by right and contract. But the best they can do is to revert to the good, old, golden rule of Minu, which prohibits the enjoyment of two such incompatible lives as that of a Brahmachari and of a householder at one and the same time by one and the same person. This wise and beneficent rule has been introduced, with modifications suited to the times, in the educational institutes of the Arya Samajists, the theosophists and the nationalists. No admission is allowed in these institutes except on a solemn promise of celibacy

for a certain number of years. The fact that such promises are freely given and honestly kept by an increasing number of students unmistakably shows the trend of public opinion. Is it not possible for Government to introduce this healthy provision in their Colleges where higher education is imparted? Government as a foreign Government may not choose to interfere with the social customs of the people, but Government as the guardian of a nation's well-being, can, as a matter of duty especially when supported by a popular opinion, close the gates of its institutes against or upon those who violate the codes of their own law-givers. Surely Government will win the applause of the intelligent members of the present and the blessings of future generations if they insist on a life of celibacy and discipline during the stage of discipline in all Colleges affiliated to their Universities. The rights of the citizen planted on the firm rock of the disciplined dutifulness of the disciple are the strongest pillars supporting the ever-growing edifice of society.

A POEM

Beloved, is there aught I could breathe unto
The argument of Love? Kiss has the sweet
Sidenes of old, forgotten to entreat
Beyond the earliest passion waked anew?
Have all the spectre questionings that flow
About your path now vanished at the feet
Of Constancy? Does sunshine only greet
Your glance unfolding glimpses of the True?
Ah, say Beloved, you remember not
The light of other days that dwelt around
Us emblem as of an Ideal Love;
When watched we long for rose and asphodel
Earth's messengers of life and death who strove
Within our hearts through yearning interwound.

organ of the South African Indians. The settlers who are both Indian and European, who have devoted their lives to the work of bringing the Indian and European communities into closer association, for the removal of mutual misapprehensions, determined to live the simplest lives in order that their higher faculties might not be cramped by the desire to satisfy luxuries. Amongst the Indian population, the educational work amongst the children, for the development of the intellect and character of these, so that they might become in course of time, useful citizens of South Africa, leaders of their people and a source of honour and profit to India. Accordingly, realising the need for time in his education, which, if it was not being destroyed by the deliberate policy of the Government, was falling into the hands of Missionary agencies, the Phoenix settlers, under the encouragement, advice, and assistance of Mr. Gandhi, inaugurated their own scheme of education, a school was erected, and the work of instruction and character development is now proceeding. The settlers give their time and services freely, but the expenses incidental to the erection of suitable school premises, and the maintenance of the children are heavy, and the community, whose public funds have been drained away during the Transvaal struggle, find it practically impossible to finance the work. It is estimated that the cost of maintaining each student per month, with free education, but including the cost of food, shelter, and the ordinary school necessities, is Rs. 20, or Rs. 240 per annum. Books, apparatus, and equipment are ohko required, and the funds in hand are entirely inadequate for the work that has been undertaken and that has now become so pressing. It is unlikely that the Government will give proper effect to the recommendations of the Commission, and the whole burden of providing suitable educational facilities thus falls upon the Indian community. According to the latest news from South

Africa, the Budget Estimates for Natal show another decrease in the vote for Indian education. The *Natal Mercury*, commenting upon this, remarks

There is actually a decrease in the vote for Indian education. As the Education Commission stated in their report the Indian population is entitled to elementary education at least, but, except in the large towns, practically nothing is done, and on the big estates, where large numbers of indentured Indians are employed, the absence of any educational facilities is nothing short of a scandal. The suggestion is that it should be made compulsory on the owner of an estate, where there are 20 or more Indian children of indentured employees, to provide elementary education at his own cost.

The desire of the Phoenix settlers, who may be regarded as serving India every hour of their lives, is to train self-reliant, purposeful men and women, whose character will be a lasting asset to the people of India. Whatever degree of weakness has been shown during the Transvaal struggle and the anti-Asiatic campaign throughout South Africa must be largely attributed to lack of proper education and development of character, and the Phoenix settlers propose to do their utmost to remedy these defects, so that the coming generation, when called upon to take their fathers' place, will be equipped to do as well as, if not even better than, they.

It is felt that, in this matter, India can do a great deal to demonstrate in a practical manner her desire to show her keen appreciation of the efforts made by the Transvaal Indians to preserve the national honour unscathed. I accordingly venture to appeal for funds to carry on the Education-work amongst Indians in South Africa. I have already received, from some of the most prominent men in the country, some of the most prominent men in the country, studentships for Rs. 40 each, whilst other generous donors have given sums of varying amount for the purchase of such school-material, or for any purpose of like nature, as may be required. Every rupee invested in the cause of South African Indian Education will be well invested, and will bring forth a multifold return. Indians here should realise that their countrymen in

from such religious faith. And John Stuart Mill, and Sully and Seeley all bear witness that not even our largest social goals can be held to replace the religious motive. We may reasonably expect, therefore, that the virtual religious presuppositions of ethics are sure to make themselves felt more and more even if unconsciously. Upon that point I think we need have no fear, even our most secular education, if it is genuinely and thoroughly ethical, will thereby carry off with it a kind of essentially religious faith. In the language of Muirhead, commenting upon "the central problem of the International Congress on Moral Education," "'A man's confidence in himself' said Hegel, 'is much the same as his confidence in the universe and in God,' and what is true of the individual is true of humanity. Without such confidence it is difficult to see with what ultimate convincingness appeal can be made to the ideals of humanity; with it we are beginning to see how a new inspiration can be brought to the work of moral education as the development in souls, prepared by their own deepest instincts to respond, of an attitude of mind which shall be true not only to their own manhood and womanhood in what is seen and temporal but to that which is unseen and eternal in the world at large." If man is essentially religious, then the very unity of man makes practically certain that these virtually religious presuppositions of his moral aims cannot be wholly hidden.

The progress of comparative religion makes certain, also, that more and more religious education will make use of the contribution of the entire religious consciousness of the race, especially of Oriental thought, and that religious faith everywhere will be in increasing degree in the best insights of all. And even the highest religion, that may not feel the need of any of the subordinate faiths, may itself, thus, receive enlarged interpretation.

The new inner world, with its great new science

of comparative religion demands, thus, that man's future shall face the problem of keeping the meaning, the ideal interpretation of the world and life side by side with scientific explanation of its processes. There will be a future religious education in the strictest sense of the term. Religion is here to day.

And religion so conceived, it is plain, will be thought of as necessarily ethical—at every step steadily supporting the moral life. And the ideals of self-sacrifice and self development on the other hand will find no need to be set one over against the other, but in their great aims will be seen to coincide.

And finally the new world of inner thought and life seems to me also to disclose, as belonging in marked degree to the religion of the future, a growing conviction of the necessary inwardness of the moral and spiritual, as over against either the sufficiency or the possibility of any externalism in this sphere. The spiritual progress of the race must mean that men shall see the growing clearness that in the very nature of the case a moral and spiritual life that is one's own cannot be laid on from without, it must spring from within. Hermann, I judge, only voices here the steadily growing conviction of all our best ethical thinking when he says—"Mental and spiritual fellowship among men, and mental and spiritual independence on the part of the individual, that is, what we can ourselves recognize to be prescribed to us by the moral law." "Religious tradition is indispensable for us. But it helps us only if it leads us on to listen to what God says to ourselves."

The demands, then, of the new inner world of thought upon moral and religious education may be said to mean a deep and perpetual need of time and thought for the best in either life or theory; the bringing into moral and religious training the scientific spirit; the persistent trend toward the social conscience, sensitive and enlightened; the recognition of the permanence of religious ideals as a fact of human nature and human history, and growing conviction of the necessary inwardness of the moral and spiritual.

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cular meaning, or rather is one aspect of that in which whose other aspect is meaning.* In poetry properly so called there is the identity of form and content; you feel the 'inventive'ness of it. Bradley thus describes the process of poetic creation: "Pure poetry is not the recreation of a thing conceived and clearly defined matter, it springs from the creative impulse of a vague imagination, mass pressing for development and definition. I may, say, already know exactly what he meant to say, why should he write the poem? The poem would in fact already be written before its completion can reveal, even to him, exactly what he wanted. When he began and while he was at work, he did not possess his meaning."†

It is not a fully formed soul asking for a body, it was an inchoate soul in the inchoate body of perhaps two or three vague ideas and a few scattered phrases. The growing of this body into its full stature and perfect shape was the same thing as the gradual self definition of the meaning. And this is the reason why such poems strike us as creations, not manufactures, and have the magical effect which mere decoration cannot produce. This is also the reason why, if we insist on asking for the meaning of such a poem, we can only be answered, 'It means itself.' We have had from Plato's days to Myers' explanations of artistic creation and Mr Bradley's account is as satisfying as any we can think of.

'The Sublime' which is the subject of the next lecture is shown to be the feeling roused in us when we contemplate greatness of some kind of power. In looking at anything lovely or beautiful there is in us an immediate outflow of pleasure, an unchecked expansion, a sense of harmony between the thing and ourselves. In the case of sublimity

this harmony seems to fail at the start. The sublime is the resultant of two stages, one—a sense of being checked or baffled or even stupefied or possibly even repelled or menaced as though something were affecting us which we could not grasp or stand up to. This negative stage is succeeded by another in which there is a powerful reaction, a rush of self-expansion, or an uplifting in a sense of being borne out of this self that was checked, or of even being carried away beyond all checks and limits.

There are criticisms on Burke's theory that the characteristic of 'the sublime' is fear, on Hegel's that the sublime represents the inadequacy of all finite form to express the infinite, and an explanation of the relation between the sublime and the beautiful. We can but refer to them and pass on.

Hegel's Theory of Tragedy is the title of the next paper. We guess it is this lecture that Mr. Saintsbury refers to in his History of Criticism, Vol III, 188. "I remember once hearing a lecture, and a very interesting one, on Hegel's idea of tragedy as illustrated in Shakespeare, delivered by a most admirable scholar, then professor in one great University, and now professor in one in which there is no greater. It was very ingenious, very stimulating, but I remember thinking at the close of it that it might have been delivered just as well if we were in such an infinite state of misery as to have not a line of an actual tragedy of Shakespeare, but only abstracts and arguments, as with sons of the ancients." Mr. Saintsbury's criticism suggests that the lecturer has forgotten the teaching of his first lecture on 'Poetry for Poetry's Sake,' that the substance or subject-matter must not be regarded as constituting the whole. (pp. 14-18). But surely it is necessary to discuss a play as made up of the characters, sentiments, plot construction, as Aristotle has taught the critics to do. After all the criticism is directed against the philosophico aesthetic treatment of liter-

* In Mr Courthope's Liberal movement in English Literature the explanation of the origin of Coleridge's Poem 'On the Tomb of the Knight,' is strikingly like that of Mr. Bradley's.

West now vaunts of and is seeking to force down the throats of those Eastern nations whose creation—old civilization, even in these degenerate days, still manifests the true, sound principles of constructive life born of a soul conscious, constructive mind?

The time of the vain boasts of self sufficient superiority of Western civilization over that of the East is gone by. The time has fully arrived when the claims of this superiority have to be examined by the West itself wisely, closely and dispassionately, in the interests of its own best good and for the sake of the world's peace and higher evolution.

These claims will have to be examined by the light of a reconstructive philosophy of life, the philosophy which is anchored in the source of life—all the Universe is one Life with the light of a philosophy by adopting which the old nations of the world are still maintaining their vigorous existence, even to-day, and whose moral and spiritual advance is now being retarded by the onslaughts—moral, mental, material and physical—of Western nations, intoxicated by power of their successful greed and selfishness, born of the now-forgotten, destructive ideas of life.

It has now become the business of the wisdom of the East to turn the mind of the matter mad West into its own depths, so that it can discover the true laws of life upon which to rear a civilization whose expressions will harmonize with those of the old Eastern nations and make for the world's peace, the only friend and helper of spiritual development—peace, the only object and goal of human existence. The concert, which has blinded those votaries of this matter mad Western civilization, has to be dropped for a while to allow their eyes to look into the ravages which their false deity has created and is creating within and around themselves.

But the world's peace can only be brought about by harmony in the consciousness of all

nations and peoples of the world. And harmony in an entire nation's consciousness can only be contributed to by harmony in the consciousness of the individuals who form that nation. And harmony in individual consciousness can only result from the regular practice, by those individuals, in their every day life of mental exercises which are apt to gradually discipline their rude mental forces, and thereby, in time harmonize their moral forces. Such mental exercises can only be formulated by people who have deeply studied and clearly grasped the scientific laws of the mind, by realising their harmonious effects through practice effects which are manifested in their thoughts, actions and conduct. We live in the mind, hence, the science of our mentality is the science of our life. That science of mind or life becomes religion when it traces its principles to their prime source, the soul, the basic principle of our being—our soul which is a part of the All-pervading Soul of all that is. This is a religion, whether it is preached by Jesus or Buddha, Confucius or Krishna. This is the religion of old times—the expression of the inner laws of life, the eternal immutable laws discovered by Prophets and Seers who have dived into the depths of life—the One eternal Religion which reveals the harmonies of the soul whose attribute is Love, otherwise called God.

The civilization which is inspired and founded on this soul-based science of mentality is worthy of being called civilization. Otherwise it is a mocking misnomer, a destructive force for the very nation which evolves it. The science of life which Christ Jesus has enunciated and preached is a fit foundation to rear a true and abiding civilization upon. But its laws and principles can be interpreted only by the illuminated sages who can still be found in the East, sages who have still kept alive the soul based civilization of the East.

In Wordsworth, Mr. Bradley refers to the connection that there is between the romantic poetry of Wordsworth and the philosophy of Romanticism, a connection that is very well brought out in Mr. Bradley's introduction to the *Age of Wordsworth* in regard to the whole romantic movement. The significance of Wordsworth's poetry as the sensitive expression of the mystic experience is well explained in the latter part of the lecture. Mr. Arnold's qualifications for higher speculation in Wordsworth's genius of Wordsworth's genius.

The same contempt was also the pole for the critic's depreciation of Shelley's poetry. In Mr. Bradley's Lecture on Shelley's view of Poetry is a passage which is valuable as a corrective of one of the familiar dicta of Mr. Arnold's and which brings out properly the relation between poetry and the arts to which we would draw the readers' attention. "Poetry is largely an interpretation of life, and considering what life is, that must mean a moral interpretation. This, to have poetic value, must satisfy imagination, but we view it also because it gives us knowledge, a wider comprehension, a new insight into ourselves and the world. Now it may be held that the most deep and original moral interpretation is not likely to be that which shows a moral purpose or is most governed by reflective beliefs and opinions and that as a rule we learn most from those who do not try to teach us, and whose opinion may remain unknown to us; so that there is this powerful objection to the appearance of such purpose and opinion, that it tends to defeat its own intention. And the reason I wish to suggest is this, that always we get most from the genius in this, that always we get most from the genius in a man of genius and not from the rest of him, i.e., from abysmal depths of personality, the unconscious side of him, not the conscious, articulate side of him. Hence the objection by the best

thinkers against set lessons of morality. But this by the way.

Coming to the Shakespeare's Lectures, every lover of Falstaff will feel grateful to Mr. Bradley for the study. It is as just as it is sympathetic. After the castigation administered to poor Sir John by moral pedants like Gervinus and Dr. Bann, it is refreshing to read Mr. Bradley's reason for our delight in Falstaff: his humour, our capacity to everything serious, and freedom of soul enjoyed by it. The limitations of Falstaff, his pride in his rank, the fleshy limitations which make him feel the effects of age and wild life, and the economic limitation of the consumption of the purse are recognised. Heselt would have appreciated the study.

Antony and Cleopatra is a fitting addition to the study of the four great plays. The exposition of the characters of Antony and Cleopatra and explanation of the sense of disillusion left by the play are the best parts of the lecture.

The paper on Shakespeare is so good that we cannot think of referring to any part as superior to the rest. We need not agree with all that is said. Still as a study in spiritual divination it has few rivals.

We have tried to give an idea of the contents of the volume referring expressly by name to most of the lectures. Thus we have done because we reckon it an important addition to the literature of criticism. Referring to Leslie Stephen's *Hours in a Library* Mr. Fitzgerald said that some of the essays were definitive, saying once for all the thing that must be said.

So also we may say of parts of the book to which we have drawn the special attention of the reader. Among English books treating of literary criticism in a spirit of high seriousness it takes rank with Prof. Butcher's *Aristotle's Theory of Poetry and Fine Art*, J. A. Symonds' *Essays—Speculative and Suggestive* and his own *Shakespearean Tragedy*.

Custom and Contract.

BY

MR. DOLATRAM KRIPARAM PANDIA.

INDU society is based on the principle of duty as distinguished from that of right. Every Hindu is religiously bound to perform his or her duty without laying any claim to corresponding or resultant rights. "Action is your right" is the teaching of Sri Krishna. "The world is upheld by duty" says another sage. When viewed from the standpoint of duty, many of the passages in Hindu Dharma Shastras, apparently incongruous, disclose an admirable symmetry of the various parts of social organism performing or bound to perform their respective functions to the best of their abilities. The sage who declares the dependence of women on men when describing the duties of the gentle sex, has, in his chapter on the duties of males, enjoined, on pain of lasting misery for disobedience, that the ladies of the house should be adored and adorned, pacified and gratified. Similarly the precept which binds the working classes to a lifelong service of the higher classes is coupled with the mandate that the latter should maintain and support the former from generation to generation. The four bits of food which a twice born is bound to transfer from the dish to the ground, before even taking a mouthful are indicative of rewarders of the inherent shares in the earnings of every household: first of the king, secondly of the family, thirdly of dependents either quadrupeds or bipeds, and fourthly of guests, etc., which must be set apart previous to the enjoyment of fruits of labour. The equitableness of the imposition of this duty on every breadwinner becomes potent when it is considered that the shares have themselves to contribute, in their own way to his safety and success.

The close and regular performance of the allotted task by each and every unit of the social machine unhampered by personal likes and dislikes was expected to remove the chance of strife, bitterness and disappointment from the united and whole-hearted efforts of the whole to turn out the greatest output of human happiness. The great purpose of ensuring mental peace, while securing prosperity seems to have induced the builders of Hindu social polity to prefer duty to right as their basic principle. But they did not fail to foresee that the non-performance of duty by any one part, would vitiate the whole mechanism and accelerate the process of disintegration. Hence the stern commands for the performance of duty and sterner penalties for its non-performance.

It is from this principle of duty applied to the every day life of the Hindu that custom has sprung up. The habitual and constant practice of duties has crystallized into custom. And as everybody had to give his best for the benefit of the rest, nobody was deprived of his proper share in the conveniences and amenities of life which the others could supply. The proportion of the necessities and luxuries of life which each unit was to obtain, was not fixed on the principle of demand and supply but on the sole consideration of the decent livelihood of each consistent with his mode of living. A gardener, for instance, who supplied flowers to his customer received only rupee one for services rendered for 365 days in the year. But he had many such customers who contributed to filling up his purse. But over and above these cash allowances, he received under the law of custom, coco and clothes, presents and perquisites from everyone of them sufficient to keep him and family in ease and comfort. On the other hand the employers had to pay similar allowances, presents and perquisites to all the other ministers to their wants. Besides on all mourning and festive occasions when dinners are given to castes and kinsmen even

room at all yet the plate was affected, how was that? The answer is simple. There are rays beyond the violet to which our sense of sight is not responsive but which affect the photographic plate. These are the rays which are so well known in Chemistry as the actinic rays, these are the rays which have got some healing properties, if not curing cancer and other skin diseases, these are the rays which play an important part in nature, they act upon the green leaves of the plant and decompose the carbonic acid and water into oxygen and starches, thus transforming the inert materials of the air and soil into food.

Similarly there are rays beyond the red end of the prism which are detected by a rise in temperature when a thermometer is placed in that region.

Now light, heat and electricity are nothing else but modes of motion in ether, differing in their wave lengths and their rates of vibration. The standard of measure of a wave length is 125 millionths of an inch called a micron. The vibrations to which our physical senses respond lie between 380 *Mμ* and 810 *Mμ* (*Mμ* = micron micron); the wave length of violet and red rays respectively, the colours lying at the two ends of the spectrum. Those lying beyond these two, on either side do not affect us and their existence and effects are known to us with the aid of the most delicate instruments; but here also there is a limit; beyond the violet whose wave length is 380 *Mμ*, the scientists have gone as far as 100 *Mμ*, and beyond the red whose wave length is 810 *Mμ*, they have gone much further, viz., 70,000 *Mμ*. Now there are smaller vibrations still beyond these which are not detected even by the most delicate instruments we have, but whose existence is not doubted by the scientists. Thus do we realize what a small field of vibration there is in which our sense of sight works. We see only the spectrum of the seven colours which comprises only a very small range of vibrations of the whole ultra-violet and infra-

red regions which comprise far wider ranges of vibrations are not visible to us.

Again, when we consider between what ranges of temperature the world life can exist and is possible, we find that it lies between 0° C. which is the freezing point of water and 100° C. which is its boiling point. But beyond these two limits we know on the one hand of 6500° C. the heat of the sun and on the other of -273° C. the coldest cold that we can imagine in the temperature of space.

Suppose our world was reduced to a temperature of 200° C. what would be the effect of such a low temperature on all the three kingdoms, mineral vegetable, and animal and on the different forms of life existing on earth. All our oceans and rivers would be frozen masses and solid blocks of ice, our air would be condensed to a liquid and begin to boil furiously and all the conditions would be quite changed; similarly if we imagine the temperature of our globe rising as high as that of the sun, the conditions would be quite reversed, our oceans and rivers would vanish, our rocks and minerals would begin to melt and flow like water and further still change into the gaseous and atomic states. These two extremes of temperature are there in our universe but how little of their effects do we perceive.

Once more let us take the triple motion of our globe into consideration. First, its motion round its own axis; a man standing at the Equator would be travelling at the rate of 17 miles a minute; secondly, its revolution round the sun; our Earth whirling round in space at a tremendous speed of 19 miles a second or 1,140 miles a minute; and lastly, the whole solar system from Mercury and Venus to Jupiter and Neptune moving in the direction of the Pole Star at the same tremendous speed; these triple motions our globe is undergoing every second and every fraction of a second and still we feel as if everything is at rest and fixed.

wages of his labour, nobody has a right to complain or to compel him to work at reduced rates. It follows as a logical sequence that capitalists and landlords have similar rights in the matter of increase or reduction of interest or rent. But despite this inherent and unquestioned right, wages, interest or rent cannot be raised unless there is a demand for labour, capital or land, sufficient to justify an increase. The wilful exercise of his rights by an individual is kept under control by the right of the rest to refuse compliance. Therefore the remuneration in each case depends upon the exigencies of demand and supply. Thus is brought into being contract between parties who in the full exercise of their rights fix the consideration therefor, agreeable to both in each transaction.

Contract encourages competition by appealing to the self-interest of humanity, but it eliminates sentiment which after all is the mortar that preserves cohesion among communities. If however the fire produced by the friction of conflicting interests is so regulated that it can warm without burning the inborn sympathies of men, contract based on right brings into play the latent potentialities of the high and the low.

Both custom and contract if rightly understood, and universally accepted lead to the same goal, viz, the well being of humanity. Their basic principles—duty and right are as inseparable as back and front. Either is the obverse of the other. Right is the natural result of duty and duty is the necessary condition of right. And yet when either has to be put in practice to the exclusion of the other by innumerable men and women in various stages of evolution with a multiplicity of passions and affections, they present quaint ramifications entirely unsuspected by the builders of either system. Child marriages, enforced widowhood, unrequited labour, hereditary disqualifications, and dangerous inequality between various parts of the social body are consequences directly traceable to the

denial of rights to those from whom duty is extorted. At the same time, be it noted, that hasty marriages contracted in the name of true love followed by ignominious divorces, enforced celibacy of females, trades unions, a permanent state of war between the classes and masses, and individualism—a sort of *ognuno per se* (every man for himself) even in families are all the outcome of right divested of duty. Many of the nations of the West are threatened with the all-devouring octopus of socialism trying to swallow both capital and land, and eradicate wise distinctions based on industry and frugality, learning and wisdom.

India has happily not yet arrived at that stage of covert decadence in the midst of apparent affluence, when spite and jealousy born of desire without deserts are in constant collision with arrogance and unfeelingness of wealth. But it does enter the field of militant socialism silently corroding all unifying forces which have yet preserved hoary Hinduism from total extinction. That passive socialism which while keeping in abeyance the fierce hatred of disappointed hopes, procured work for the willing, and food for the starving, in the name of duty, is gradually losing its hold on the people smotherously clinging to rights. We all want our rights. We have neither the time nor the inclination to think of our duties or our deserts in our scramble for rights. The desire to claim and obtain rights by all available means has grown general and irresistible in India. It is not confined to the educated or wealthy classes as is erroneously supposed by some. If the aristocracy of wealth and learning has grown restless at the bureaucratic form of Government however efficient and beneficent, and has prevailed upon the wise rulers of the land to give some voice in the management of their own affairs to the sons of the soil, it had, in the first instance, to part with its precious privileges so determinedly wrested from them

tion and which if concentrated by some contrivance and used would work wonders—would annihilate whole fleets and destroy whole cities and countries in no time.

Much may be said on each one of these points but it is not possible to do so in such a short sketch as this.

How transformed this world would appear to us to be if to-morrow we find ourselves possessed of senses which would respond to all the ranges of vibrations from the lowest to the highest. Had our eyes been sensitive to subtiler vibrations, our ears been sensitive to subtiler vibrations, and a thousand different beautiful tints and hues and shades never imagined or conceived by us, were they responsive to the subtlest light vibrations or were they as sensitive as the microscope, we would pass into a world of marvellous beauties and would be stricken with awe and wonder at the vast multitudes we would behold in the air we breathe, the food we eat and the water we drink.

Had we a most delicate sense of touch the smoothest billiard table and the sharpest sword would appear to us to be rough and blunt.

Were our ears attuned to a world of music and of sound we would pass into a world of music and melody, harmony and symphony, had we a most delicate and refined sense of hearing, we would perchance hear the music of the heavenly spheres spoken of by the poets.

If any branch of knowledge gives us an accurate idea of the relation of a human being to the Universe it is science; if any branch of study gives us a wider outlook and extends the horizon of our senses and intellect it is again science; if any branch of knowledge teaches us true pride and true humility it is science once more, pride for what little sovereignty man has already attained over nature and humility by showing him how much there is still left to be learnt and known; verily we are only at the fringe of knowledge and but as children playing on the seashore gathering a shell here and a pebble there while the whole ocean of Truth lies all undiscovered before them."

We may conclude this short sketch with the words put into the mouth of Hamlet by Shakespeare: "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."

High Prices of Food Stuffs in India.*

BY MR SEEDIK R. SAYANI.

Author of "Agricultural Industries in India."

THE Industrial Conference has perhaps no direct connection with this all-important subject, which is now engaging the earnest attention of many thoughtful minds in India. It is closely connected, however, with the trade and industries of India in certain respects. The trade of any country is affected by the wages prevailing therein, and these chiefly depend on the prices of the necessaries of life. Thus, high prices of food stuffs, &c., cause wages to rise abnormally and thereby dislocate and paralyse the commercial activities of a country. It is our duty, therefore, as members of this Industrial Conference, to inquire into the causes of the prevailing high prices and if possible, to suggest remedies. In the first place, I must frankly admit that I do not claim to put forth any infallible remedies but rather to invite discussion on it. This will enable some of you, who are much better qualified by their experience and expert knowledge, to express their views and guide us in coming to a decision. It must be remembered that prices in a country must not be considered absolutely but in comparison with the prevailing wages, rent, &c., in the country. Putting it the other way, we must know the purchasing power of money in that country, when we are considering the income per head of the population. It is stated, for instance, that in the early part of the 19th Century the cost (yearly) of the necessaries of life was about Rs. 10 per head. Suppose for the sake of argument that it is Rs. 20/- per head in these days. If we know that the income per head was Rs. 10/- in those days, and is Rs. 20/- at the present time, we may safely come to the con-

*Prepared for the Industrial Conference, Lahore.

silver compared with that of gold. All these causes have influence, more or less, the purchasing power of the rupee (or money) in India or in other words, has raised the prices generally. But we should particularly note that one important cause of the increase in the price of food stuffs in India, with which we are specially concerned at present, is the substitution of other crops in many places, where food crops were grown formerly. While considering the effects of foreign competition on the general level of the prices of a country the following facts should be borne in mind.

First, that while the production of manufactured goods in a country, is not limited to any fixed quantity, that of raw material is. It is true that even manufactured goods are made from raw materials, but generally speaking, the price of the raw material employed is so small, compared with that of the finished article that for our present purposes it can very well be neglected. The production of raw materials, on the other hand, is limited by several considerations. In the first place, in order to increase the quantity of raw material produced in a country (e.g., food crops) less productive lands have to be cultivated, which require more labour and expense, and at the same time are comparatively less remunerative. There is a physical limit even to this process, because in any event, the area of the productive land cannot possibly be increased beyond a certain limit, however great may be the demand for agricultural produce. (2) The growth of population. In India, the output of food product has probably not kept pace with the growth of population. Besides this in many places other commercial crops have been substituted where food crops used to grow before. Thus the demand for them is increasing, while supply is more or less stationary. The following figures will perhaps make this more clear:—Value of the total estimated out-turn of the principal crops in 1908-09, viz:—

	Rs.
Cotton, about ..	31,27,50,000
Jute " ..	16,77,09,000
Wheat about ..	62,35,84,000
Rice " ..	2,67,22,33,000
Linseed " ..	2,34,71,000
Rape and Mustard ..	10,58,17,000
Sesamum " ..	10,58,17,000
Groundnut ..	6,70,07,000
Tea " ..	8,02,29,000
Total production is about ..	42,02,40,00,000

It should be noted that the production of jute in 1907-1908 was worth over 36 crores of rupees.

It would appear from the above figures that—commercial products like cotton, jute, &c., form a large portion of the total agricultural output in India.

(3) The third cause, viz., the excessive importation of precious metals, specially silver, is also important. And, specially India, has long been regarded "as the great reservoir and sink of the precious metals." The enormous quantity of silver absorbed by India every year has probably been the chief cause that has kept up the price of silver to its present level, low as it is. But the purchasing power of silver in this country as a consequence of the enormous and continued increase in the stock of the metal held by it, has fallen considerably. In other words, the general level of prices has risen proportionately. Fourthly, the fact that under the régime of the British Rule, the country is being opened up steadily, has also to a certain extent assisted in bringing about this result. The prices of commodities depend to a certain extent on their proximity to a market. If there is little intercommunication, the producer has to rely on the nearest market within his reach. But with increased facilities of transport, goods can easily be sent to the place, where they command the best price. This tends to raise the prices all-round, because the producers are unwilling to part with

There is ample room for the exercise of might in the spheres both of custom and contract. In the latter it is more subtle. A contract made between parties who are not equally equipped becomes a sham and a farce. Indeed, in the hands of astute persons it becomes a snare to catch the needy and the illiterate. How many homes have been ruined in the name of the sanctity of contract made by persons presumed by one of these pretty fictions of law to be able to take care of themselves, those only can tell who move among the people with eyes open. And has not custom come to the rescue of many a miserable victim of contract? The fact of the matter is that custom sanctioned by common consent and hallowed by prescription is a safe protecting agency of the weak unequally matched against the strong. Equality of conditions—at least those conditions which scable parties to approximately calculate the considerations of a contract can alone obviate the miseries caused by the greed of the one and the need of the other. But equality of conditions cannot be brought about, by irritating denunciations or helpless wallings or even by fierce opposition. These may arouse sympathy for a while, but have the knack of resolving themselves into vapour and smoke when pitted against calm and sturdy reason. The equality of conditions inducing a healthy tone in every limb of the social body is only possible where a systematic course of disciplined duty is pursued by men, women and children. Therefore before dismissing custom, let us see that the people are able and fit to make equitable contracts. Let every unit of society claim and possess his rights and privileges not only after he or she has given proof of his or her fidelity and adherence to duty.

By all means let the women enjoy full rights of liberty and indulge in speeches and writings, drives and promenades, clubs and gatherings, dresses and dinners but not before they learn to

practise the duties of wifehood, maternity, and home economy. "The mistress of her children, the friend of her husband, the support of parents, the sole manager of the home, a woman becomes worthy of her position as mother of mankind—as the Amba of Hindu mythology only after she has educated and disciplined herself during the days of her probation in the father's home. The period of probation need not be short. It should be long enough to develop body and mind. Unless the obedience of the daughter gives promise of fructifying into the sweetness of the wife and the fondness of the mother no period of probation can be said to have come to an end simply by physical changes due to climate, associations, or similar other extraneous circumstances. But above all let the youths of the country be compelled, by Statute if necessary, to assiduously perform the duties of discipline before they can aspire to the rights of manhood. Eighteen or twenty-one years may remain the test of puberty, but they need not necessarily be accepted as passports to manhood. No being can be allowed to take up the duties and exercise the rights of a citizen so long as he has not successfully passed through the preparatory stage of Brahmacharya, i.e., of study and celibacy. This stage has to be utilized for the acquisition of knowledge, enlargement of intellect and discipline of the mind. It is a stage in which the boy leaves the lap of his parents to squat at the feet of his preceptor. But he is still a boy. The Seminary is, after all, the chamber of the second birth of the Hindu. No exit from this chamber is possible except with the permission of the master, and no master worth his position is likely to give his release to the student who has failed to give some proof of his regulated and educated discipline. The re-introduction of this simple rule of Hindu law—of course after necessary changes, which makes the entrance into the stage of citizenship contingent on the permission of the

very classes for whose benefit it is meant, viz, the poorer classes of agriculturists. For (1) the export trade in food products consists of only a small portion of total output, perhaps six or seven per cent. It tends to cause a surplus production during normal years. During periods of scarcity this surplus is attracted towards the affected areas on account of the high prices prevailing there. It thus acts as an insurance against famine. (2) It will cause an economic loss to the country. (3) India is and is likely to remain always an agricultural country. That is, manufacturing industries ought not to be, and need not be, introduced at the cost of the agricultural industries, but *side by side* with them. This is quite possible, if improved methods of agriculture are adopted. Besides this, scientific agriculture also holds out enormous possibilities for India. It is, therefore, not advisable to discourage the export trade in raw materials. It is also a well known fact, that when a trade in any commodity is once lost, it is very difficult to regain it. Fourthly, it will cause the substitution of other commercial crops in many places where food crops are being grown at present.

(2) Growth of population. It is quite possible to increase the output by the use of improved methods of agriculture. As we shall show later on, this is the only safe method of lowering the present high prices of food products.

(3) Excessive importation of the precious metals. Any rise brought about by this cause in the general level of prices is not an unmixed evil, because it is accompanied by a proportionate rise in wages, salaries, rents, etc.

(4) Opening up the country. Facilities of inter-communication tend to equalize prices. They raise the prices in places, where they are abnormally low, and at the same time tend to lower them where they are too high.

(5) The building up of real credit. The effect of this is similar to that produced by the third cause. But it must be added, that if this does

not exist, no country can be commercially prosperous in this age.

(6) The depreciation of the gold price of silver. This cause and the other allied causes of an excessive importation of the precious metals, and the alleged inflation of the currency during recent years, require detailed treatment. We have, of course, no control over the price of silver in the world's market. The only way in which silver can be appreciated to something like its original value, is by the adoption of a silver currency by the leading states of Europe. This, considering the cumbrousness of the metal, is a highly unlikely event. Another way by which its price can be increased in India, is by the imposition of an import duty on silver, sufficient to raise the value of the imported silver to rupees one per tola (Rs. 2.8 per ounce). But as silver is only a precious commodity, in most of the other parts of the world, the wisdom of such a step is doubtful. It is perhaps only just and proper to allow purchasers in this country to buy silver when it is cheap. How far this decreasing purchasing power of the rupee is due to a plethora of that coin is a question almost impossible to answer. There does not exist any reliable test by which the exact requirements of the country with regard to metallic currency can be accurately gauged. But there is no doubt that between 1898 and 1908 the quantity of rupees in circulation, has nearly doubled. It has been estimated that the stock of rupees in existence before this period was about Rs. 130 crores. During this period about 2 hundred crores of rupees were coined. It would be a great good fortune for the country, if some automatic system could be invented to control the silver coinage, such as exists in England in respect of the gold coinage.

It is suggested in certain quarters that most of the currency troubles of India would disappear if a gold currency were introduced. There is little doubt that a gold currency being more stable will

continue to receive the same monetary equivalent. But £66,00,000 will then be worth about 10½ crores of rupees here in India then. Hence so far we shall reap an advantage. On the other hand the Home charges will be increased by about 1½ crores of rupees and we shall be at a disadvantage in our import trade. But this condition will perhaps also stimulate production in India and hence will tend to increase the economic prosperity of our country.

It must be admitted that the result of the introduction of a gold currency, or the lowering of the exchange value of the rupee, cannot be foreseen with any definite certainty. But the third remedy suggested by us, namely, improvements in the antiquated methods of agriculture in our country is certain to produce beneficial results. That there is ample scope for improvement there is no doubt. To state very briefly the improvements may take the following lines—(1) Labour may be made more intelligent, and therefore, more productive, by means of widespread primary education. It may be accompanied or followed by elementary training in scientific agriculture. (2) A great extension of co-operative credit system is necessary. (3) Agricultural banks may be established. (4) Irrigation may be extended as much as possible.

Last but not least is the absolute necessity of capitalists and educated people turning their attention towards scientific agriculture. This is sure to result in increased output of rice, wheat, cotton, &c. improvement in the quality, and hence the value of products like cotton, and exploitation of many other raw materials which are not utilized at present. It will also give rise to several new agricultural industries like camphor-making, &c. In fact, it will possibly make India one of the richest countries of the world, and at the same time the enormous output of food products will tend to lower these prices considerably.

THE PLACE OF ART IN NATIONAL LIFE.

BY MR. E. NATESAN.

THE piping days of peace have fled. And in the storm and strife of political warfare the muses of the milder arts are often kept in silence and suspense. Public mind in India is now solely occupied in investigating the administrative measures of the Government and in clamouring for greater participation in the authority of the ruling bureaucracy. It is very likely that a good deal of the world moving democratic element of the community will be infused in time into the machinery of the state. Well and good. But it seems to me that the awakening of the people in the direction of a demand for political privileges is only a rudimentary and elementary stage in the progress of the nation towards its ideal goal. The 'pestilent agitation' for political power is the roughest and the rudest visible symbol of the national spirit. But it takes a longer time for the finer sentiments and the more refined feelings of the nation to be touched with the magic wand of the moving thought. And the national mind needs a little more culture and much of silent penetration to appreciate even to an adequate degree the subtle utilities of Art.

It sounds paradoxical to come to hear of Art and utility in the same breath. Indeed, it is this misconception that Art is something separate from and possibly antagonistic to practical life that is the root cause of the degeneracy of Art at the present day. Such a mischievous blunder has caught hold of the British and latterly of the Indian minds which they have betrayed in their neglect of Art from the curriculum of the Universities. I dare not venture on this subject; but through the columns of the leading English and Indian Reviews, Mr. Havell, late of the Calcutta School of Arts, has made himself felt by the deep

South Africa are flesh of their flesh and bone of their bone, and that they owe them a debt of gratitude which it will be very difficult to repay. To my mind, the best method of repayment is to increase the debt, by furnishing the means for the further development of that character whose display has been a matter of joyful astonishment to the people of this country. Whilst many eminent sympathisers, by virtue of their official position, are precluded from subscribing to the funds that are being raised for the further prosecution of the Transvaal struggle, they have here a useful opportunity for expressing the reality of their sympathy. Where studentships are given, they may be earmarked, if thought desirable, for Hindu or Mahomedan students. One prominent Hindu gentleman in Madras, in giving a studentship, has authorised its use specifically for Mahomedan Education, and so admirable an example of tolerance and catholicity may well be followed by others equally anxious to show their appreciation of the efforts of the South African Indians to remove all traces of Hindu-Mahomedan difference. An account in the name of the Phoenix Education Scheme has been opened with the Indian Bank, Limited, Madras, who have kindly consented to receive donations of any amount, which will be, of course, duly acknowledged. The South African Indian problem is not going to be solved to day or to morrow, perhaps not even in this generation. All the more needful then, is it that the coming generation, many of whom are born and bred in South Africa, and who will live there all their lives, should be linked to India by a bond of union, kinship, and sympathy, and that they should be trained to cope with what promises to be, in many respects, a most complex and difficult situation, demanding highly developed faculties and a well grounded character. Will India help in this national work? The efforts of the Phoenix settlers to be a labour of love. But their work to be self-sacrificingly undertaken, should not be made more difficult by inadequate financial resources.

Prof. Bradley's Lectures on Poetry.*

BY

MR K. B. RAMANATHAN, M. A.

THE volume consists of lectures delivered by the author during his tenure of the Chair of Poetry at Oxford and not included in his earlier book on Shakespearean Tragedy. Of the eleven lectures, five relate to the drama in general and the rest relate to poetry and to poets of the romantic school. The author's arrangement seems to be first—the more general lectures on Poetry, Two Sublimos and Hegel's Theory of Tragedy next those on Wordsworth, Shelly, Kents and lastly those on Shakespeare.

Students of Mr Bradley's earlier publication know what to expect from him. A philosophic breadth of view, closely reasoned and conscientious presentation of the whole of the case, and absence of any ambition to shine and sparkle—that besetting sin making the critic commit himself to paradoxes which on full explanation prove to be old commonplaces, these characterise this present volume of lectures as they did the earlier volume.

The first lecture on "Poetry for Poetry's Sake," shows that the worth of the poem is in the experience it embodies and evokes and not in any ulterior ends, ethical or utilitarian. The partial views that would make the form of the poem everything, that would make the matter all in all, are demonstrated to be inadequate. The poem 'is no aggregate of factors, it is a unity in which you can no more separate a substance and a form than you can separate living blood and life in the blood.' Form or style has no existence or value apart from the meaning it is the expression of. It is possible and also useful to consider style abstracting it from the meaning and such treatment may have a value. But in poetic experience this value is never apprehended in itself. 'The style is expressive of a parti-

* By A. C. Bradley, LL.D., Litt. D. (Macmillan & Co., London) 104 net.

needs, no political sagacity to observe that but for the lack of opportunity and responsibility we would have created statesmen worthy to be ranked with Pitt or Gladstone and warriors that can chivalrously shake hands with Nelson or Napoleon. And it is an uncontested fact that the busy hands that spin the maulins of Dacca are rusting day by day owing to the extravagant importation of the machine made materials. Equally true is it of the traditional architects of India who are also silently passing away with the wealth of their wisdom, with no opportunity to display their talents and no necessity to bequeath their legacy.

And the only consolation is that Art in India is not dead. Art is still a living force acting on the life of the people. There is not a Hindu house worth the name from whose walls the faithful paintings of Raja Ravi Varma have ceased to inspire the modest bride with the fidelity and devotion that Sita bore her loving liege and lord, Rama. Sankuntala and Savitri, Duryanintha and Drupadi, their immortal lives and careers, their acts and utterances, springing from their deep fountains of Virtue, Modesty, Purity, Duty, have never vanished from the minds of the modest mistress of the Hindu home though years have passed away into ages, ages into epochs and epochs may perhaps fade away into eternity and since they played their parts on the stage of this strange world. To the pious Hindu lady they are not fables, myths, nay not even allegories but stern realities as real as historical personages, as real as her own existence itself.

The deepest devotion and the spiritual consciousness of the Hindu heart find their legitimate expressions in the lofty tombs and the gigantic temples scattered over the sacred soil of Aryavarta. How many a wood-land sage, leaving his hearth and home, has left the legacy of the spiritual yearnings of his soul in the shape of monuments built out of the moiety collected from the poor in his begging bowl! How many a Muslim

monk in all his wanderings in life held his heart and hope in the erection of a single tomb at the expense of a whole life of labour! The Art itself is of little account to us, great and noble and sublime as it is. But behold the spirit that moved them to the task divine! What pity, what devotion, what self-sacrifices have attended them in their solitary pilgrimages through the 'grey, lampless depths of Time!' That was the spirit in which all great Art was produced in East and West.

If you would see that true artistic spirit grow and spread, Art must be ever present in your daily lives. It must not only be a thing you want to see in Art Galleries and Museums. It must be something for daily use, something you see in the life which is round about you, in the streets and in your houses, in the trees and in the flowers, in the fields and in the sky, and something of the divine nature which is within you revealing to you thoughts divine. You must regard the books which you read only as commentaries on the great book of Nature; you must go, as your Hindu did of old and learn from Nature herself. Indian Art will then become a great intellectual and moral force which will stimulate every form of activity. It will re-light the lamp of Indian learning, revive your architecture, your industries, and your commerce and give a higher motive for every work you find to do. Your Art thus ennobled will not fail to ennoble yourselves.

ESSAYS ON

Indian Art, Industry & Education.

BY E. B. HAVELL

Late Principal, Government School of Art, and Keeper of the Government Art Gallery, Calcutta, Author of "Indian Sculpture and Painting," "Benares: The Sacred City,"

"A Hand-Book to Agra and the Taj," etc.

EXTRACTS FROM THE PREFACE.

The various Essays on Indian Art, Industry, and Education which are here reprinted, though mostly written some years ago, all deal with questions which continue to possess a living interest. Two superstitions which they attempt to dispel still loom largely in popular imagination, and the reforms they advocate still remain to be carried out.

Contents:—The Taj and Its Designers, The Revival of Indian Handicraft, Art and Education in India, Art and University Reform in India, Indian Administration and 'Swadeshi' and The Uses of Art. Owing 8 vo, 200 pp. Price Rs. 1-4. To Subscribers of the Review, Re 1.

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tion the names of the poems His Holiness has found time to compose in the midst of his routine ceremonialism and multitudinous duties. They include Sadasivendra Stotra, Sadasivapancharatna, Saradachathusashti, Sarada Stothram, and Laghu Stothram, Series 1 and 2; all hymns, which could be easily got up by rote for daily use by devotees, being the outpourings of a soul immersed in devotion and typical of the spirit that pervades it. The two Series of Laghu Stothrams mentioned before contain a few pieces, besides, which deserve a word. The catholicity of His Holiness is brought out in his hymns devoted to Narasimha and Hanuman in the first of them, and those dedicated to Sri Jagad Guru Narasimha Bharathi and Sri Sankaracharya in the second are remarkable as being in honour of his religious preceptor and predecessor, Sri Narasimha Bharathi, and the original founder of the Mutt of which, he is now the Head, Sri Adi Sankaracharya.

His Holiness administers his Jagir on the Mysore model. It consists of five Hothe containing 233 villages and 26 hamlets, with a total population nearing some 10,000 souls. The Jagir is about 8 miles long and 6 miles wide, and has the river Tungri running through it from south-west to north-east. It is in what is known in Mysore as pure Malnad country. Its annual revenue is estimated at Rs. 50,000 a year, besides which the Mysore Government makes a monthly grant of some 1,000 Rs. His Holiness' management of the Mutt Estate has been an eminently successful one; efficient administration has increased the revenue and added to the convenience of the Mutt ryots. Public works in the Jagir are in excellent preservation being under the management of a competent staff; debts there are none; litigation has no scope in it; and the revenue is utilised mainly for Jagir and public charitable purposes. The Mutt maintains at its seat a Sanskrit College in which Poetic, Logic, Metaphysics,

Grammar, Vedas and the Vedanta are taught by competent Professors. A number of poor students are given free boarding or scholarships, and in some cases are also provided with free clothing. His Holiness, besides, maintaining this College makes donations to numerous other Sanskrit Colleges in the Mysore State, and to other institutions of a similar character in other places, maintained by Advaitins and others. A word about the Mutt Library ought to be added here, for it is a valuable one. It includes books on every department of Hindu lore, more especially on the different schools of metaphysical thought in Southern India. Its MSS. are worthy of careful attention at the hands of competent scholars. The Mutt, besides, maintains a Chuttram (Feeding House) where poor Brahmana are fed, and alms given to Bairagis and other poor travellers who frequent the place in large numbers. His Holiness conducts the Navaratri festival about October every year with great éclat and it attracts great crowds of people to Sringeri, when the place exhibits a most busy aspect. His Holiness is a much travelled person, and his itinerary not only brings him into contact with high and low throughout the length and breadth of the country, but also enriches the Mutt over which he presides in so graceful a manner. His Holiness is a great lover of learning and it is small wonder therefore that a large portion of the income thus derived goes to learned men and charitable institutions. His Holiness is a recognised spiritual authority in the land and embodies all that is typical and best in it.

SRI SANKARACHARYA.—I. His Life and Times. By C. N. Krishnaswami Aiyar, M.A., L.T. II. His Philosophy. By Pandit Bhananath Tattvarhnan. Both in one volume. Second Edition. Price Rs. 12 To subscribers of the Indian Review, Rs. 8 only.

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THE WORLDS BEYOND OUR SENSES.

BY

MR. D. D. KANGA, M. A.

THE study of Science reveals to us the interesting fact that there is a world beyond our physical senses; that beyond sight and hearing there is an unseen, unheard, unfelt world, beyond touch and taste and smell.

We pity a blind and a deaf man when we consider what a great amount of pleasure he is cut off from; the delight that we experience at the sight of beautiful colours and shades; the joy that we feel in viewing beautiful mountain scenery and landscape view and the pleasure that we get from melodious music and sweet harmony are all denied to the poor man, but the ordinary human being is in no way better off than the blind and the deaf man when we take into account the worlds that lie beyond our senses, we are insensible to the existence of these worlds, we cannot respond to the subtler and finer vibrations coming from them, and yet we know that these worlds do exist with the help of the most delicate instruments that the scientists have invented; the telescope, the photographic camera, the microscope, the spectroscope, the electroscope, the marconigraph, &c., &c. How much of our scientific progress do we owe to them? How seriously the scientists would have been handicapped without them; in fact, without our physical senses being aided by these most delicate and refined instruments scientific progress would have almost come to a standstill; there would have been a dead-lock in scientific matters without their help. The instruments which the scientists have invented are sometimes as gigantic as would put to shame the brute force of the giants of fable and sometimes as delicate as would cast into shade the nimbleness of the fairies, not to speak of the time and trouble devoted after them and their enormous cost,—these instruments are verily mas-

tefully specimens of human ingenuity. If we compare the scientist of the 20th Century with the scientist of three or four previous Centuries or even of earlier times we find that there is not so much difference in their intellectual calibre as there is in the instruments with which each of them had to work. It is only because the scientists of the present day have better facilities to carry out their investigations with the help of the instruments at their disposal that they are able to show better results.

I am afraid I have digressed from my subject proper.

If we go out on a clear moonless night and turn our eyes to heaven we find that it is illumined by a large number of stars, if we count the number with our unaided eyes we find that it comes to about 3 to 4 thousand, if we go one step further and aid our sense of sight by the help of the most powerful telescopes at our disposal we find that the number of stars increases immensely and reaches the enormous figure of tens of hundreds of thousands, and if we go one step further still and take the photograph of the heavens we find the number reaching the gigantic figure of 20 to 30 million suns. What an enormous number of stars exists in the heavens and how few of them are we able to see with our naked eyes unaided by instruments.

Let us now turn to the domain of Physics and study light, heat and electricity and see what they have to say on the same subject. Newton was the first scientist who made the notable discovery that white light is made up of seven colours. He put a prism in the path of a ray of light in a dark room and proved that it decomposed into seven principal colours beginning from violet and finishing off with the red. These seven colours were projected against the wall in a dark room; by some contrivance they were shut out and a photographic plate was exposed; there was no light in the

with a view to inducing that public servant to do any act or to forbear or delay to do any act connected with the exercise of his public functions,

the Local Government may, by notice in writing to the keeper of such printing press writing or describing the words, signs, or visible representations which in its opinion are of the nature described above, declare the security deposited in respect of such press and all copies of such newspaper, book or other document wherein found to be forfeited to His Majesty.

Explanation I.—In clause (c) the expression "disaffection" includes disloyalty and all feelings of enmity.

Explanation II.—Comments expressing disapproval of the measures of the Government or of any such Native Prince or Chief as aforesaid with a view to obtain their alteration by lawful means, or of the administrative or other action of the Government or of any such Native Prince or Chief or of the administration of justice in British India without exciting or attempting to excite hatred, contempt or disaffection do not come within the scope of clause (c)

(2) After the expiry of ten days from the date of the issue of a notice under Sub-Section (1), the declaration made in respect of such press under Section 4 of the Press and Registration of Books Act, 1867, shall be deemed to be annulled.

5. Where the security given in respect of any press has been declared forfeited under Section 1, every person making a fresh declaration in respect of such press under Section 4 of the Press and Registration of Books Act, 1867, shall deposit with the Magistrate before whom such declaration is made security to such amount, not being less than one thousand or more than ten thousand rupees, as the Magistrate may think fit to require, in money or the equivalent thereof in securities of the Government of India.

6. If after such further security has been deposited the printing-press is again used for the purpose of printing or publishing any newspaper, book or other document containing any words, signs or visible representations which in the opinion of the Local Government are of the nature described in Section 1, Sub-Section (1) the Local Government may, by notice in writing to the keeper of such printing press, stating or describing such words, signs or visible representations, declare—

(a) the further security so deposited,

(b) the printing press used for the purpose of printing or publishing such newspaper,

book or other document so found in or upon the premises where such newspaper, book or other document is, or at the time of printing the matter complained of was printed, and

(c) all copies of such newspaper, book or other document wherever found, to be forfeited to His Majesty.

7. (1) Where any printing-press is or any copies of any newspaper, book or other document are declared forfeited to His Majesty under this Act, the Local Government may direct any Magistrate to issue a warrant empowering any Police officer, not below the rank of a Sub-Inspector, to seize and detain any property ordered to be forfeited and to enter upon and search for such property in any premises—

(i) where any such property may be or may be reasonably suspected to be, or

(ii) where any copy of such newspaper, book or other document is kept for sale, distribution, publication or public exhibition or reasonably suspected to be so kept.

(2) Every warrant issued under the Section shall, so far as relates to a search, be executed in manner provided for the execution of search-warrants under the Code of Criminal Procedure, 1898.

8. (1) Every publisher of a newspaper who is required to make a declaration under Section 5 of the Press and Registration of Books Act, 1867, shall, at the time of making the same, deposit with the Magistrate before whom the declaration is made security to such an amount, not being less than five hundred or more than two thousand rupees, as the Magistrate may in each case think fit to require, in money or the equivalent thereof in securities of the Government of India;

Provided that if the person registered under the said Act as printer of the newspaper is also registered as the keeper of the press where the newspaper is printed, the publisher shall not be required to deposit security so long as such registration is in force:

Provided further that the Magistrate may, if he thinks fit, for special reasons to be recorded by him, dispense with the deposit of any security or may from time to time cancel or vary any order under this Sub-Section

(2) Whenever it appears to the Local Government that any newspaper published within its territories, in respect of which a declaration was made by the publisher thereof prior to the commencement of this Act under Section 5 of the Press and Registration of Books Act, 1867, contains any words, sign or visible representations of

Passing now from planets and systems to atoms and molecules we find that every particle of matter that we see around us, every molecule that goes to form a particle of matter, every atom that goes to build a molecule and every corpuscle that goes to make an atom and which is supposed to be the primordial substance from which all matter is made—all these are vibrating at a tremendous speed ranging from thousands of miles to hundreds of thousands of miles per second, still we whose bodies are built up of millions of such corpuscles, atoms and molecules, are not in the least affected by the tremendous motion of these particles within our bodies. Thus do we see that the whole globe as well as each and every particle of matter—whether it be in a blade of grass or in the blazing sun, whether it be in a stone or a sun flower, a man or a monkey, is in a state of whirling motion and violent vibration and yet how insignificant are the effects perceived by means of our physical senses.

We are all familiar with the beautiful phenomenon that we observe when we throw a tiny piece of stone in a clear and still mass of water, we see small circles forming in the water which go on gradually widening and widening until they disappear from our sight; just in the same way when an electric current is generated at a knob by an electrical machine, waves are set up in ether which spread outward in all directions.

Now just as the light waves set up by the sun are caught by our physical eye so are these waves set up in the ether by the electric current caught by the coherer which is a delicate instrument invented by Sir Oliver Lodge and which is known as the electric eye. This, in short, is the principle of wireless telegraphy.

How we are encircled by waves of ether seething and surging all around us, waves of ether of different rates of vibrations and of different wavelengths, ranging in length from a few millionths

of millimetre to a few millimetres and yet to how few of these vibrations do we respond!

What shall we say of Radium and other radio-active elements discovered recently by the scientists and a study of whose properties has completely revolutionized our conceptions in Chemistry and Physics.

Radium is a sister element to Barium both falling in the same group in the periodic system and having properties very closely resembling each other. But Radium possesses one extraordinary property which is not possessed by Barium, viz., radio activity or the power of emitting rays. This power of emitting rays—which actually consist of very fine particles of matter charged with opposite electricities and which emerge from Radium salt at a tremendous speed varying from ten thousand miles to over a hundred thousand miles per second, day in and day out, year in and year out and which will be emitted without cessation and apparent diminution for centuries in the future as they have been emitted apparently for countless centuries in the past—is *par excellence* the natural intrinsic property of the heavy atom of matter.

To imagine actual particles of matter each a thousand times smaller and lighter than a hydrogen atom shooting out from Radium with a velocity which would take them five times round the earth in a second, under perfectly normal conditions—is that not wonderful and grand! Is it not equally surprising that the scientists should have remained ignorant of this fact so long in spite of such striking and unique properties possessed by Radium and other radio-active elements. The scientists see in Radium an actual disintegration, of an atom, a veritable transformation of one element into another, of Radium Emanations into Helium, the realization of the dream of the alchemists; the scientists see in it the liberation of energy which is simply incredible and inconceivable and that too without any apparent perceptible diminu-

with a view to inducing that public servant to do any act or to forbear or delay to do any act connected with the exercise of his public functions,

the Local Government may, by notice in writing to the keeper of such printing press stating or describing the words, signs, or visible representations which in its opinion are of the nature described above, declare the security deposited in respect of such press and all copies of such newspaper, book or other document wherever found to be forfeited to His Majesty.

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5. Where the security given in respect of any press has been declared forfeited under Section 4, every person making a fresh declaration in respect of such press under Section 4 of the Press and Registration of Books Act, 1867, shall deposit with the Magistrate before whom such declaration is made security to such amount, not being less than one thousand or more than ten thousand rupees, as the Magistrate may think fit to require, in money or the equivalent thereof in securities of the Government of India.

6. If after such further security has been deposited the printing press is again used for the purpose of printing or publishing any newspaper book or other document containing any words, signs or visible representations which in the opinion of the Local Government are of the nature described in Section 4, Sub-Section (1) the Local Government may, by notice in writing to the keeper of such printing press, stating or describing such words, signs or visible representations, declare—

- (a) the further security so deposited,
- (b) the printing-press used for the purpose of printing or publishing such newspaper,

book or other document or found in or upon the premises where such newspaper, book or other document is, or at the time of printing the matter complained of was printed, and

- (c) all copies of such newspaper, book or other document wherever found, to be forfeited to His Majesty.

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- (i) where any such property may be or may be reasonably suspected to be, or
- (ii) where any copy of such newspaper, book or other document is kept for sale, distribution, publication or public exhibition or reasonably suspected to be so kept.

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Provided that if the person registered under the said Act as printer of the newspaper is also registered as the keeper of the press where the newspaper is printed, the publisher shall not be required to deposit security so long as such registration is in force.

Provided further that the Magistrate may, if he thinks fit, for special reasons to be recorded by him, dispense with the deposit of any security or may from time to time cancel or vary any order under this Sub-Section.

(2) Whenever it appears to the Local Government that any newspaper published within its territories, in respect of which a declaration was made by the publisher thereof prior to the commencement of this Act under Section 5 of the Press and Registration of Books Act, 1867, contains any words, sign or visible representations of

clusion that prices and wages have not risen since then. In order, therefore, to make this subject most clear we shall give a few more statistics.

It appears at first from figures given in the Ain-i-Akbari that prices of the necessaries of life were very low in the 16th Century in India. It does not follow, however, that the cost of living was equally low because the prevailing wages were also low, almost in the same proportion. For instance, Abdul Fazl gives the following prices of some of the articles —

		Rs.	A.	P.
Wheat per moud	12 dams.	0	4	9
Barley "	8 "	0	3	3
Oats "	205 "	2	10	0
Milk "	25 "	0	10	0

Similarly the following figures represent some of the wages prevailing at that period. It should be noted that the rupee in Akbar's time was divided into 38 or 40 dams:—

		Rs.	A.	P.
Masons	5 dams.	0	2	0
Bricklayers	3 "	0	1	3
Water carriers	2 "	0	0	10

In order properly to appreciate these figures, we must bear in mind the fact that value and price, though often used to express the same set of ideas, are really distinct terms. The value of any commodity consists of two things, viz., its utility and the difficulty of obtaining it. Water, for instance, is a thing of great utility, but still it has got no value in places where it can be obtained without any difficulty. In large towns, it has got value because the element of difficulty in obtaining it, is present; on the contrary, if a thing is simply rare, but has got no utility it will not possess any value. The price of an article is its value expressed in terms of money. Value is not an absolute but a relative term. For instance, if butter is obtainable at 8 annas per seer and milk at 2 annas per seer, it means that

the value of the former is four times that of the latter. Hence the money acts as the measure of value. But the function of money is also to act as a standard of value. Hence it is necessary that it should have stability of value. For instance, supposing a man borrows, Rs 1,000 to be paid, say, after six months, and if the value of the rupee doubles by that time, in effect he will have to pay double the amount he borrowed. Hence stability of value is one of the essential attributes of money, but hitherto it has not been found possible to keep money, whether gold or silver, perfectly stable in value, but we have to remain satisfied with a material which though not perfect, best meets our requirements. We shall find later on, that it is the lowering of the value of the money (silver in this case) which has been one of the causes of the phenomenal rise of prices in India.

Economists have shown that a rise in the general level of prices may be brought about by two different sets of causes. It may be that, obeying the universal laws of supply and demand, gold or silver may become cheaper through an unusually large supply of the precious metals on account of the opening up of new productive mines. On the other hand, if there is a general cheapening in the methods of production, owing to the invention and use of labour-saving appliances, prices will tend to go down, unless counteracted by other causes. But as money is itself the measure of value, its value, if lowered, is at once reflected in a general rise in the prices of other commodities and vice versa.

In India, prices have been affected by numerous causes of which the following may be regarded as some of the most important, viz: (1) Foreign competition. (2) Growth of population. (3) Importations of the precious metals, especially silver. (4) Opening up of the country through railways, telegraphs, &c (5) The building up of real credit and lastly, (6) fall in the price of

notification in the local official Gazette, direct and free of expense to the Government, two copies of each issue of such newspaper as soon as it is published.

(2) If any printer of any such newspaper neglects to deliver copies of the same in compliance with Sub-Section (1), he shall, on the complaint of the officer to whom the copies should have been delivered or of any person authorised by that officer in this behalf, be punishable on conviction by a Magistrate having jurisdiction in the place where the newspaper was printed with fine which may extend to fifty rupees for every default.

17. Any person having an interest in any property in respect of which an order of forfeiture has been made under Section 4, 8, 9, 11 or 12 may, within two months from the date of such order, apply to the High Court to set aside such order, on the ground that the newspaper, book or other document in respect of which the order was made did not contain any words, signs or visible representations of the nature described in Section 4, Sub-Section (1).

18. Every such application shall be heard and determined by a Special Bench of the High Court composed of three Judges, or, where the High Court consists of less than three Judges, of all the Judges.

19. (1) If it appears to the Special Bench that the words, signs or visible representations contained in the newspaper, book or other document in respect of which the order in question was made were not of the nature described in Section 4, Sub-Section (1), the Special Bench shall set aside the order of forfeiture.

(2) Where there is a difference of opinion among the Judges forming the Special Bench, the decision shall be in accordance with the opinion of the majority (if any) of those Judges.

(3) Where there is no such majority which concurs in setting aside the order in question, such order shall stand.

20. On the hearing of any such application with reference to any newspaper, any copy of such newspaper published after the commencement of this Act may be given in evidence in aid of the proof of the nature or tenor of the words, signs or visible representations contained in such newspaper which are alleged to be of the nature described in Section 4, Sub-Section (1).

21. Every High Court shall, as soon as convenient may be, frame rules to regulate the procedure in the case of such applications, the amount of the costs thereof and the execution of

orders passed thereon, and, until such rules are framed, the practice of such Court in proceedings other than suits and appeals shall apply, so far as may be practicable, to such applications.

22. Every declaration of forfeiture purporting to be made under this Act shall, as against all persons, be conclusive evidence that the forfeiture therein referred to has taken place, and no proceeding purporting to be taken under this Act shall be called in question by any Court, except the High Court, on such application as aforesaid, and no civil or criminal proceeding, except as provided by this Act, shall be instituted against any person for anything done or in good faith intended to be done under this Act.

23. (1) Whoever keeps in his possession a press for the printing of books or papers without making a deposit under Section 3 or Section 5, when required so to do, shall, on conviction by a Magistrate, be liable to the penalty to which he would be liable if he had failed to make the declaration prescribed by Section 4 of the Press and Registration of Books Act, 1867.

(2) Whoever publishes any newspaper without making a deposit under Section 8 or Section 10, when required so to do, or publishes such newspaper knowing that such security has not been deposited, shall, on conviction by a Magistrate, be liable to the penalty to which he would be liable if he had failed to make the declaration prescribed by Section 5 of the Press and Registration of Books Act, 1867.

24. Where any person has deposited any security under this Act and ceases to keep the press in respect of which such security was deposited, or, being a publisher, makes a declaration under Section 8 of the Press and Registration of Books Act, 1867, he may apply to the Magistrate within whose jurisdiction such press is situate for the return of the said security; and thereupon such security shall, upon proof to the satisfaction of the Magistrate and subject to the provisions hereinbefore contained, be returned to such person.

25. Every notice under this Act shall be sent to a Magistrate, who shall cause it to be served in the manner provided for the service of summonses under the Code of Criminal Procedure, 1898.

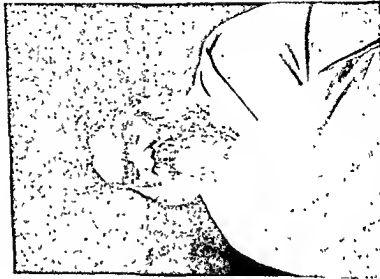
26. Nothing herein contained shall be deemed to prevent any person from being prosecuted under any other law for any act or omission which constitutes an offence against this Act.

J. M. MACPHERSON,
Secretary to the Government of India.

TWO OF THE DPORTTEFS RELEASED



BABU ASWINI KUMAR DUTT.



BABU KRISHNA KUMAR MITRA.

achieved. So far, it seems that there is a majority which feels that it lies in an *elective* Second Chamber from the hereditary Peers. The number may consist of 200 or 300. But there should be a balance of the party views, so that there may be no undue leaning on the one side. In short, the reform should be of so effective a character as never again to bring about the situation which has been so conspicuous these many years past, namely, an overwhelming majority who are strong enough to obstruct the House of Commons and even become dominant on forcing the dissolution of Parliament at their dictation. That situation has become intolerable to-day and if the reform of the Lords is seriously meant, it should be of such a nature as to prevent a repetition of the present crisis. An *elective* Chamber of Peers is the only solution, with a number of limited Life Peers in order to keep up the balance, so that neither the one great party nor the other may have it in their power to dominate the Commons and obstruct its legitimate spheres of duties towards the electors. It is to be hoped such a practical scheme of reform will soon be devised and that all shades of politicians and statesmen will co-operate to bring about the desired object which the nation yearns for.

CONTINENTAL POLITICS

It is heart-rending to learn from the recent telegrams the submerging of Paris and other parts of France, causing immense mischief to property and bringing untold distress to thousands of the poorest families. The rising of the Seine and her tributaries has been deemed phenomenal. It is, however, satisfactory to notice that the terrible physical calamity which has overtaken the French has not paralysed the nation. Indeed, it has displayed remarkable serenity and presence of mind in face of the dire distress in consequence thereof. Every one, from the lowest to the highest, is actuated by one spirit only, namely, how to repair the calamity as early as possible, how to relieve the distress and how to rebuild a large part of the beautiful city which has suffered so much. The Government has in this respect nobly and generously responded to the great call of national duty. It has already voted unanimously millions of francs for the prosecution of public works needed in consequence of the floods. Deep sympathy for *la belle France* has been shown by all the civilised nations, and Kings and Emperors as well as ordinary citizens have promptly come forward with their donations in hundreds and thousands for the relief of the dying and the distressed. The situation is, indeed,

most critical and appeals to the sympathy of us all. We are all powerless before the forces of Nature; but still we can, with our common spirit of Humanity try to mitigate the evil effects of such awful forces; and it is indeed gratifying to notice that the Humanity of the opening Twentieth Century is sufficiently civilised to be alive to discharging its obvious duty. This is the one feature above all others which is a matter of rejoicing of which the Evolutionists of Human Progress will no doubt take due notice.

France, unfortunately, has also suffered politically in the Soudan. There, the Moroccans have given some nasty reverses which, it is to be hoped, will soon be wiped off. Austria and Hungary seem to be still at loggerheads and the Slavs and the Magyars are firm in an economic and ethnical battle array the end of which it is not easy to forecast. Fiscal difficulties, accompanied by economical ones, are always hard of solution, as we in India so well know. We can, therefore, fairly realise the situation now so unfortunately prevailing in the politics of Austria-Hungary. The aged Emperor alone is the restraining influence. He is the one buffer at present. But the veteran Sovereign has passed the scriptural period of three scores and ten and we may be prepared to hear his end at any time. That hour, it is to be feared, will let loose those forces which have been so long pent up and so wisely restrained by Emperor Joseph. His successor is cast in a different mould which may spell weal or woe to the kingdom of the Hapsburgs. Let us hope it may be for good.

In Germany, the socialistic element is giving no little trouble to the Imperial party. Force can never be an adequate remedy to kill *Ideas*. Ideas belong to the domain of Mind. And what is mental can never be destroyed. You may destroy Matter but not Mind. Rulers of kingdoms, be they in the East or the West, make the fatal mistake of confounding Ideas with the consequences which those Ideas bring forth. So long as the Ideas are there the consequences will follow. But it is midsummer madness to deal with consequences only, when, as a matter of fact, Ideas have to be dealt with. The question, therefore, everywhere is the same. It is not statesmen and politicians who can root out Ideas. The psychologists alone can find a solution for them. Apart from socialistic storm, there is to be noticed the hooting and the yelling which greeted the present German Chancellor on the occasion of the introduction of the Budget. But that functionary seems to be

insight and the veracity of his statements which bear witness to the reality of the situation.

As I write these lines a marble miniature of the Taj Mahal upon my table eloquently pleads the grandeur and magnificence of the Mughal dom. These stately pillars, those dignified domes and you spacious Durbar halls, how well do they reflect the heroism and the religiosity of the Mussalmans of that magnificent epoch! And what relics of the past can be a more powerful and vivid exponent of the deeply spiritual fervour of the Puranic Age than these marvellous temples and caves cut out of barren rocks? Art, in short, 'always expresses the varying phases of national sentiments.' It is the index of the national mind, the faithful projection of the thoughts and feelings of the people in all times and in all climes. And the best Art has always been the production of the most loyal and devoted minds. Art tradition declares emphatically that 'a vigorous and healthy national art often connotes a vigorous and healthy nation. The nation with the greatest Art has always been the leaders in the world's progress.'

The artistic sense of the Indian people is inborn and native. Our very spiritual bent and training have enhanced the faculty of our aesthetic vision. The monumental monasteries and temples of India are but the solid embodiments of the spiritual treasures and the ethical wisdom of the East. But such a powerful and gifted nation as the British who can in the splendid language of their best exponent 'rift the earth, flash the lightning, roll the waters, weigh the sun' have had their nobler tendencies and traditions for Art swept away by the social and industrial revolutions of the Eighteenth Century which have left them to wander wild to the material moorings of the modern day. They are to-day a dry intellectual and mechanical class of people with no instinct for Art. That still small voice within them that longs for the sublime and beautiful in Art and Religion has been dulled and drowned by the louder

and the howlings of the steam.' The introduction of their architectural designs on the Indian soil is injurious to the cultivation of any Art whatsoever. And the worst of all Art is the Anglo-Indian breed. Mr. Herbert Spencer has told us decidedly that on Biological grounds the intermingling of two or more different races or creeds often produces an ugly amalgam which lacks both the wealth of brain and the valour of body of either. To the scientific humorist the product of a chemical combination instinctively suggests itself and lights a smile in his countenance at the sight of this sociological ludicrousness. What is true of the Chemical and Biological Sciences is doubly true of the Science of Architecture.

Unfortunately for us this argument never entered the heads of either the Britisher or the Indian and the Government has been allowed to pursue a policy, at once blind and ill-advised, a policy based on ignorance and resulting in the great danger of the utter annihilation of the artistic tastes of the people. Not all Mr. Dadabhai's complaint of the 'Economic muddle' and the administrative blunders of the foreign bureaucracy can bear any reasonable proportion to the destructive influences of the introduction in an Oriental country, of the eclectic styles of architecture 'of a nation whose aesthetic understanding has been deadened by generations of pedantry and false-teaching.'

Not only are we deprived of the monuments of Oriental architecture otherwise adorning the capital cities of this grand Empire but the very skill, the intelligence and the genius of the traditional workmen are fading away like some wild roses 'wasting their fragrance in the desert air.' Many a skilful artisan who might have marked the impress of his architectural genius as we see in the minarets and palaces as on temples and mosques perishes in the dust 'unknown, unheeded and unremembered' without an emblematic splendour of his own which of beauty in the city of the dead.

profoundly affected the Chinese. A shrewd and intelligent race, they have quickly perceived what are the good points of Occidental civilisation which they could assimilate to their Oriental. The Chinese are abroad everywhere. Their best men are sent on economic and political missions in all parts of the civilised world. Their reports are slowly digested and before final progressive action is taken for the good of the country. One of the most edifying signs of the times is the foundation of the Chinese University. Thus Education and Self Government are the two great levers which are to raise the Chinese by and by in the scale of nations. A patriotic spirit of a most beneficent character has been evoked which can never be repressed. Economic Swadesham is also recognised and is achieving an evolution which must tell on the economies of the Western by and by in trade and commerce. They are forging railways ahead. Fastly, the opium plague is denounced in almost all the provincial assemblies with vigour and intelligence and a keen consciousness of the ruin it has already wrought on the manhood and womanhood of the Empire. That in itself is a great event which is certain to have its good consequences in years to come. The opium revenue of British India is doomed to extinction and well it may. It will be a day of rejoicing to all Eastern kingdoms when that glorious event occurs. China, Japan, India, Persia, Asia Minor—all are moving onward and onward, slowly yet steadily, on the path of Progress of which the West must take due note. It is certain the tide is again rolling Eastward with a potentiality which it will be difficult to stem. It is inevitable. The West must co-operate with and not dominate the East. That alone will spell Peace and Progress and the further march of Civilisation. Humanity itself will be the better for this happy denouement.

The Lawrence Asylum Publications.

We have received from the Superintendent of "The Lawrence Asylum Press," Mount Road, Madras, a copy of their well known "Almanack and Directory for 1910." The present Volume is a distinct improvement on those of the previous years as it contains several new and useful features. The Lawrence Asylum Press Almanack and Directory of Southern India reads hardly any commendation as its usefulness is so well known. We have also received a copy of the Lawrence Asylum Pocket Directory, Sheet Calendar, Large Desk Calendar, and Small Desk Calendar.

THE WORLD OF BOOKS.

Botany of To-day: A popular account of Recent Notable Discoveries by G. F. Scott Elliot, M.A., B.Sc., F.R.G.S., &c. (Seely & Co. Limited, London.)

The reader cannot expect to find in this book much of original information as the fruit of the author's independent research, yet it gives a survey, comprehensive but untechnical, of the achievements of Botanists during recent times. In the author's own words, "an attempt has been made to divest the botany of to-day of all those cumbersome technical terms in which too many specialists are inclined to bury their researches," and there is no doubt that he has succeeded in this attempt in a large measure. Beginning with Proteoplasm, the author takes us on, from chapter to chapter, to a consideration of the most recent doctrines of Mendelian, Biometrics and Mutants, and in the nineteen chapters which the book contains there is not a single noteworthy fact or problem connected with Modern Botany that has not been noticed by him. Some of the chapters, especially those on "Sense-Life and Sensibility," "Individual Plant," "Electricity-Radium, X and X-Rays," and "Practice of Plant-Breeding," are done in an admirably simple and lucid manner and the author does well in paying well-deserved attention, in his Chapter on "Bacteria," to those minute organisms, viz., the nitrogen-fixing bacteria, a subject which is attracting great attention at the present day among agriculturists all over the world. The lessons on growing useful species of grass in Ch. XXIII, and the discussion of the various theories of plant-breeding in Ch. XXVI, which gives a clear exposition of the researches and experiments of Johann Mendel and Luther Burbank are highly interesting. One of the most striking features of the publication is the large number of very beautiful and admirably executed illustrations which cannot fail to draw the attention of even an utter stranger to the study of popular Botany. But one very serious defect of the book is the author's English style, which, in certain places, assumes a phase which is wholly repugnant and his occasional lapses into bad English often grate the ears even of one whose mother-tongue is not English. This is a feature which, it is feared, will greatly diminish the popularity which the book otherwise deserves.

His Holiness Sri Sankaracharya Swami

By

Mr. C. HAYAVADANA RAO, B.A.

HIS Holiness Sri Sankaracharya Swami of Sringeri in the Modern Mysore State, who is about to dedicate an image in the name of the Adi Sankaracharya at Kaladi in Travancore, is perhaps the most well known Guru in all India. His Holiness is the thirty-second successor of the original founder Sri Sankaracharya, who lived and fought against the Jains and Buddhists during the Eighth Century A.D. His Holiness owns the Jagir of Sringeri, the capital seat of which is the sacred town of the same name in the Kadar District of the Mysore State. It is known from inscriptions found in the Jagir, that it was granted as an endowment of the Mutt in 1346 A.D. by Harihara, the first King of Vijayanagar and his brothers, who had been helped not a little by Saint Vidyanarya, eleventh in succession to Sri Sankaracharya, in the founding of the kingdom of Vijayanagar, which was originally named after him. Since Vidyanarya's time the Jagir has, except for a short period at the commencement of the 17th Century, continued in the possession and enjoyment of the Mutt. It has had a brilliant set of Gurus at its head during the whole course of the twelve centuries that have now elapsed since its original founding by the great Sankaracharya after his widespread travels all over India. The present Swami is eminently a man of the times, not only learned and austere but also cultured and catholic.

His Holiness was born some fifty-one years ago, the son of Kunigal Rama Sastrulu, a Telugu Brahmin of the Mysore State well known for his piety and learning. That great worthy has been described by those who have known him as perhaps the staunchest Siva after the great Appayya Dikshita. His con-

took holy orders at the tender age of nine years, and was initiated fully into the religion of Sankara by his predecessor in office, the renowned Narasimha Bharati Swami, after whom he called himself Sachchidananda Sivabhinava Narasimha Swami. Lakshmi Narasimha Sastrulu, His Holiness' elder brother in his Purvasrama (lay career) and an eminent Professor of Logic and Vedanta, endowed him with great learning in his branches of study. His Holiness' well-known interest in dialectics and metaphysics must in no small measure be attributed to his brother's influence upon him. Since his accession to the Jagad Guru throne, he has shed great lustre upon it. His magnetic personality has attracted to itself the most cultured men in the Mysore State Service and elsewhere. To have influenced the lives of men like the late Sir K. Seshadri Iyer, Mr. Ramachandra Iyer, formerly Chief Justice of Mysore, and Mr. V. P. Mathura Rao, late Dewan of Mysore, to mention only a few, speaks very highly not only of the inherent worth of the Guru but also of his personal charms. His Holiness combines with a vigorous intellect, a remarkably retentive memory, keen powers of observation and a wide human sympathy. His compassion for the poor, for those in pecuniary distress, or in spiritual despair is well known to those who have known him intimately. Withal, he is very simple in his habits, and while at his seat lives a retired and quiet life in Narasimha Vanam. He is a great scholar of Yoga and a practical Yogee, which indeed one could infer from the personal appearance of His Holiness. To those who have known him, his serenely happy mood and smiling expression of face must have struck as something more than mere passing whims of the hour. He is an excellent speaker, and often his discourses attain to a high pitch of eloquence. He is, besides, a good poet, his literary ventures being remarkable for their spirit of devotion which is, as it were, suffused through them. It is not possible here to more than men-

Nur Jahan: The Romance of an Indian Queen.

By Sirdar Jotindra Singh [James Nisbet & Co., London; G. A. Natesan & Co., Madras] Is 4 8.

The story tells us some episodes in the early life of the celebrated Nur Jahan, Empress of the great Jehangir, and the circumstances which led to her becoming the wife of that mighty Monarch. It gives an account of the very few occasions on which, before Jehangir became Emperor, the two met, mostly in the palace of Jehangir's father Akbar, in every way greater than his son. The second of the interviews—there were only two—took place in the garden of Mirza Ghias Beg, the father of Nur Jahan, then known by the name of Mihar ul Nissa, but the first meeting, between the future Emperor and Empress was in the garden of Akbar's palace, on an occasion when the ladies of the palace were holding their "Mina bazar"—a phrase which, by the way, is not explained. At that time Jehangir was known as Prince Salim, and judging from the description given of him and Mihar-ul-Nissa they had evidently been rivals for each other.

That our readers may see the truth of this, and as a specimen of the author's command of the English language, we will transcribe what is said of each; the lady first—

"The passage of fifteen years had seen the tiny little child grow up into a surpassingly beautiful girl. Tall and graceful as a cypress, her face had a thousand charms, every change of expression adding to it a new beauty. Her soft, dark, melting eyes, like those of a gazelle in love time, were shaded by delicately pencilled eyebrows, several shades darker than her eyes, and in strange contrast to the dazzling whiteness of her polished temples. Her long wavy hair, curling into ringlets, parted over an unusually spacious forehead of stainless purity. Lilies and roses seemed to blend in all their freshness in her complexion, and vied with each other in all their glory. Her delicately chiselled nose, small pointing lips, exquisitely moulded ears, chin just sufficiently elongated, cheeks, softly rounded forming dimples, that even Persian poets failed to do anything like justice to her ravishing beauty, so that she now well deserved the name "Mihar ul-Nissa," the "Sun of Women" which Malik Maund had given her at birth." Now for the hero:—"Prince Salim was in his eighteenth year, tall and slender, his fine form faultlessly symmetrical with a broad chest and fine slender waist, his complexion would have been extremely fair, were it

not for a shade of brown caused by exposure to the sun, which gave a certain manliness to his otherwise youthful appearance. His coal black hair naturally curled behind his high and noble forehead, his blue eyes, singularly keen and piercing, were shaded by jet-black eyebrows, his aquiline nose delicately chiselled, showed a certain strength of character, while his fine full lips denoted strength and stern determination."

Naturally these two so physically perfect beings fell violently in love with each other, and their love might have followed the usual course of courtship and wedlock, had it not been for the untoward accident that before the lovers had met, a gallant young Persian soldier, named Ali Kuli Beg had approached Mihar-ul-Nissa's father as a suitor for his daughter, and that Mirza Ghias Beg knowing nothing, and like a Mahomedan father caring less about his daughter's feelings, accepted the young soldier's proposal and promised his daughter's hand to him.

The whole book is episodic, not the least episodic part of its contents being the love story, the account of which is scattered throughout the volume. It is, however, an interesting love story, in spite of the fact that in this case the proverb was fully verified that "the course of true love never did run smooth." As we have said, only two meetings took place between the lovers, and before they were, at last, united, Mihar ul-Nissa had been coerced to become the wife of Ali Kuli Beg and, after his murder—for his death was nothing less, with the assent if not at the suggestion of Jehangir—again coerced to become a menial servant in the household of Jehangir's mother by that Emperor's order:—"Nazir Ahmed," he said to his attendant, "conduct the widow of Ali Kuli Beg to the Queen-mother's apartments and enrol her as Her Majesty's attendant with Rs 60 a month as her maintenance allowance."

"My orders are irrevocable," he added, as he saw Nazir Ahmed hesitate.

Nevertheless, as the Irish poet says, "The heart that has once loved can never forget," and, so, as they still loved each other—in spite of all that had passed, and in spite of Mihar-ul-Nissa's natural and great resentment against Prince Salim for having failed to save her from becoming the wife of Ali Kuli Beg, whom she eventually learnt to love in a quiet sober fashion—love would "have his way" and they came together, and Mihar-ul-Nissa became Jehangir's Empress, and exercised unbounded influence over her husband very much, it must be said, for the

THE PRESS ACT.

Full Text.

The following Act of the Governor-General of India in Council received the assent of the Governor General on the 9th February, 1910, and is hereby promulgated for general information —

ACT No. 1 OF 1910

An Act to provide for the better control of the Press

Whereas it is necessary to provide for the better control of the Press, it is hereby enacted as follows:—

1. (1) This Act may be called the Indian Press Act, 1910.

(2) It extends to the whole of British India inclusive of British Baluchistan, the Santhal Parganas and the Parganas of Sipsi.

2. In this Act, unless there is anything repugnant in the subject or context,—

(a) "book" includes every volume, part or division of a volume, and pamphlet, in any language, and every sheet of music, map, chart or plan separately printed or lithographed

(b) "document" includes also any painting, drawing or photograph or other visible representation;

(c) "High Court" means the highest Civil Court of Appeal for any local area except in the case of the provinces of Ajmer Merwara and Coorg where it means the High Court of Judicature for the North-Western Provinces and the High Court of Judicature at Madras respectively

(d) "Magistrate" means a District Magistrate or Chief Presidency Magistrate

(e) "newspaper" means any periodical work containing public news or comments on public news and

(f) "printing press" includes all engines, machinery, types, lithographic stones, implements, utensils and other plant or materials used for the purpose of printing.

3. (1) Every person keeping a printing press who is required to make a declaration under Section 4 of the Press and Registration of Books Act, 1867, shall, at the time of making the same, deposit with the Magistrate before whom the declaration is made security to such an amount, not being less than five hundred or more than two thousand rupees, as the Magistrate may in each case think fit to require, in money or the equivalent thereof in securities of the Government of India:

Provided that the Magistrate may, if he thinks fit, for special reasons to be recorded by him, dispense with the deposit of any security or may from time to time cancel or vary any order under this Sub-Section.

(2) Whenever it appears to the Local Government that any printing press kept in any place in the territories under its administration, in respect of which a declaration was made prior to the commencement of this Act under Section 4 of the Press and Registration of Books Act, 1867, is used for any of the purposes described in Section 4, Sub-Section (1), the Local Government may, by notice in writing, require the keeper of such press to deposit with the Magistrate within whose jurisdiction the press is situated security to such an amount, not being less than five hundred or more than five thousand rupees as the Local Government may think fit to require in money or the equivalent thereof in securities, of the Government of India.

4. (1) Whenever it appears to the Local Government that any printing press in respect of which any security has been deposited as required by Section 3 is used for the purpose of printing or publishing any newspaper, book or other document containing any words, signs or visible representations which are likely or may have a tendency, directly or indirectly, whether by inference, suggestion, allusion, metaphor, implication or otherwise—

(a) to incite to murder or to any offence under the Explosive Substances Act, 1908, or to any act of violence, or

(b) to seduce any officer, soldier or sailor in the Army or Navy of His Majesty from his allegiance or his duty, or

(c) to bring into hatred or contempt His Majesty or the Government established by law in British India or the administration of justice in British India or any Native Prince or Chief under the suzerainty of His Majesty, or any class or section of His Majesty's subjects in British India, or to excite disaffection towards His Majesty or the said Government or any such Prince or Chief, or

(d) to put any person in fear or to cause annoyance to him and thereby induce him to deliver to any person any property or valuable security, or to do any act which he is not legally bound to do, or to omit to do any act which he is legally entitled to do, or

(e) to encourage or incite any person to interfere with the administration of the law or with the maintenance of law and order, or

(f) to convey any threat of injury to a public servant, or to any person in whom that public servant is believed to be interested

BOOKS RECEIVED.

INDIAN SPEECHES, 1907-1909. By Vincent Morley. Macmillan & Co., Price 2s 6d, net

MEMOIRS OF THE GEOLOGICAL SURVEY OF INDIA Vol XXXVII, Part IV Published by order of the Government of India. Sold at the Office of the Geological Survey, 27, Chowringhee Road, Calcutta. Price Rs 5.

TAMIL SHORTHAND INSTRUCTOR By M. Sreenivasa Rao, F. I. P. S., Lithographed by Addison & Co., Madras Price Rs. 4 Postage extra.

NAGARATHNAM. By S. Rajambal, South Car Street, Palacottah Price Rs. 12.

THE MASTER AS I SAW HIM, By Sister Nivedita Published by the Swami, Satyakama, Udbodhan Office, 12-13, Gopal Chandra Neogi's Lane, Baghbazar, Calcutta.

THE HOY PANDIT MADAN MOHAN MALAVIYA His Life and Speeches. Published by Ganesh & Co., Madras, Price Rs 2

THE CONGRESS, CONFERENCES AND CONVENTIONS OF 1909 A Collection of the Presidential and Inaugural Speeches. Published by G. A. Natesan & Co., Esplanade, Madras Price Rs 12

LESSONS FROM THE KORAN. Published by the Reform Publishing Society, Calcutta. Price Rs. 12

ISLAM: ITS AIMS AND SCOPE. Published by the Reform Publishing Society, Calcutta. Price Rs. 4

THE PROVINCIAL JUDICIAL SERVICE, of Bengal and East Bengal and Assam. Published by R. Chatterjee, 210-3-1 Cornwallis Street, Calcutta. Price Rs. 8.

ALLOH! AND THE HUMAN BODY By Sir Victor Horsley and Mary D. Burge Macmillan & Co., London.

CONCURRENT PRACTICAL AND THEORETICAL GLOMETRY, Part III. By W. J. Petter, M.A., Ralph Holland & Co., London. Price 2s. net.

TWENTIETH CENTURY TAMIL DICTIONARY. By P. Ramasathan. Published by T. Gopalan & Co., Madras. Price Rs 10.

OUTLINES OF INDIAN PHILOSOPHY By P. T. Srinivasa Iyengar. Published by the Theosophical Publishing Society, Benares.

THE SACRED BOOKS OF THE HINDUS Vol. IV, Parts I & II Patanjali's Yoga Aphorisms. Translated by Nanda Prasad, M. A. Published by Sudhindra Nath Dasgupta, at the Panini Office, Bahadurganj, Allahabad. Price of each Part, Rs 1 8.

CHAKMAZI, of the Chakma Tribe of Chittagong, in Bengalee. By Babu Raha Chandra Ghosh Rangamati Dajbari, Chittagong, E. B. & A.

THE HINDRANCES TO GOOD CITIZENSHIP By James Bryce, Yale University Press, 70, 11th Avenue, New York

PROGRESSIVE FRENCH PRIMER. Modern Language Series. Published by George G. Harrap & Co., London.

BOOKS RELATING TO INDIA.

HAYKHYA-YOGA-KARMA-YOGA, or the Philosophy and Science of Religion. By Swami Atmananda. Edited with an Introduction by Swami Bhaskarananda. THE MADRAS MANUAL OF GEOGRAPHY. By George Patterson. The Christian Literature Society.

GEOGRAPHY OF INDIA. Part I. India As A Whole. By George Patterson. The Christian Literature Society.

GEOGRAPHY OF INDIA. Part II. India in Provinces and States. By George Patterson. The Christian Literature Society for India, London. Price Rs. 10.

THE COCHIN TRIBES AND CASTES, Vol. I. By J. K. Anantha Krishna Iyer, B.A., L.T. Published for the Government of Cochin, by Higginbotham & Co., Madras. Price Rs. 10

A WORD TO BROTHER HINDUS. By Mr. Narain Das, Editor, "Indian Businessman," Amritsar.

SANYASI GITAM AND BHARATA JATHIYA GITAM. By M. Gopalakrishnaier, Tamil Pandit, Madura College.

LIFE OF DR. SIEGAL. By Sarat Chandra Ghose. Published by Hemchandra Ghose, B. L. I., Kedar Boso's Lane, Bhowanipore, Calcutta.

CLASSIFIED LIST OF THE ENGINEERING ESTABLISHMENT, of the Public Works Dept. of India. Printed at the "Indian Daily News" Press, Calcutta. Price Rs. 2. Packing & Postage Rs. 4.

KANNAMMAL OR PANCHAYAT NATARAM. By T. S. Baghavathar. Greaves Cookson & Co., Nellore. Price Rs 6

India in Indian and Foreign Periodicals.

LANCASHIRE AND THE INDIAN COTTON TRADE. By Sir Roper Lethbridge, K. C. S. I. E. ["The Imperial and Asiatic Quarterly Review", January, 1910]

THE FUNCTION OF SCHOOLS OF ART IN INDIA. By Ananda K. Coomaraswamy. ["The Modern Review", February, 1910]

COURTESHIP AND MARRIAGE IN ANCIENT INDIA. ["Standard Magazine", January, 1910]

NATIONAL UNITY: ITS EVOLUTION IN INDIA. By Mr. E. A. Wodehouse. ["The Hindustan Review", January, 1910]

THE HISTORY OF THE PRESS IN INDIA: DOMRAY. By S. G. Basal. ["The Calcutta Review", January, 1910]

GROWTH OF INDIA. By Mr. Shah Munick Ali. ["The Muslim Review", February, 1910]

SOME IDEAS ABOUT INDIAN DISAFFECTION. By an Indian Official. ["The Empire Review", February, 1910]

MISSION EDUCATION AND THE FAR EAST. By E. W. Capen, Ph.D. ["The East and the West", January, 1910]

SOME RECENT SOCIAL MOVEMENTS IN BURMA. By E. G. Colston, J.C.S. ["The Imperial and Asiatic Quarterly Review", January, 1910.]

the nature described in Section 4, Sub-Section (1), the Local Government may, by notice in writing, require the publisher to deposit with the Magistrate, within whose jurisdiction the newspaper is published, security to such an amount not being less than five hundred or more than five thousand rupees, as the Local Government may think fit to require, in money or the equivalent thereof in securities of the Government of India.

9. (1) If any newspaper in respect of which any security has been deposited as required by Section 8 contains any words, signs or visible representations which in the opinion of the Local Government are of the nature described in Section 4, Sub-Section (1), the Local Government may, by notice in writing to the publisher of such newspaper, stating or describing such words, signs or visible representations, declare such security and all copies of such newspaper, wherever found, to be forfeited to His Majesty.

(2) After the expiry of ten days from the date of the issue of a notice under Sub-Section (1), the declaration made by the publisher of such newspaper under Section 5 of the Press and Registration of Books Act, 1867, shall be deemed to be annulled.

10. Where the security given in respect of any newspaper is declared forfeited, any person making a fresh declaration under Section 5 of the Press and Registration of Books Act, 1867, as publisher of such newspaper, or any other newspaper which is the same in substance as the said newspaper, shall deposit with the Magistrate before whom the declaration is made security to such amount, not being less than one thousand or more than ten thousand rupees, as the Magistrate may think fit to require, in money or the equivalent thereof in securities of the Government of India.

11. If after such further security has been deposited the newspaper again contains any words, signs or visible representations which in the opinion of the Local Government are of the nature described in Section 4, Sub-Section (1), the Local Government may, by notice in writing to the publisher of such newspaper, stating or describing such words, signs or visible representations, declare—

(a) the further security so deposited, and

(b) all copies of such newspaper wherever found, to be forfeited to His Majesty.

12. (1) Where any newspaper, book or other document wherever printed appears to the Local Government to contain any words, signs or visible representations of the nature described

in Section 4, Sub-Section (1), the Local Government may by notification in the Local official Gazette, stating the grounds of its opinion, declare such newspaper, book or other document to be forfeited to His Majesty and thereupon any Police-officer may seize the same wherever found, and any Magistrate may by warrant authorise any Police officer not below the rank of Sub-Inspector to enter upon and search for the same in any premises where the newspaper, book or other document may be or may be reasonably suspected to be.

(2) Every warrant issued under this Section shall, so far as relates to a search, be executed in manner provided for the execution of search-warrants under the Code of Criminal Procedure, 1898.

13. The Chief Customs officer or other officer authorized by the Local Government in this behalf may detain any package brought, whether by land or sea, into British India which he suspects to contain any newspapers, books or other documents of the nature described in Section 4, Sub-Section (1), and shall forthwith forward copies of any newspapers, books or other documents found therein to such officer as the Local Government may appoint in this behalf to be disposed of in such manner as the Local Government may direct.

14. No newspaper printed and published in British India shall be transmitted by post unless the printer and publisher have made a declaration under Section 5 of the Press and Registration of Books Act, 1867, and the publisher has deposited security when so required under this Act.

15. Any officer in charge of a post office or authorised by the Post Master General in this behalf may detain any article other than a letter or parcel in course of transmission by post, which he suspects to contain—

(a) any newspaper, book or other document containing words, signs or visible representations of the nature described in Section 4, Sub-Section (1), or

(b) any newspaper in respect of which the declaration required by Section 5 of the Press and Registration of Books Act, 1867, has not been made, or the security required by this Act has not been deposited by the publisher thereof,

and shall deliver all such articles to such officer as the Local Government may appoint in this behalf to be disposed of in such manner as the Local Government may direct.

16. (1) The printer of every newspaper in British India shall deliver at such place and to such officer as the Local Government may, by

Indian Mahomedans and Politics.

We welcome the appearance of a new monthly, the *Muslim Review*, published at Allahabad. Its aims are stated to be the political and social education of the Mahomedans and the protection and advancement of Mahomedan interests. It is proposed, we are told, to take a temperate, reasonable view of the situation, and to place before the public a just and tolerant exposition of the wants of both the Hindu and Mahomedan communities.

In an article on "The Indian Mahomedans and Politics," Mr Mahomed Bashir, traces the history of Mahomedan politics and says that, practically, they entered the political arena only in 1906, when a Mahomedan deputation wing from the Viceroy certain promises which, the writer deploras, have not been fulfilled completely. Separate representation, for instance, has not been given in all the rungs of the ladder. This is because the Mahomedan community is not united; it has not got the necessary political training; it lacks the power of organisation. The writer says in conclusion:—

Let them therefore lose no time in bringing themselves abreast of their sister communities, if they are at all anxious to contest and succeed in the race for political power. Let each individual set the national interest before the personal ones and gird up his loins to do his utmost best for the very uphill task of national regeneration. Let them at once sink their personal differences and remember that "United they stand, divided they fall."

SIR SYED AHMED: A biographical sketch giving a succinct account of his life and containing copious extracts from his speeches and writings. With a portrait. Price As. 4.

BUDRUDDIN TYABJI: A biographical sketch giving a succinct account of his life and containing copious extracts from his speeches and writings. With a portrait. Price As. 4.

Sir Guru Das Bannerjea on Education.

That most useful magazine the *Dawn and Dawn Society's Magazine*, publishes, in its January issue, an English translation of Sir Guru Das's first lecture in Bengali, on Moral Education delivered to the students of the Bengal National College. Sir Guru Das says that, above all, there are two reasons why moral education is rightly considered as a necessary equipment for the battle of life. The first is: if even such apparently simple operations as walking, speaking and seeing, require the aid of knowledge and training, how much then should our moral conduct which affects the well-being of others as well as ourselves, require the same attention and care in a greater degree.

Secondly, in the region of ethics, side by side with the easiest of problems, which only require to be stated to be solved, there are others of a complex and intricate character which sometimes baffle the wisest of intellects. And the difficulty is not only in the intellectual solution of intricate moral problems but also in the practice of moral principles already apprehended by the intellect, and in both cases, a thorough education in morals, theoretical as well as practical, is of the greatest help.

Says Sir Guru Das:—

Again, if the right knowledge of our duty on any particular occasion is sometimes difficult of attainment, the right practice of a known duty is far more difficult. We all know what a straight line is, but how many of us could draw, without previous training, a straight line of any considerable length? It is one thing to know perfectly well the features of a friend's face but it is quite a different thing to reproduce it on the canvas. So here also, in the matter of practising moral virtues, education and training are necessary.

the nature described in Section 4, Sub-Section (1), the Local Government may, by notice in writing, require the publisher to deposit with the Magistrate, within whose jurisdiction the newspaper is published, security to such an amount not being less than five hundred or more than five thousand rupees, as the Local Government may think fit to require, in money or the equivalent thereof in securities of the Government of India.

9 (1) If any newspaper in respect of which any security has been deposited as required by Section 8 contains any words, signs or visible representations which in the opinion of the Local Government are of the nature described in Section 4, Sub-Section (1), the Local Government may, by notice in writing to the publisher of such newspaper, stating or describing such words, signs or visible representations, declare such security and all copies of such newspaper, wherever found, to be forfeited to His Majesty.

(2) After the expiry of ten days from the date of the issue of a notice under Sub-Section (1), the declaration made by the publisher of such newspaper under Section 5 of the Press and Registration of Books Act, 1867, shall be deemed to be annulled.

10. Where the security given in respect of any newspaper is declared forfeited, any person making a fresh declaration under Section 5 of the Press and Registration of Books Act, 1867, as publisher of such newspaper, or any other newspaper which is the same in substance as the said newspaper, shall deposit with the Magistrate before whom the declaration is made security to such amount, not being less than one thousand or more than ten thousand rupees, as the Magistrate may think fit to require, in money or the equivalent thereof in securities of the Government of India.

11 If after such further security has been deposited the newspaper again contains any words, signs or visible representations which in the opinion of the Local Government are of the nature described in Section 4, Sub-Section (1), the Local Government may, by notice in writing to the publisher of such newspaper, stating or describing such words, signs or visible representations, declare—

- (a) the further security so deposited, and
- (b) all copies of such newspaper wherever found, to be forfeited to His Majesty.

12 (1) Where any newspaper, book or other document wherever printed appears to the Local Government to contain any words, signs or visible representations of the nature described

in Section 4, Sub-Section (1), the Local Government may by notification in the Local official Gazette, stating the grounds of its opinion, declare such newspaper, book or other document to be forfeited to His Majesty and thereupon any Police-officer may seize the same wherever found, and any Magistrate may by warrant authorise any Police officer not below the rank of Sub-Inspector to enter upon and search for the same in any premises where the newspaper, book or other document may be or may be reasonably suspected to be.

(2) Every warrant issued under this Section shall, so far as relates to a search, be executed in manner provided for the execution of search-warrants under the Code of Criminal Procedure, 1898.

13. The Chief Customs-officer or other officer authorized by the Local Government in this behalf may detain any package brought, whether by land or sea, into British India which he suspects to contain any newspapers, books or other documents of the nature described in Section 4, Sub-Section (1), and shall forthwith forward copies of any newspapers, books or other documents found therein to such officer as the Local Government may appoint in this behalf to be disposed of in such manner as the Local Government may direct.

14 No newspaper printed and published in British India shall be transmitted by post unless the printer and publisher have made a declaration under Section 5 of the Press and Registration of Books Act, 1867, and the publisher has deposited security when so required under this Act.

15 Any officer in charge of a post office or authorised by the Post Master General in this behalf may detain any article other than a letter or parcel in course of transmission by post, which he suspects to contain—

- (a) any newspaper, book or other document containing words, signs or visible representations of the nature described in Section 4, Sub-Section (1), or

- (b) any newspaper in respect of which the declaration required by Section 5 of the Press and Registration of Books Act, 1867, has not been made, or the security required by this Act has not been deposited by the publisher thereof,

and shall deliver all such articles to such officer as the Local Government may appoint in this behalf to be disposed of in such manner as the Local Government may direct.

16 (1) The printer of every newspaper printed in British India shall deliver at such such officer as the Local Government may direct.

Christian Church and Indians

The Rev. Edwin Greaves of Benares has a thoughtful article on "India for the Christian Church, or for Christ," in the January issue of the *East and the West*. He refers to the new spirit abroad and the great craving for nationality and says that among the progressives in India "there is a growing spirit in which a liberalism, bordering on radicalism, is strangely blended with a deep-rooted conservatism." The writer believes that the spirit of the teaching of Christ has never been so patent as it is now in India, and yet, there is, in many quarters, a strong reaction against the acceptance of Christianity. Men who are eager to jumble the lessons of Western commercial enterprise and science, pride themselves that in matters of philosophy and religion, the West may learn much from them. Indians' objection against Christianity is not only that it is Western, but that its adoption means the denationalisation and westernising of the converts, and that, therefore, it ought to be opposed in the interests of the new national movement.

Rev. Greaves admits that the Indian Christian community is westernised to a large extent, and possibly to some degree denationalised. But this is due to non-Christian Indians casting off their countrymen out of their social life altogether. This is not of the Missionaries' making. But the best-educated Christians are now, at the present time, feeling the estrangement and would fain identify themselves less with that which is distinctively western in their Christianity.

The movement should be fostered, and, rightly conducted, should prove of great service in the progress of India, and in the development of the Indian Church. Why should Indian Christians be marked off from their fellow-countrymen, not only by their religious beliefs, but by all the outward circumstances of life? Why should they be Anglicised or Americanised through and through?

The fact is that the Christianity which is set forth by the Missionaries is Western—the formula-

tion of the doctrines, the ecclesiastical organisations, the forms of worship and religious ideals.

The remedy prescribed by Rev. Greaves is as follows:—

Why should not Indians be encouraged to regard the acceptance of these truths and obedience to them as necessary conditions for becoming the followers of Christ, without attempting to insist upon their deciding about non-essentials and identifying themselves with some section of the Western Church before daring to regard themselves as Christians?

A Serious Defect of Indian Education.

"E V C," writing in the Monsoon term number of the *D. J. Sind College Miscellany*, deplors that discipline in Indian schools is dead. He traces this defect in the rebellious attitude of students in Bengal. There has been growing a spirit of irreligion in the student community. The present system is one-sided—we have been schooling merely the head and neglecting the heart. The writer says:—

A characteristic feature in the growth of Indian schools is sect-representation, that is to say, every school is becoming more and more representative of a particular sect. Such being the case, the exercise of religious instruction is facilitated and ought to be introduced. However, in a school which is a miniature-India in respect of the chaos of sects which constitute it, (each sect being represented by a good number of students), the application of religious instruction is hampered, if not impossible and in this case the other elements of moral culture ought to be strengthened.

For our students to be citizens to-morrow, it is essential that they should be careful in intellectual and moral training and the latter is woefully neglected at the present day. Crime is increasing and is approximating more and more to a fine art. This means that education is not sound. What is wanted to stem the tide of immorality and vice is moral training, above all, religious instruction in schools, and no antidote is so effective.

Mogul Painting.



In a valuable article on the Mogul School of Painting in the January number of the *Nineteenth Century and After*, Mr Percy Brown, Curator of the Government Art Gallery, Calcutta, highly deprecates the apathetic attitude of the Western mind in recognising the several schools of Indian picture-painting as well as realising their great artistic value. Mr Brown hopes that by giving an account of the Mogul School of Painting he may, to a certain extent, remove some of the objections which have been raised to a more liberal acceptance of it. A visit to the larger museums and libraries in England and on the Continent will often reveal after a search, a certain class of miniature painting, obviously of an Oriental nature, which are usually labelled "Persian Pictures." The following is a brief description of these pictures:—

The medium employed in producing these pictures is a form of water-colour, mixed with a "body" of Chinese white, so that the technical term used in describing the process of painting is "body colour." The drawing in these works of art is often remarkably good, but one of their chief attractions lies in the characteristically Oriental scheme of colouring. Harmonious combinations of purples, greens and reds are much in evidence, while brilliant touches of pure gold are not a little to the rich effect. The subjects represented are taken from all sources, but religion and mythology are the main themes, while a large number depict historical scenes or personages.

But all productions of this style of art can not be said to be of a high order of merit. Several of these pictures found in England and the Continent are of an inferior sort being purchased at a cheap price and set abroad by common picture-dealers. Considerable experience, knowledge and discrimination are, no doubt, necessary for acquiring representative and authentic paintings by the old Mogul masters.

He is of opinion that a number of Persian artists migrated to India early in the sixteenth century. The paintings of these artists are said to be detectable by their strong Iranian feeling

Then comes the following description of this class of paintings:

Pictures presumed to be of this class often illustrate early Persian history and mythology, while the features and costumes of the people depicted are of the type usually associated with ancient Iran. Probably a few of these productions were original Persian paintings brought to India by these immigrants, but the comparatively large number that have been obtained in Hindustan clearly points to the fact that these were, at a certain period, produced in some of the large towns of Northern India. The fine drawing, richness of colouring, and their decided age, mark them as the most rare and valuable specimens of this school of painting.

The writer then, goes on to describe what is called the Kangra Style of Painting. This art is said to have been in the hands of several Hindu families in an important district in the Punjab Himalaya. The descendants of these hereditary painters still survive but they have exchanged this profession for that of 'mechanical draftsmen' in the Railway and the Public Works Departments. Mr. Brown, after giving an account of how pictures are written by Mogul artists in general, writes of the quality and the artistic value of these pictures in the following words:—

But it was in the realm of portraiture that a certain number of the Mogul old masters excelled, and on account of the great historic interest that attaches to this aspect of the art some of the examples—on which it must be mentioned the names were carefully inscribed—are of unique value. In this form have been handed down representations of the features of many great men—apart from members of the Royal line—who figured prominently in the pageant of the Mogul Court. Portraits of eccentric characters have survived in a like manner, together with numbers of the private and poets who influenced so powerfully the lives and religions of the people of India during the Monarchy of the Moguls. Noted saints have similarly been portrayed, some of whom lived hundreds of years ago—indicating later copies of contemporary facsimiles—which link up the past with the present in a most striking manner. And in many examples these are not crude representations, valuable solely on account of their historic interest, but marvelously faithful miniatures, depicting the character and very soul of the sitter.

THE LATEST PRESS LEGISLATION.

BY THE EDITOR

We cannot help giving expression to our feeling that the way in which such an important piece of legislation involving a grave infringement on the liberty of the Press has been hurried through has added in no small degree to the feeling of soreness caused by the provisions of the Act itself. That there is need for strengthening the hands of the Executive with powers to deal effectively with journalists and printers deliberately erring may be admitted, but as was pointed by the Hon. Mr. Gokhale and the Hon. Pandit Madan Malaviya, the object in view could easily have been attained by making such additions to the Sedition Section and Section 108 of the Criminal Procedure Code as may be necessary to deal swiftly and expeditiously with the parties concerned. As it is, the New Press Act is far too wide and drastic and there is reasonable ground for feeling that hereafter even honest journalism may be at the mercy of the Executive especially when we know there are some Anglo Indian officials who see in every Indian politician only an agitator and in a journalist a promoter of disaffection. With regard to the existing newspapers and presses the New Act provides that "the Local Government may, by notice in writing, require the keeper of such press to deposit with the Magistrate within whose jurisdiction the press is situated security to such an amount, not being less than five hundred or more than five thousand rupees as the Local Government may think fit to require in money or the equivalent thereof in securities, of the Government of India." It will be seen that the powers of the Executive in this matter are absolute. There is no opportunity for the journalist or printer hauled up under this Section to prove his innocence or justify his writing. He cannot appeal to a Judicial Tribunal and have the privilege of a fair hearing which even a K. D. or a rowdy asked to give security for good behaviour has under the law of the land. This, in our opinion, is the most dangerous provision of the New Act and if for nothing else this measure deserves condemnation for this extraordinary provision. There is besides no provision to give a warning to an honest journalist or publisher who may unwittingly bring himself under the clutches of the New Act. This is preventive legislation with a vengeance and for this we have to thank our Extremist friends. Such is the legacy of anarchism?

CURRENT EVENTS.

BY RAJDUARI.

THE MINISTERIAL SITUATION.

As we write the situation of the Liberal Government is extremely difficult. What with the Sylla of the Irish Nationalists and the Charybdis of the Labourites, it is indeed most problematic how the bark of the State will come to be steered during the coming few weeks. There are serious conflicts of views and interests which forbid hopes of some reasonable compromise. Indeed, there is a large section of the Liberal party who are of opinion that there should be no parley with the nationalists as it is most likely to prove an element of weakness later on. The Labourites, on the other hand, are expected to be more reasonable in the end and if the utterances of so responsible a leader as Mr. Ramsay MacDonald are of any value, it would seem that the Ministry has more chances of a fairly sympathetic co-operation from this quarter. However, the next few days will clear away all doubts. All guesses of what is to be are useless, and we shall know exactly what course the Prime Minister has adopted for carrying on His Majesty's Government. It should be remembered that there are different views entertained by the Cabinet itself. The difference aggravates the difficulties with which Mr. Asquith has to contend. It is, therefore, of no use forecasting coming events. Their shadows now exist are of a puzzling character and he would be a bold person who could venture to prophesy what a day may bring forth. There are infinite possibilities and potentialities each of which may mar or mend the crisis. Of course, all wish that the Ministry may remain in power and may be able to pass the Budget, no doubt in a more modified form which may be palatable to the Opposition, and bring about a roughly satisfactory solution of the constitutional problem. Everybody seems to be agreed now that a reform of the House of Lords is essential and urgent. Everybody, save the Extremists, is also agreed that a Second Chamber is necessary as a real corrective to the too democratic tendencies of the modern House of Commons. The average Briton is at heart a Conservative. He fondly clings to traditions which have been cherished by generation after generation, and will not cast them aside till forced by circumstances and the exigencies of events make it inevitable. The only problem, therefore, is how may the reform be

The Ethics of Self-Reliance

In the *Sharavan* number of the *Pedie Magazine* and *Gurukul Sanshodhan* appears an article on the subject by Mr. O P Singh, M A. He lays great stress on the part that Self reliance plays in the matter of a nation gaining its independence. He compares and contrasts the state of affairs obtaining in England to day, with the early signs of awakening of the Indians and the first attempts at securing greater freedom and power in the administration of the country. In his opinion, the Congress politicians and the extreme set are both, not well up to the mark—the one standing closer to Government and flattering itself as its approved mentor and the other keeping aloof and ever ready to belittle its importance. He says that the Congress now seems to have outgrown its necessity. The more the obstacles we have to contend with in our onward march of progress the more strong the will and the determination will grow. Even though we are forbidden to speak out what we think and feel, the thoughts are never wasted and they produce their effect somehow. Hence the importance of developing thought-power. Swami Ram Tirath in one of his lectures at San Francisco gave out the following as the seven principles of success: (1) Work, (2) Unselfish Sacrifice, (3) Love, (4) Cheerfulness, (5) Fearlessness, (6) Self-reliance, (7) Purity.

Of these, Self-reliance is the key to success. Even a weak man, with self-confidence in his own power, can achieve wonders. We glean from the pages of history many brilliant examples of Self-reliance having inspired individuals and nations.

Nor is consistency always a virtue. What we honestly avowed yesterday as the fundamental principles of our life may not be so to-day, and we should not be charged with inconsistency or any other serious crime for changing with the times and adapting ourselves to modern requirements.

He says that the bounden duty of every Indian is to earnestly pray at least once, if not twice a day, that Indians may become daring but loving, true-workers but smart, that conditions for the rise of India may become more favourable and instead of hatred, love may prevail between Indians themselves as well as between Indians and Englishmen. We should construct a world of thoughts backed up by the soothing chains of spiritualism. Let not vice vitiate it and discontent take firm root, for, both are sins.

We have every right to be a nation just as others had.

"Centuries of divided government had not destroyed the national sense of Italy, Switzerland was a nation for all its diversity of language, difference of tongues did not prevent Poland and Lithuania from sharing the same national aspirations. Alsace belongs to France, however German it might be by race and history.

Nationality is a sentiment, a moral phenomenon which may be generated by material causes but exists by virtue of moral facts. Nationalities can be founded only for and upon and by the people; and it follows that when the inhabitants of a territory desire to be a nation, provided that behind their desire there lie a moral purpose, they have the right to be one." Now let us consider the matter from another standpoint. There are two essentials of nationality—(1) geographical unity, (2) common historic evolution or culture; and both these essentials are to be found in India. So our right to be a nation is not a mere chimera.

He deplors the presence of laws in India which will be quite despicable to an Englishman. The Englishman is now warned to gird up his loins and be prepared for meeting any emergency simply because Germany reorganises her Navy and puts it in efficient footing. We hear of the Dreadnoughts and what not and an appalling array of figures prepared by her War Minister for the impending catastrophe lest her prestige should be weakened. Whereas in India, the ordinary courses of gymnasium are misconstrued and the sight of a man with a lathi calls for the serious operation of the clauses of the Arms Act.

Englishmen! be loyal to the Emperor, to whose race you have the privilege of belonging, and do not shame his name and undermine his Empire. You punish, and rightly, those who have outraged the statues of Victoria the Good and Great, will you let her son's image be sullied by filth thrown on it by English hands?

And you, who are our Rulers in this land, you may say, "Why does not the Indian appeal to the law when he is outraged?" Because, alas, though justice is done between Indian and Indian, it is *not* done between Indian and Englishman. When, a little time ago, an Englishman kicked away an Indian who pleadingly caught his feet in Indian prayer for pity, and the Indian died, the slayer, an official, escaped with a fine. The Indian shrinks from seeking the protection of the law, because he does not believe that it will protect him.

We, who have charge of nearly one thousand lads in the O. H. C., and who influence tens of thousands all over India; we who are straining every nerve to sow in these young hearts love of the Motherland and of the Empire; we who seek to win them to love England by making the English lovable; we who love India, and hope to see her a self-governing part of this mighty Empire; we appeal to the Government of India not to allow this work of love and service to be wrecked by brutality and folly. We appeal to the strong heart and clear head of His Majesty's supreme Representative, who has not allowed himself to swerve from Justice and Rightness, even when lives dearer to him than his own are threatened by the mad anarchists who only seek to destroy, while he seeks to place on Freedom's brow a new jewel, the jewel of India, he who is strong to check crime and too strong to withhold the pledged gift because of it. To create affection, not disaffection, in the hearts of the people, to win the young to ordered liberty, this is of greater moment than Bills and Budgets. Your Excellency!

Your Indian and English children are bruising each other's hearts to the death, and wrecking the future. You have introduced Reforms in politics; Oh! raise your powerful voice to check the hatreds that divide heart from heart, community from community; speak strongly, as you alone can do, to these lower English who are destroying your work, and are undermining the Empire; bid your officials everywhere to guard your Indian children, and to shield them from outrage and from wrong.

The Sovereigns of India in the past from time to time, by edicts, reproclaimed the primal principles of right living for all the classes of their people. You inherit their power, we pray you follow their high sense of the duty of the Ruler, and proclaim the reign of Peace; bid all, officials and non-officials, to forget that their races differ, that their creeds differ, and to remember that their humanity is one. For all efforts to change effects will fail, if causes are left untouched. Mutual trust, mutual sympathy, mutual respect—these alone can bind Rulers and peoples together, and insults breeding outrage and outrage breeding insult will cease, when all know that your high displeasure will fall on each alike.

MRS. ANNIE BESANT.—A Sketch of her Services to India. CONTENTS:—Introductory, Early Life; Marriage; Beginnings of Non-Belief; Charles Bradlaugh; Teacher of Atheism; The Knowlton Pamphlet; *Malthusianism*; India, 1878; Political and Literary Work; Views on Varietism; First Contact with Theosophy; Socialism; H. P. Blavatsky, Mrs. Besant's Writings; Views on Indian Nationalism; The Central Hindu College; Female Education; Students and Politics; Swadeshi Movement; Imperialism and India; Mrs. Besant as a Speaker; "The Sons of India"; Mrs. Besant as a President of the T. B. 64 pp. With a Portrait. Price Rs. 4.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

Dawn in Toda Land. (Horgan Scott & Co, Ltd.)

This little book of 90 pages is rather profusely illustrated for so small a work descriptive of Christian effort in endeavouring to convert this strange clan of people, who have forgotten their origin, whose speech is limited to a couple of hundred words and who number altogether about seven hundred men, women and children. C. F. Sing, apparently a lady, has a charming narrative style and gives a very fair idea of the Todas in their native surroundings on the Nilgiri Hills, their religious life and their rites and ceremonies. All this is very briefly told, of course, and is interspersed with missionary experiences. We commend this work to those interested in the spread of Christianity, but we are afraid that before the Todas are all converted and it would seem that that is a task by no means easy of accomplishment, the little band of Todas who are slowly but surely dying out, will offer no subjects for conversion. Miss (?) Amy Wilson-Carmichael, author of several Missionary Books about South India, has written a short introduction to "Dawn in Toda Land" and here it we learn that it is the Church Missionary Society that is employed in this pioneer work on the Nilgiri Hills. In this connection it is interesting to note that of the three chief tribes on the hills, the Todas, the Badagas and the Koters Christianity has made most progress with the Badagas. With the Todas it is, as the book describes it, as yet only dawn, while the Koters sturdily refuse to embrace the new faith.

Law Reform and Law. By S. Sriyugara Iyengar, Fakil, High Court, Madras [F. Kalymanna Iyer & Co, Madras.]

This is a spirited and illuminating address and deserves a wide circulation amongst educated Indians. We have not read a paper more suggestive, concise and crisp than this on the imperative necessity there is for modifying certain features of Hindu Law as it obtains in Southern India. "What is really wanted is," as Mr Sriyugara Iyengar says, "that the legal details of the sanctified past should not be allowed to block the path of progress." That is the burden of the whole paper which is brimful of new ideas on the subject of Indian Law Reform.

Trans Himalaya By Sven Hedin [2 Vols. with Illustrations Macmillan's Colonial Library, Macmillan and Co, London]

These two volumes contain a graphic account of Dr. Sven Hedin's long and adventurous journey through the unknown regions of Tibet during the years 1906-1908. Dr. Hedin's narrative is not only an informing one, but also picturesque in the extreme. The volumes read more like novels than like a record of adventures and experiences actually undergone. The difficulties overcome in a wild and unknown country, the combat against the biting cold of the Trans Himalayan regions, the lives led by the nomads of those regions, the condition of the frozen lakes and adventures upon them, the reception at Tashi Lhunpo by the resident Lama at Shigatse and the many wonderful sights he saw there and many other like details are set down in them with a detail and a warmth of feeling that brings out into bold relief that wide spirit of humanity which is such a notable characteristic of the great Swede Doctor as a writer. Of his descriptions of physical conditions, we might justly say that he not only writes in a poetic vein; so life like and appealing are they. To the student of history, manners and customs, religion, and pre-eminently of geography the volumes are real additions. The description that Dr. Sven Hedin gives of life at Shigatse, its monasteries, its monks and nuns, and last (though not least of all) its great priest the Tashi Lama show the hold that Indian asceticism, as known to Buddhism of the 8th Century, A. D., has exerted on Tibetans in general. Of Tashi Lama himself, Dr. Hedin writes with great enthusiasm, "Wonderful never-to-be forgotten Tashi Lama!" he writes, "Never has any man made so deep and ineffaceable impression on me. Not as a divinity in human form, but as a man, who in goodness of heart, innocence, and purity approaches as near as possible to perfection. I shall never forget his expression of displayed unbounded kindness, humility, and philanthropy; and I have never seen such a smile, a mouth so delicately formed, so noble a countenance." Dr. Hedin writes with a sympathy for the Tibetan character and institutions that does him infinite credit. We commend the volumes to all those interested in the subject not only of Tibetan life and conditions, but to those who wish to know the manner in which Buddhism, an Indian religion, having its basis in Upanishadic thought, could influence the life, customs, and institutions of a wild tribe of nomads like the people of Tibet.

Sir Alexander Arbuthnot in moving the amendment of that Act in October, 1878:—

'There is no principle to which the Government of India attach a higher importance—there is no policy upon which they lay greater stress—than that of submitting their legislative projects to the freest and fullest public discussion. They would greatly deplore any general departure from that policy; and if such a result were to follow from the course which it was deemed expedient to pursue on the occasion to which I am referring, they would regard it as seriously detrimental to the public interests and prejudicial to the efficiency of the administration.'

My Lord, I feel these criticisms in sorrow, in all humility, from a sense of duty, and not in a spirit of opposition to Government. I realise its difficulties, and I sympathise with it; I have no desire to embarrass it in the least in the presence of a portentous danger, and in proof of the sincerity of my profession I support the measure, even though it appears to me inexpedient. I do not object to the Government assuming larger powers for the maintenance of law and order which is the first duty of all Governments. Anarchism is not discriminating in its choice of victims, and is as much a menace to the peaceful citizen as to the official. Duty and self-interest alike therefore prompt the willing co-operation of the nation with Government in its crusade against this new pestilence. The only question is,—what is the most effective way of putting down the evil? I wish, My Lord, this was settled by Government in consultation with the leaders of the different communities. The time has not yet passed for that, and the collaboration of the Government and the people may yet evolve something more effective and harmless than a restrictive Press law. Meanwhile, when Government suggests a remedy, albeit a remedy that does not commend itself to the people, policy and prudence would counsel a trial, whatever the tempo-

rary inconvenience. These considerations prompt my vote on this occasion, and I readily respond to Your Excellency's call for support. But the working of the law within a short time, I apprehend, will prove its unsuitability to the circumstances of the country, and of its ineffectiveness as a preventive of anarchy and sedition. Once Government is convinced, conducted as it always is on enlightened principles, I am sure the law will be repealed, and the Indian Press will once again enjoy that liberty of speech which is inseparably associated with British administration. A law of this nature can never be anything but a temporary measure. As the *Spectator* forcibly observes: 'We must always look upon such measures as temporary precautions, India cannot be governed by series of restrictions which contain no seed of progress, no possibility of fructification.' In accord with my support to the measure, I earnestly hope and trust that the cloud on the Indian sky will pass away before long, and leave the Government free to move on its accustomed lines of progress and advancement, and to further consolidate the Empire by repealing the restrictive laws and giving fuller rights of citizenship to the people.

A Fragment on Education

BY

J NELSON FRASER, M. A. (Oxon.),

Principal, Secondary Training College, Bombay.

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The Faiths of Hindustan.

Mr. C. Fillingham Coxwell, M.D., has contributed an account of certain faiths and duties of the East, in poetry, to the *Empire Review* for January. That the author is full of sympathy for India and veneration for her lore, is patent in every line of this prose-poetic effort. He describes India as overwhelmed 'by woes that make true happiness a gift rare known' and as 'a gorgeous plant immoderately forced, whose beauty doth enchant.' The significance of the Vedas, the hymns to Varuna, the Puranas full of legend, historic tales and mystic Manu's laws, the Hindu Trinity—Brahma, Vishnu and Siva,—Krisna are all passed in brief review. The story of Gautama Buddha, his quest after Nirvana and his teachings are described in a few telling verses, but perhaps the best part of the narrative is that which treats of Asoka 'pious king, the mightiest of his race,' whose name many a man still adores, 'from fertile Volga's banks to Nipon's broken shores.' His propagandism of Buddhism, his pillars and edicts, his unrivalled charities, his sending 'Missionaries afar, humanity to teach,' are referred to, with sympathy and insight. The following lines about Asoka may well serve as a fair sample:—

Asoka's splendid name like an impartial sun
Westward should shed its rays as eastward it has done,
Since, well 'ere Heaven and fate in triumph could
combine

To plant a saving creed in smallest Palestine.
While Greece and Egypt, Persia, India had possessed
Their cults and mysteries; a brave and manifest
Morality sublime, was by Asoka taught,
That Hindu emperor who although at last he brought
Himself to life ascetic, still endures to-day
The king that earliest dared for the whole world to
pray!

Peers versus People.

Mr. Frederic Harrison in a few telling sentences, in the *Postivist Review* for January, describes the significance of the struggle in England against the Peers. He says Mr. Asquith has pledged to put an end to the clum of the Lords, which, if it can be made good, would deliver the people over to the rule of an oligarchy representing wealth, feudal rights, monopolies and class privilege in many forms. This is not the only object of the present fight. Another is the safeguarding of the freedom of trade, cheap food and fair business, on which the country has thriven for more than sixty years of tariff reform. Mr. Frederic Harrison tells us —

It is, simply a plot concocted by needy landowners, usurious traders, greedy manufacturers, and crafty adventurers, to get laws passed by which they may contrive to raise the price of their own wares, and, by a system of backstairs and wholesale jobbery amongst nominees legislators, they may make things dear all round to the mass of the public. And in a special degree, the aim is to tax food, bread, meat, eggs, butter, cheese, and other necessities of life, and to raise the price of all manufactures from home and abroad. So that the plain English of Tariff Reform is, drawing more money out of the pockets of the millions in order to put it into the pockets of the thousands.

Mr. Harrison asks the workmen to reflect—who to-day are for Free Trade and who for tariffs. "Peers, capitalists and great employers are all keen to sweeten the lives of the labourer by giving him less to eat. Liberal politicians, trades-unionists, socialists and sociologists doubt if he gets enough to eat as it is, and they try to put part of the new taxation required on Wealth and Luxury, rather than on Toil and Thrift." The fact is, says the writer, a determined effort is now being made to attack representative Government as a principle, for the first time after Hampden and Pym. "The most advanced of the Peers, Lords Curzon, Milner and Cawdor, their political friends and press-backers, boldly repudiate Government by the elected of the people, and demand the rule of hereditary and nominated magnates."

ary school hours in an Indian School in charge of European teachers.

No pupil who has passed Standard IV will be allowed to remain at an Elementary Indian School—*Indian Opinion*

Asiatics in Australia

The Sydney correspondent of the *Times of India* writes:—

The question as to "the rights of Asiatics" located in Australia has recently in and in various ways. In the first place the Senate has eliminated a clause from the Old Age Pension Bill which provided for pension to Asiatics, on the ground that it would have the effect of inducing them to remain in the country instead of returning to their native land. At any rate, that was the reason urged by Senator Stewart and accepted by Senator Mullen on behalf of the Government. Senators, however, were in no means united on the point, and it may be that the clause will be reinserted in the Bill when it is returned to the other House. Two Labour members (Senators Pearce and McGregor) held that the eliminated clause was a perfectly just one and that it did not affect the White Australia policy in the least, while Sir Albert Clough, President of the Senate, contended that even an alien was naturalised, he should be treated the same as anybody else. Senator Neill pointed out that if Asiatics were not given pensions they would have to be provided for in charitable institutions, so that the result would be about the same. However, notwithstanding all these reasons why the clause should not be eliminated, it was struck out, and Asiatics, who have occupied their working days, will be well to take Senator Pearce's advice and return to their kith and kin. In New Zealand, at least, original Australians can claim the pension, and the authorities there think it rather unfair that Maoris, who happened to have settled in the country wealthy, should be denied a similar right. Representatives on the subject are being asked to Mr. Douglas, and the

Act may be so far amended as to embrace aged members of the Maori race.

Another point that has just cropped up is whether Asiatics shall be allowed to ballot for land and settle down as selectors in our midst. The point arose over the success of a Hindu in the Tweed River district who balloted for 13 selections that were thrown open by the Crown and owned by the choicest block from 180 rivals. Indited by the Hindu's success the residents got up a meeting which was largely attended, many ladies being present, at which resolutions were unanimously passed protesting against Hindus being allowed to ballot for or occupy land. A petition was signed by 40 selectors and sent all over the district, and will be forwarded to the Minister in due course, asking that the law may be amended in the way proposed. It is doubtless very annoying to a would be settler to be prevented from obtaining land whether by an alien or anybody else, but it does not necessarily follow because a man happens to be a Hindu that he has all the undesirable qualities with which he is credited by the selectors on the Tweed, and it hardly seems fair that a fellow subject, who has sworn allegiance to the King, and whose relatives in other parts of the Empire may have shed their blood in its defence, should be debarred from earning his living on the land simply because his colour happens to be a little different from our own.

Morley's Indian Speeches.

CONTENTS.—Indian Budget Speech for 1907, Indian Budget Speech for 1908, Speech at Ambrosia, The Partition of Bengal, Indian Finance Administration, British Indians in the Transvaal, The Need for Reform, The Condition of India, Speech at the Civil Service Dinner, The Reform Proposals, The Forward Policy, Talk to Lord Lawrence, The War on the Frontier, The Government of India, Also the Full Text of his Despatch on the Indian Reform Proposals. With an appreciation of Lord Morley, and a portrait.

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Mr Gandhi's Third Jail Experience.

The Transvaal hero's third jail experience, narrated in simple but dignified language, in the January number of the *Modern Review*, has more than ordinary interest, coming as it does from the most famous 'passive resister' of the modern world. The details of the sufferings and the patience with which he submitted to the trials, have been set out for the express purpose of showing what a passive resister ought to do in like conditions. In Pretoria gaol, in March 1908, Mr. M. K. Gandhi requested the authorities to allow him to write to his wife which was granted. He wrote out a letter in Gujarati on which the Deputy Governor endorsed that it should be written in English. "I said my wife did not know English, and my letters were a source of great comfort to her, and that I had nothing special to write in them." But that Officer persisted and Mr. Gandhi refused to write in English. On numerous occasions Mr. Gandhi complained to the jail authorities that ghee was not supplied to Indian prisoners. And the same complaint was made regarding bread. The request was at first refused. But, after a time, both were supplied to Mr. Gandhi only. On learning that it was so, he refused to take them unless they were supplied to all Indian prisoners. After a month and a half orders were passed that wherever there were many Indian prisoners, ghee should invariably be given.

Mr. Gandhi had always been careful about his health and he had told all passive resisters that if they left the jail with the spoiled health, they would be wanting in the right spirit. "We must," says he, "turn our prisons into palaces, so that when I found my own health getting ruined, I felt apprehensive lest I should have to go out for that reason." Gradually, when the warders found that Mr. Gandhi, while fighting against the prison regulations, was obeying their orders unreservedly,

they changed their conduct towards him and allowed him to do as he liked. Once, when Mr. Gandhi had to go to a Court as witness, he was menaced. He kept a book in his hands, and the warder thinking that he had done so for hiding the fetters, suggested that he (Mr. Gandhi) might hold his book in such a way as to conceal the handcuffs. "This made me smile," says Mr. Gandhi, "as I was feeling honored in thus being menaced."

Mr. Gandhi thus sums up the lessons of passive resistance —

I calmly acquiesced in all the troubles, bodily given to me by the warder, with the result that, not only was I able to remain calm and quiet, but that he himself had to remove them in the end. If I had opposed him, my strength of mind would have become weakened, and I could not have done these more important things that I had to do, and in the bargain made him my enemy.

My food difficulty also was solved at last because I resisted, and underwent suffering in the beginning.

The greatest good I derived from these sufferings was that by undergoing bodily hardships, I could see my mental strength clearly increasing, and it is even now maintained. The experience of the last three months has left me more than ever prepared to undergo all such hardships with ease. I feel that God helps such conscientious objectors, and in putting them to the test, he only burdens them with such sufferings as they can bear.

Of his Tamil studies and his admiration of Tamilian passive resisters, he says:—

What the Tamils have done in the struggle no other Indian community has done, so I thought that if for no other reason than to show my sincere gratefulness to them, I should seriously read their books. So I spent the last month in attentively studying their language. The more I studied the more I felt its beauties. It is an interesting and sweet language, and from its construction and from what I read, I saw that the Tamils contained in their midst, in the past and even now, many intelligent, clever and wise persons. Again, if there is to be one nation in India, those who live outside the Madras Presidency, must know Tamil.

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M. K. GANDHI. By Rev J. Duke. With an Introduction by Lord Amphill. Price Rs. 2-3

G. A. NATESAN & CO., ESPLANADE, MADRAS.

news of the country and a section of the Press, on the other hand, deliberately disseminates news calculated to promote enmity between Europeans and Indians or to excite hatred towards Government and its officers. To the ignorant and credulous minds of our warnings of Editors, Publishers, Proprietors and Printers of the offending papers would also have a salutary effect, and would probably often save the necessity of public prosecutions which may possibly do more harm than good.

The Native States should prohibit all Club Libraries and other Institutions from subscribing to any papers or journals believed to be instrumental in spreading sedition and officials subscribing or taking to such literature should be told that they would be looked upon with disfavour. I have myself taken the initiative in this matter and have issued orders to that effect.

I am also inclined to think that itinerant agitators often disguised as Sanyasis are not watched as thoroughly as they should be. Such persons should be followed from Province to Province and regularly hunted over for surveillance.

THE MAHARAJAH OF BIKANER.

The Maharajah of Bikaner, writes a particularly long and thoughtful letter and suggests that the Chiefs might possibly do some good if they travelled about India and addressed audiences, and by other practical means tried to destroy the seeds of poison which have been sown. In short, instead of acting in the defensive he would like to use an offensive campaign. He urges a better and closer understanding with regard to officers in Native States and British India and extradition laws and more unity of action as regards the exchange of information concerning suspicious characters.

The Maharajah says:—"Owing to our having no Press I am aware no Press Cutting Agency in India it is difficult for us to come to know what

is being said or written about us in different parts of India in the various English and Vernacular newspapers and in many cases and for obvious reasons it is often very desirable that Chiefs and their Durbars should be fully posted about such comments, criticisms or attacks. Owing also to the diversity of languages and other difficulties it is practically impossible for them to collect or get hold on all such articles, etc., or their translations. The knowledge of the criticisms and comments directed against the Government of India many of which we know to be vilely unfair would also be of advantage to us, and possibly of some use to Government also when in some cases we might be able to refute the same, should it be within our power to do so, and at the same time, it would keep us acquainted with the state of the political atmosphere in British India.

THE MAHARAJAH OF BARODA.

The Maharaja of Baroda says "I shall ever be ready to cordially respond to any reasonable call for co-operation and assistance in repressing anarchy and sedition."

The Chiefs of Kota, Burali, Jaipur, Udaipur, Rewar and others are particularly emphatic in stating that their territories are absolutely free from offenders.

SEDITION OR NO SEDITION: THE SITUATION IN INDIA. *Official and Non-Official views.*—Some notable pronouncements, by the Rt. Hon. John Morley, Hon. Mr. G. K. Gokhale, C. I. E., the Hon. Dr. Ragh Behari Ghose, His Excellency Lord Minto, Mr. James Keir Hardie, M.P., Sir George Birdwood, C. I. E., Sir William Wedderburn, Bart., Sir Henry Cotton, C. I. E., Hon. Surendranath Banerjee, Mr. Arnold Lepton, M. P., Mr. F. H. Sturges, C. I. E., Syed Amir Ali, C. I. E., His Highness the Nizam, Ber. R. Gordon Milburn, "An Indian Civil Servant." Price As. 4. (Four)

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Artificial Silk.

The manufacture of artificial silks is a branch of trade that is gradually undergoing more or less important changes, and the progress being made is well in step with time. The introduction of one modification of the process brings with it also other modifications and thus alterations must continually be made. France and Belgium, above all other countries, have paid most particular attention to the manufacturing of artificial silks, and so far with most success. However, the means at hand for preparing the product vary somewhat widely, and even yet experience has not definitely pointed in marked degree to any one method as being the best of all. There is still room for improvement.

In the earlier stages of the manufacture of artificial silk reliance was placed upon the use of dried nitrocellulose, acted upon with alcoholic ether for its conversion to collodion, which was spun out by the wet way to thread of the desired thickness. This method shortly gave place to Chardonnet's method of spinning dry from the hydrate of pyroxidine. Later a nitrocellulose was produced which contained much less water in combination (as low as 6 to 10 per cent.), which lent itself much more readily to the process of spinning. In the dry method of spinning, contact of the dissolved product with the atmosphere as it emerges from the capillary spinning tube effects instantaneous coagulation and the formation of the thread.

Practical experience seems to have demonstrated that nitrocellulose under twelve per cent. of water does not easily suffer solution in the alcoholic ether, and the threads formed from it are inferior in several qualities. On the other hand, for the proper production of the collodion, serious disadvantages arise by the use of a nitrocellulose containing as much as 27 per cent. of water. In this case a loss in lustre is very evident, and difficulties are met with in spinning. Observation of

these facts has led to the conducting of a series of experiments with nitrocelluloses containing amounts of water varying from one to thirty-three per cent. Toerk, of Brussels, has stated with regard to this view of the matter that the best results all round are obtained by using one containing from 12 to 20 per cent. of water. Pittenet, of Lyons, remarks that by dissolving nitrocellulose in acetone, a collodion is produced which approaches in general appearance very nearly to the collodion from alcoholic ether, and, having a similar degree of viscosity, submits to spinning in much the same way, but the fibres yielded have a different nature, in that they are somewhat opaque and not quite as lustrous. This drawback, however, can be overcome very largely by the supplementary use of a certain quantity of sulphuric acid.

Bengal Industrial Association.

The Committee of the Association for the Advancement of Scientific and Industrial Education of Indians, Calcutta, has resolved to form an Association of all the Manufacturers of Bengal with the following objects:—

1. To secure co-operation among various factories.
2. To push the sales of articles manufactured by these factories.
3. To secure mutual help.
4. To avoid the closing of factories which have met with failures in the beginning.
5. To secure proper financing of *bona fide* manufacturing companies.
6. To try to prevent bogus companies from being started.
7. To secure that factories are started on proper business lines.

Steel-Trunks and Boxes.

The manufacture of steel-trunks and boxes is coming into great favour. A series of industrial and agricultural exhibitions have been held in such centres as Chinsurah, Basirhat, Baraset, Kasmibazar, Jessore and Khulna, and these are reported to have aroused the keenest interest.

UTTERANCES OF THE DAY.

The Hon Mr. Dadabhoi on the Press Bill*

The Hon'ble Mr. Dadabhoi said —My Lord, the Bill before us marks another step in the repressive policy that has unfortunately been followed during the past three years, and forms a part of a series of measures taken with the object, which has the sympathy of every loyal Indian, of suppressing sedition and anarchy. It is a matter of poignant grief to us all that such a restrictive measure should be almost synchronous with the introduction of the largest administrative reform undertaken since British occupation, and should further be associated with the honoured name of a Free Consul who has broadened the basis of British Indian Administration such as has never been attempted before. Free Press, My Lord, the earlier history of the country notwithstanding is now after such long enjoyment a valued institution in India, and any, the least encroachment upon rights, whatever the pressure under which it is made, is viewed with some little suspicion and disappointment by the people. The Bill can therefore never be a popular measure, and will fail to evoke the enthusiastic support of the country which the Hon'ble mover apparently expects. But the people fully realise the gravity of the difficulties which beset the Government at the present moment; they are as much anxious as the Government for the eradication of an evil that promises to involve the good and the bad, the guilty and the innocent, in one common ruin. All said, My Lord, educated India is anxious for the continuance, nay the permanence, of British Sovereignty. The highest dictates of policy and self-interest prompt their loyalty to the British Raj; at the same time they are actuated by a natural desire for improvement, and they rely upon con-

stitutional methods for the realisation of their hopes. In these circumstances they can have no interest in the subversion of law and order. They are whole heartedly with Government in their efforts at the maintenance of these. But unfortunately they do not see eye to eye with Government as regards the *modus operandi*, and they regard the Bill under discussion as likely to defeat its own object, by rousing the suspicions of the people, by alienating their sympathies, and by giving a Lendle to seditionists for secret vilification of the Government.

My Lord, for the Honourable Sir Herbert Kinsley I have the greatest respect. We all admire his scholarship; we gladly acknowledge his large and varied administrative experience. But he will permit me to say that Austrian authorities and the policy of the Iron Chancellor of Germany are the least calculated to secure a popular support to the measure. Indians are the citizens of the British Empire, the most progressive Empire in the world, and they have been taught by their rulers to regard the free institutions of that noble Empire as the wisest means of national development and national advancement, and as objects well worthy of patriotic pursuit. What therefore a backward Continental country does or does not do is beside the mark. The narrow policy of such a country can never serve as a model for the enlightened British administrator. Besides, if the comparison between India and Austria be so close, why cannot India have the same sort of Parliament which Austria has? The people may inquire if Austria has any such special electorates as we have now come to have.

It is at least questionable if the new measure will attain its ambitious object,—‘the major, the vital, the all-important object of curing a grave evil.’ The laws recently passed have admittedly failed to suppress anarchy. The present Bill is brought forward as a supplementary measure,

* Delivered at the Viceroy's Legislative Council.

greater when the export of oil-bearing seeds capable of yielding valuable oil-cakes is taken into account. The export of oil-bearing seeds reached in the same year the aggregate of over 169 lakhs. In other words, the annual drain on the lands of this Presidency by the withdrawal of manures from the country is probably about two crores of rupees. The remedy for this serious state of affairs lies in the more extended use in India of native manures, such as bone meal and bone-products, oil-cakes and fish manures. If it pays the farmers of Japan and Australia to buy the fish and bone manure of India and pay the cost of conveying it thousands of miles to those countries, it must be still more profitable for the farmers of this country to retain it here for their own use.

Cotton Seed Selection.

Mr. H. C. Wood, Deputy Director of Agriculture, Northern Division, has contributed a useful and valuable article to the Madras Agricultural Calendar on the improvement of crops by seed selection. He observes that in a field of transplanted paddy some of the plants will show more side shoots than others, even though all have the same amount of space and water. This is due to good and bad seeds being sown indifferently together. But if we take seeds from the good plant only for sowing the crop next year, there will be a great improvement. In the Naudyal Agricultural station a series of experiments in the selection of cotton seeds were performed. The cotton crop in the Kumbhal District is generally a mixture of red and white cotton. The plants which produce these two varieties of cotton differ considerably in appearance, the red being tall and thin with short branches and the white, bushy with long branches. Any mixture of cottons in this way will not fetch a good price, for a mixed lint is very difficult to spin and weave by machinery. It is, therefore, desirable that the cotton should be all of one and the same sort. So the white cotton was carefully

separated from the red which is an inferior cotton. From this white cotton seed next year was grown a field the crop of which showed a marked improvement in quality. But upon more careful examination of the crop, it was found that there were differences even in these white cotton plants. Some plants produced more bolls than others, some plants ripened earlier than others: some plants spread out their lower branches so that they trailed on the ground and the lint got dirtied, while others grew tall and shapely with heavily laden branches and a pyramidal shape: others again became thin and produced long upright stems bearing very few bolls. From this it was clear that further and more careful selection would have to be made. So to each of the big, strong, healthy and properly branched plants a small cloth bag was tied, a number was given and the lint picked from each plant and that alone was put into each bag. Thus at the end of the season were obtained a number of bags each containing the produce of a single plant. Then during the hot weather each of the bags were carefully examined. The seed and the lint were separately weighed. Out of about 150 bags fifty showing the highest weight of lint were retained and the lint of these was then examined for colour, for strength and for evenness of staple. Only 12 bags which stood this test, were finally chosen and were sown next season in single lines one to each bag, that is, to each of last year's plants. This systematic process of elimination of the bad and selection of the good has produced the most marked results. A similar method for the improvement of any other crop may be utilised with much advantage.

AGRICULTURAL INDUSTRIES IN INDIA.—By Herdie H. Sayani. With an introduction by Sir Vitaldas Dinodhar Thackersey. The book contains a great deal of useful and valuable information regarding the present state and future possibilities of the principal cultivated crops of India. Price Rs 12. (Twelve.)

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imitations, that yearning for autonomy which is likely to be mistaken for sedition. Truer words have not been said than what fell from Lord Morley on the occasion of introducing the Reform Scheme into the House of Lords —

Supposing you abolish freedom of the Press or suspend it, that will not end the business. You will have to shut up schools and colleges, for what would be the use of suppressing newspapers, if you do not shut the schools and colleges. Nor will that be all. You will have to stop the printing of unlicensed books. The possession of a copy of Milton or Burke, or Macaulay, or of Bright's speeches, and all that flashing array of writers and orators who are the glory of our grand, our noble English tongue—the possession of one of these books will, on this peculiar and puerile notion of Government, be like the possession of a bomb, and we shall have to direct the passing of an Explosive Books Act. All this and its various sequels and complements make a policy if you please. But after such a policy had produced a mute, sullen, muzzled, lifeless India, we could hardly call it, as we do now, the brightest jewel in the Imperial Crown.

I admit, my Lord, certain journals having incited the youth of the country to violence, but it is not for the suppression of them that the Bill has been introduced. They can be and are dealt with under the previous Acts. The more violent among them have already been suppressed. While the present measure will not affect them it will cause heartburning among the whole people. 'Security,' in the criminal administration of the country, has ugly associations, and no one can be expected to submit to that preventive treatment without feelings of humiliation. English precedents in this matter are an unsafe guide. In India, the people are sensitive to a degree. Treatment which will not elicit comment in England might give serious offence to the Indian. The popular irritation will be there, and might unhappily

further aggravate the evil. The expediency of the measure after all is problematical.

So far about the policy. The details, too, are not wholly satisfactory. The grounds on which action may be taken against offending papers are, I respectfully submit, too wide and comprehensive to allow of free *bona fide* criticism of the acts of Magistrates and Judges. It is doubtful if the effect of such criticism can be entirely free from a tinge of disaffection. Besides, the provincial papers with small working capital will be at the mercy of the Subordinate Executive. The Local Government, it is true, has the initiative, but in practice Magistrates will largely influence the decision. A demand for security, against which there is no appeal to any tribunal, will mean closure in their case. The exercise of the right of appeal to the High Court against forfeiture, valuable as it is, in their case will be beset with difficulties which not many will be able to surmount. So far as this aspect of the Bill is concerned, the main objection is that it substitutes Executive action for Judicial trial, and in effect shifts the *onus probandi* as regards merits from the prosecution to the defence. A journalist is at first in a manner convicted of sedition, and then if he can establish his innocence before the highest tribunal, his stain can be removed, and he can be allowed to ply his trade. This is incompatible with the enlightened jurisprudence that has for a century and a half impregnated and ennobled the administration of criminal justice in this country.

My Lord, people also regret it has not been possible for Government to allow the country more time for a free discussion of a measure of this import. The Hon'ble mover has reminded this Council that some of the provisions of the Bill have been taken verbatim from Act IX of 1878. It would seem that the procedure of discussion followed then has almost been followed on this occasion, in disregard of the salutary principle laid down by the Hon'ble

EDUCATIONAL.

TECHNICAL EDUCATION OF GIRLS IN GERMANY

In the matter of technical training of girls after their elementary schooldays are over Germany makes considerable provision. The schools of Munich, for example, afford testimony to the careful attention that is paid by the education authorities to giving such girls a thorough training in domestic economy. In the continuation schools of that city, with its population of rather more than half a million, there are nearly twelve thousand girls between the ages of thirteen and sixteen, of whom three thousand five hundred attend all day long, one thousand five hundred for ten hours weekly, and the remaining seven thousand for three hours weekly. Although there are schools of different kinds with some variation in the subjects taught, one leading concern, to give such teaching as will make the girls more efficient mothers and housewives, is common to all alike. The minimum course extends over three years and includes practical instruction in cooking, together with lessons in the management of clothing, food, and money, and in the other duties of the household, in the bringing up of children, and in the duties of women to the State.

SCHOLARSHIPS FOR INDIANS.

The Secretary to the Government of Bengal has issued the notification with reference to technical scholarships for Indians in which it is stated:—

In the year 1903, His Majesty's Secretary of State for India sanctioned as a provisional measure the institution of a certain number of scholarships tenable by natives of India, in Europe or America. The purpose of these scholarships was to provide for natives of India that higher technical education which might qualify them to assist in promoting existing native industries and developing new industries, wherever this might be possible.

Technical education for this purpose was defined as (a) the study of the scientific methods and principles underlying the practice of any handicraft, industry, or profession, and (b) the application of these methods and principles to the handicraft, industry, or profession in question. Law, medicine, engineering, forestry, and veterinary science, being already provided for, were not included among the subjects to be studied by the holders of the technical scholarships, and agriculture was excluded from the scope of the scheme.

The Government of India have decided to award during the year 1910, one scholarship to each province, provided that the Local Government or Administration concerned has a suitable candidate to nominate, and that its recommendation is submitted in accordance with the principles which are stated in paragraph 5 below, and that the industry to be studied is either already developed or in the process of development.

It may, however, happen that owing to the dearth of eligible candidates in certain provinces, two or more scholarships may on occasion be available for allotment to other provinces. If, therefore, a Local Government is in a position to recommend confidently more than one candidate, such recommendation may be submitted to the Government of India. In such cases the candidates need not necessarily be selected for the same industry.

As regards the current year, it has been decided, after consultation with representative of the mercantile and industrial communities that one candidate will, if possible, be recommended for a scholarship in connection with power-loom weaving, finishing, and dyeing.

limitations, that yearning for autonomy which is likely to be mistaken for sedition. Those words have not been said than what fell from Lord Morley on the occasion of introducing the Reform Scheme into the House of Lords. —

Supposing you abolish freedom of the Press or suppress it, that will not end the business. You will have to shut up schools and colleges, for what would be the use of suppressing newspapers, if you do not shut the schools and colleges. Nor will that be all. You will have to stop the printing of unlicensed books. The possession of a copy of Milton or Burke, or Macaulay, or of Bright's speeches, and all that flashing array of writers and orators who are the glory of our grand, our noble English tongue—the possession of one of these books will, on this peculiar and puerile notion of Government, be like the possession of a bomb, and we shall have to direct the passing of an Explosive Books Act. All this and its various sequels and complements make a policy if you please. But after such a policy had produced a mute, sullen, muzzled, lifeless India, we could hardly call it, as we do now, the brightest jewel in the Imperial Crown.

I admit, my Lord, certain journals having incited the youth of the country to violence, but it is not for the suppression of them that the Bill has been introduced. They can be and are dealt with under the previous Acts. The more violent among them have already been suppressed. While the present measure will not affect them it will cause heartburning among the whole people. 'Security,' in the criminal administration of the country, has ugly association, and no one can be expected to submit to that preventive treatment without feelings of humiliation. English precedents in this matter are an unsafe guide. In India, the people are sensitive to a degree. Treatment which will not elicit comment in England might give serious offence to the Indian. The popular irritation will be there, and might unhappily

further aggravate the evil. The expediency of the measure after all is problematical.

So far about the policy. The details, too, are not wholly satisfactory. The grounds on which action may be taken against offending papers are, I respectfully submit, too wide and comprehensive to allow of free *bona fide* criticism of the acts of Magistrates and Judges. It is doubtful if the effect of such criticism can be entirely free from a tinge of disaffection. Besides, the provincial papers with small working capital will be at the mercy of the Subordinate Executive. The Local Government, it is true, has the initiative, but in practice Magistrates will largely influence the decision. A demand for security, against which there is no appeal to any tribunal, will mean closure in their case. The exercise of the right of appeal to the High Court against forfeiture, valuable as it is, in their case will be beset with difficulties which not many will be able to surmount. So far as this aspect of the Bill is concerned, the main objection is that it substitutes Executive action for Judicial trial, and in effect shifts the *onus probandi* as regards merits from the prosecution to the defence. A journalist is at first in a manner convicted of sedition, and then if he can establish his innocence before the highest tribunal, his stain can be removed, and he can be allowed to ply his trade. This is incompatible with the enlightened jurisprudence that has for a century and a half impregnated and ennobled the administration of criminal justice in this country.

My Lord, people also regret it has not been possible for Government to allow the country more time for a free discussion of a measure of this import. The Hon'ble mover has reminded this Council that some of the provisions of the Bill have been taken verbatim from Act IX of 1878. It would seem that the procedure of discussion followed then has almost been followed on this occasion, in disregard of the salutary principle laid down by the Hon'ble

MEDICAL.

THE IDEAL PHYSICIAN

The ideal physician, says Dr. F. Cathelin, a lecturer in the Paris schools of medicine, in the *Revue de Mois*, must have what he calls six "moral senses"—those of duty, responsibility, kindness, manual skill, beauty, and sociability. Says the writer:

"The sense of duty toward the patient is the very first requisite in a doctor. This sense can arise only from a positive and innate altruism, or love of one's fellow creatures—a quality similar to that which moves the hospital nurse to devote her life to the care of the stricken. There can be no personal sensitiveness nor lack of interest in details, as against an absorbing curiosity that complicated cases arouse. And yet, with all this sense of duty, which calls for extreme goodness or sensitiveness of heart, he must not show a trace of emotion when his duty calls him to operate on a McKinley, a Carnot, or a Frederick II. In the profession the word equality has certainly found a lasting place. No matter how far he may have gone in his profession, or how rich he may have become, if he possesses this sense of duty in his heart he will die an active member of his profession, unless old age prevents him from working.

"In the matter of responsibility a doctor must follow the traditional advice; namely, to do as he ought to do, no matter what the issue. No doctor can be held responsible for results that are independent of his zeal, and to limit his action by undue legislation is to put a stop to scientific medical progress. As for the sense of kindness, it is certain that the age of the brutal surgeon has gone by. There may be occasions when it is desirable, on account of a surviving family, to tell a patient that his end is approaching. But in the generality of cases, to pretend to see recovery in a patient is often effective, and is always kind.

"The proper sense of manual skill in a physician is founded on reflected audacity; that is to say, an audacity born of a sincere wish to succeed, and of common sense. Bold doctors are frequently characterized as innovators. It is incontestable, nevertheless, that many of these doctors prove the greatest. Boldness is frequently the difference between the clever and conscientious surgeon and the simple operator or dissector who has grown bold through indifference. And yet the surgeon's 'nerve' must always be kept in check by his prudence. That prudence must depend much on his intuition, without which a doctor is a public calamity. Judgment and correct intuition must be a part of his equipment. His sense of beauty must really be a sense of the artistic, an anxiety to execute with neatness and celerity; without these no operation can be said to be correctly done, either from the point of view of medical science or from that of the patient. But, above all things, a doctor must be good in the sense of his possessing good moral qualification. His social role, therefore, becomes of the greatest importance."

ALL-INDIA MEDICAL ASSOCIATION.

With the object of forming an association for the protection of the interests of the Medical men in India and also of advancing the interest of medical science, a Conference of the leading doctors was held recently in Calcutta.

After mature deliberation it was resolved to form at once a Bengal branch of the All-India Medical Association for promoting the medical science, the maintenance of the honour and the protection of the interests of the medical profession in India by the aid of all or any of the following provisions:—(a) Periodical meetings of the Association and of the profession generally, (b) the publication of a journal. A Provisional Committee consisting of the most distinguished Medical men in Calcutta was also formed.

INDIANS OUTSIDE INDIA

The Racial Bar Sinister in South Africa

The *Indian Interpreter*, a religious and ethical quarterly, edited by the Rev. N. Macmillan, M. A., and the Rev. A. Robertson, M. A., says—

The same race that has marshalled India so far towards self-government and self respect seems in South Africa to be refusing to its people the possibility of ever sharing in the rights of citizens, or even of sharing along with them in the ordinary rights of men. Those who desire the elevation of the people of this land are never weary of pointing out to them that that can never be until it ceases to be the case that in India the members of certain castes, for no cause but their birth within those castes, are in a position of permanent disability and contempt. To see how those 'untouchables,' however high their character and however great their ability, are reckoned to be polluted, are banished beyond the bounds of the village or of the assembly, are finally barred from progress and from privilege, fills the enlightened foreigner with amazement and with disgust. But where now is there a place for his indignation and for his rebuke if it be the case that his own fellow-countrymen in South Africa have marked in the same manner with a bar sinister, on no grounds but those of birth, all those who are of Asiatic race? It is well, no doubt, that one should seek to understand the point of view of those who seem to have so far departed from Britain's great traditions as the foster-mother of so many people. We are reminded by a correspondent in South Africa who is certainly no enemy of freedom and no racial bigot, not to judge the question too hastily, or without recognising the point of view of those immediately concerned. He reminds us that South Africa has its own racial problems of a very intricate sort. Those set to build up a stable community in the midst

of barbarism do not want more race trouble than they are inevitably confronted with.... A few whites, islanded in an ocean of blacks, are naturally tempted to be impatient when other countries complicate the situation. Mr. Gandhi, he informs us, agrees, that not more than six Indians per year should be admitted, and in seeking to obtain admission for that number they are supported by a considerable mass of Christian opinion, the idea being that the limited entry conserves the principle of freedom. What this body of opinion seeks—though in this it has been as yet unsuccessful—is that though the number admitted shall be limited, the limitation shall not be based on racial grounds. No doubt, as our correspondent remarks, 'the struggle is thus now a fairly theoretical affair,' but the principle involved is entirely one that goes down to the deepest roots of freedom and of humanity. So long as such a racial bar is recognized—as it is recognized also in the act of Union—so long those to whom that recognition appears to be the very negation of Christianity cannot rest from their labour to secure that it shall be purged from the statute-book of a people that calls itself Christian.

Restricting Education.

The new Regulations for the conduct of Government Schools in Natal contain the following paragraphs referring to Indian and Coloured children—

No Native, Indian or Coloured children are to be admitted to schools other than those specially provided for them.

No pupil who is over 16 years of age may remain at a school for Coloured children.

No free scholars may be admitted. No pupils over the age of fourteen years will be permitted to attend any Government School for Indians.

No pupil under Standard II may be admitted to an Indian School under European teachers.

No subject not included in the Standard Syllabus for Primary Schools may be taught during ordin-

PERSONAL.

THE LESSONS OF A KING.

The King's training as a diplomat was very carefully looked after by Queen Victoria, who saw that his memory was well trained and that he was thoroughly conversant with many foreign languages from the days of his youth. In his boyhood, on Her instructions, the King was made to repeat to his tutor every night before going to bed the names of the people he had met during the day, and the circumstances under which he had met them.

When one hundred delegates of the International Association of Academies visited Windsor in 1904, His Majesty shook each delegate by the hand and spoke cordially to him in his own language. On the same occasion he exhibited an intimate knowledge of chemistry and scientific matters. French he speaks like a native. This was curiously illustrated some years ago at a private dinner in Paris, when M. Loubet read a carefully prepared little speech, whereas King Edward got up and rattled off a breezy little address, also in French, absolutely impromptu.

At the age of sixty one, says "M.A.P.," King Edward began to study that difficult language Hindustani, and with such effect that at a review of Indian Troops at Buckingham Palace he addressed the soldiers fluently in their native tongue.

MR. K. C. GUPTA ON HIMSELF.

Responding to Dr. P. K. Roy's request to tell the students of Dacca something about the secret of his success in life, the Hon'ble Mr. K. C. Gupta spoke as follows:—

Dr. Roy, in speaking, has referred to me in terms which I can only regard as the exaggerated appreciation of a dear friend. He has made a pointed appeal in one respect and he has asked me to tell you the secret of whatever little success I may have achieved in this life. You will par-

don me for this personal digression because I introduce it at the instance of my friend whose request is like a command to me. I will tell you, in the first place, that any success that I have achieved is due to luck and I had the good fortune to be born of parents both of whom were exemplary in every respect. Secondly, I was blessed with a wife who was a helpmate to me in the truest sense of the word. She relieved me of all cares of my life and set me free in the pursuit of my studies and the performance of my official work. In the second place, what I have to say is that while carrying on the various duties that have been entrusted to me from time to time, the one principle I have observed and to which I attribute my success is that whenever I have been given anything to do, I have done it to the best of my ability. It is often said that our countrymen are apt to shirk work and that their sense of duty is not always strong, but I have always made it a point as far as I could, to do what I have undertaken to do to the best of my powers. To the young friends, whom I see round me this afternoon, my request is that they will observe that principle and I feel sure from my own experience that they will not meet with a failure.

SRIMATI T. C. KALYANI AMMA.

Srimati T. C. Kalyani Amma, the talented wife of the well-known Malayalam scholar, Mr. T. K. Krishna Menon, has been elected a member of the Royal Asiatic Society of Great Britain. She is the Editor of the *Sarada Malayalam* a monthly magazine conducted in the interests of the ladies of Malabar and has been doing great service to the cause of female education.

KHAN BAHADUR S. M. HADI.

Khan Bahadur S. M. Hadi has accepted the Presidency of the Fourth United Provinces Industrial Conference which will be held at Benares on Saturday, March 27, next.

FEUDATORY INDIA.

Sedition in Native States.

In August last Lord Minto addressed a letter to the Nizam of Hyderabad and at the same time wrote similar letters to the other Ruling Princes in India on the subject of Sedition in the country. Replies were received from the Nizam and the Rulers of Kota, Bhopal, Bundi, Oudha, Devas, Tonk, Tond, Ratlam, Kishanganj, Udaipur, Kashmir, Bhopalpur, Rewah, Jodhpur, Mysore, Baroda, Gwalior and Bikanir; and the correspondence is published in a Special Gazette.

LETTER TO THE NIZAM

The Viceroy's letter to the Nizam is as follows:—

Sir, the 6th August, 1900.—From the Viceroy and Governor-General of India to His Highness the Nizam of Hyderabad. Beginning with the usual compliments His Lordship wrote—Now that seditious people have endeavoured to spread their nefarious doctrines in several of the Native States of India, I feel that it is desirable to address Your Highness on the subject. As those doctrines are subversive of internal peace and good Government the matter is one in which the interests of the Government of India and the Ruling Princes in India are identical and Your Highness will, I am confident, agree with me that it is appropriate that we should exchange opinions on the subject with a view to mutual co-operation against a common danger. For although in Your Highness' dominions there is no serious cause for anxiety at present, a result mainly due to the action of Your Highness in dealing with seditious manifestations, I feel that the time has come when we may advantageously concert measures and prepare a policy to exclude effectually seditious agitation. It is very true that in such a matter to be forewarned is to be forearmed. I wish to assure Your Highness that I do not contemplate or counsel the adoption of any general rules or gener-

al course of action. The circumstances of different States vary so greatly, the Treaty relations which unite them to the Paramount Power are so diverse that any general policy would create endless difficulties, even were a general policy desirable. Your Highness will probably agree with me that each State must work out its own policy with reference to local conditions. Should it be necessary to combine in some matters, such as in circulating information and the surveillance of individuals suspected of propagating sedition, I shall still be firmly of opinion that each State should deal with its own problems. But my advice in regard to the policy to be adopted is likely to be sought and I should greatly value a full and frank expression of Your Highness' opinion as to the measures which will be effectual in keeping out of Native States the insidious evil of sedition and the manner in which I could assist towards this end. I feel confident that Your Highness, the old and valued Ally of the British Government, will gladly help me with your wise and experienced advice.

The replies of the Chiefs run into many pages of the Gazette. They show the keenest sense of loyalty, together with confidence in Lord Minto, and gratitude for his policy towards Indian Rulers. It is not possible to quote them all at length.

THE NIZAM'S SUGGESTIONS.

In the course of his reply the Nizam makes the following suggestions:—

• The Government of India as well as the Provincial Governments and Indian Durbars should, as often as possible issue Press communiques for the purpose of officially contradicting or correcting false allegations, exaggerated reports and call upon the newspapers that publish such things to print formal contradiction, or correction as directed. It is no longer safe or desirable to treat with silent contempt any perverse statement which is publicly made, because the spread of education, on the one hand, has created general interest in the



Apparent Path of Halley's Comet, 1910, January, 5-April, 5.

MYSORE MAHARAJA'S REPLY.

The Maharaja of Mysore says he is firmly determined to prevent sedition entering Mysore and writes:—"As regards seditious writings in the newspapers I have armed myself by means of the Mysore Newspaper Regulation with ample and unrestricted powers, to prevent the circulation through the press of anarchical and seditious propaganda among my subjects. I venture to observe in this connection that the distinguishing features of the above Regulation is the complete power which it gives to the Executive Government of my State, to deal with the evil, against which the Regulation is aimed. From my point of view it seems a cardinal error in a country like India to tie the hands of the Executive in dealing with the seditious press and to allow the tedious, sober, and expensive machinery of the Courts of Law to decide the question of fact whether or not a particular newspaper is seditious and should be suppressed. It is, I consider, essential that the Executive Government should have a free hand to deal promptly and vigorously with seditious journalism without any interference from the Courts of Law and I earnestly commend this prominent feature of the Mysore Regulation to Your Excellency's consideration. I may conclude this portion of my argument by assuring Your Excellency that I have found this Regulation a most useful and efficacious weapon against sedition. The attacks that have been made in the press upon the legislation in question have caused me no concern; for I feel that it is only the actual evil-doers who will be affected by the new law and that no really loyal subject need apprehend that his legitimate rights will be in any measure curtailed thereby. I am convinced that the Regulation was a wise and most necessary measure, and I have no intention of modifying it."

THE RAJA OF DEWAS.

The Raja of Dewas says there are many newspapers which ought to be stopped at once and says Indian papers have reached a stage when they cannot be allowed to be published without more control, because they have been a source of the greatest harm. He applies the same remark to pamphlets and books, and with regard to summary trials and political punishments. His Highness adds:—"It is in my opinion very necessary that seditious offences being political offences they may be disposed of in a summary method and much publicity to the proceedings may be stopped because this for nothing creates misunderstandings and gives room for unnecessary criticism. This may be extended practically throughout British India by the Paramount Government of India and by the Ruling Princes of all the Native States throughout their territories. In this connection it must be stated that, whenever possible and advisable, the Political Law on the lines of Act III, of 1818 may be enforced in more instances and offenders may either be deported to other places from their own native places or kept in local jails till further orders when it is thought proper to release them. I lay great stress on these two points and feel confident that, though they may appear arbitrary to some to start with, yet, these methods of dealing with political offenders in India are quite suited to the country and the people and may prove of immense help to the British Government and to the Native States in the end."

MAHARAJAH OF GWALIOR.

The Maharajah of Gwalior in alluding to the delicacy and gravity of the question urges the formation of Vigilance Committees composed of leaders of different communities, and says he intends to form them in his State.

sounds and no letters were needed to represent them. The *Urdu*, which contains a number of Western words of Arabic or Persian roots, may require the representation of these sounds and representations have been already invented for use in Hindi dots being placed below the corresponding Devanagiri letters.

The greatest advantage, however, of the Sanskrit alphabet is that the names of the letters are also the sounds they represent, and each letter, as its name implies, represents a single and separate sound. As soon as you learn a Sanskrit alphabet, you learn at once to read. The combinations of vowel sounds with consonants do not also present any difficulties and the combinations of consonants represent sounds of successive letters without intermediate vowel sounds. No consonant can be pronounced without the help of a vowel sound and the Sanskrit alphabets have only one vowel to help pronunciation, *i. e.*, *Ā* at the end. You have the name *be* for *B* or *em* for *M*, in the Roman, and *alif* for *l* (*A*) in the Arabic. One has not to learn the language before being able to read the Sanskrit or any Sanskrit language, but you must learn the English language before you can read English and the Arabic and Persian before being able to read books in those languages. Sir Erskine Perry has, therefore, pertinently observed in his *Preface to the Notes of Oriental Cases*: "The perfection of a written character seems to be that it should convey through the eye an accurate idea of the pronunciation of each word, and this attribute is fully possessed by the Devanagiri in which Sanskrit is written and by all the Indian alphabets. The value of this characteristic is tested by the fact that Hindu children are able to read directly they have learnt the value of each letter, so that an accomplishment for which years are often needed in Europe is acquired in three months." The learned Professor Blochman has said in his thesis on Sanskrit

alphabets: "To read a book in Persian character, is always more or less a work and but rarely a pleasure." I need not multiply authorities, as I have no doubt that, notwithstanding the present proclivities of English educated Indians towards the Roman character and of the Urdu-loving people to the Persian character, it must be admitted by every right-thinking mind that the Sanskrit alphabet is the best suited to be the medium of words in writing, whatever the language may be. Our familiarity with the Roman alphabet and characters in which the European languages are written may make us think that that alphabet is best suited for those languages; or we may suppose that the Persian alphabet is best suited for the Persian language or the Urdu dialect, but a moment's thought will convince every reasonable mind that the Devanagiri is the best suited of all alphabets and scripts for writing words, whatever the language may be, provided only that a few peculiar sounds have their representative letters which must be invented. If the progress of civilization demands at any of its higher stages a uniform alphabet and script for the whole of the world, we may confidently assert that the Devanagiri is the only known script that will be adopted and will satisfy the demand of the civilized world.

The conclusion, therefore, is inevitable that India, including the South of it with its Telugu, its Tamil, its Malayalam and its Canarese dialects should have the Sanskrit alphabet and script and, in fact, it has this alphabet with slight modifications. But should not the script be uniform, not only in Southern India but from the Himalayas to the southern limits of Ceylon and from Baluchistan to Burmah? We have repeatedly, with our coadjutors in the field, pointed out the necessity of a uniform script for literary as well as social purposes and repetition of arguments is unnecessary. They were repeated only recently at the Baroda Conference. If there be a dissentient Indian

INDUSTRIAL AND COMMERCIAL SECTION.

Industries in Cochin.

The Cochin Durbar have taken an important step regarding the promotion of industries in that State. They have placed Mr. C Achuta Menon on special duty for two months to institute an industrial and economic survey of the State. He has been asked to conduct his inquiries on the lines followed in various provinces of British India, and the Durbar have also drawn his special attention to the improvement of education of the backward classes in the State with reference to industrial development. His Highness had, in his speech at the Agricultural and Industrial Exhibition, in February last, drawn special attention to the necessity of studying existing industrial conditions in the State, with a view to the improvement of those industries which were languishing. His Highness pointed to the increased export of raw products from the State such as hides, oil-seeds, cotton, coppra, fibre, jaggery, &c., and the decreasing demand for indigenous products owing to deterioration in their quality and competition of the imported articles. As in British India, the reasons for this backward state of things were, His Highness said, stagnation, want of co-operation and enterprise. The promotion of a higher standard of industrial education applicable to the industries of the State is the obvious remedy and the Durbar have to be congratulated on the first practical measure they have taken in this important matter. The Dewan, in his proceedings on this subject, says:—

"Before adopting any measures for the development of indigenous industries and for promoting industrial education as foreshadowed in His Highness' speech it is necessary to collect sufficient data by making an industrial and economic survey throughout the State, which will enable the Durbar

to accurately judge the possibilities in regard to the improvement as well as the development of the various industries and also to enable them to formulate a sound policy of promoting industrial education, the State activity in regard to which must necessarily be centred in localities populated mostly by different classes and guilds which follow industrial pursuits. A survey such as now indicated will afford proper guidance to the department of education in introducing a new system in village schools inculcating a high standard of practical training in the existing industries. It is necessary also to collect information as to the present condition of the various industries, the scope for their further development, the centres of trade and population which keep these industries going and the means by which the State could afford assistance to the industrial population."

Karachi Chamber of Commerce.

A General Meeting of the Karachi Chamber of Commerce rejected, after some discussion, a proposal put forward by the President to support a Resolution favouring preferential trade in the British Empire passed at Sydney last September. The view adopted was that the matter was outside the scope of the Chamber's affairs.

The Tanning Industry in Bombay.

Mr Guthrie, who has studied the chemistry of tanning at Leeds, and has had seven years' experience of all branches of the leather industry in India, has been selected by the Bombay Government for a term of six months to visit all the centres of tanning and leather industry in the Bombay Presidency, including Sind; to thoroughly investigate and report on the same.

An Industrial Survey of the Madras Presidency.

It is understood that the Madras Government will shortly undertake an Industrial Survey of the Presidency the object being to obtain a complete presentation of the present position of all Madras industries.

members of committees may mismanage the trust properties; and laid down a procedure which it believed, will be sufficient to remove them from office if found guilty of misfeasance or malfeasance. The long possession of uncontrolled power, demoralizes the possessors in a variety of ways. That many of the committees are grossly mismanaging their sacred trusts, is a fact so well known that a detailed account of their misdeeds is not called for, especially after their public condemnation in the shape of resolutions passed unanimously in all Provincial Conferences and many District Conferences, held in this Presidency.

A life member under the Act is practically free from all control, as his removal from office, is made solely dependent upon the decree of a Civil Court obtained in a regular suit, instituted with the previous sanction of the Court. The costs of a regular suit and the preliminary application, are prohibitive in so far as a great majority of the persons interested in any religious institution, are concerned. The rich and well-to-do who are generally few, seldom embark on expensive litigation in which their personal and temporal interests are not involved. Co-operative spirit which is weak even in matters which promise pecuniary profit, must be said to be non-existent in cases where no temporal gain is expected. The Court, process and copying fees, pleader's fees, travelling expenses of witnesses and their hiring batta, the plaintiff's own expenses in frequenting the Court, his legal adviser and advocate and his witnesses, are so heavy that even a rich man will find them an unbearable strain on his purse. The prospect of being called upon to pay the costs of the defence in the event of the dismissal of the suit, is a most disheartening circumstance of which no plaintiff can afford to be oblivious. No loss of money or of time embarrasses the defendant, as he has at his disposal, the funds of the institution to help him in his defence. Under these disadvantages, the only remedy provided by the Act, viz., the

removal of the delinquent member of a committee by a decree of Court has proved a complete failure.

Almost all the Provincial Conferences and many a District Conference held in this Presidency, passed resolutions condemning the life membership created by the Act, pointing out the defects in this piece of legislation, and urging the amendment of the Act. These resolutions were duly communicated to the Local and Imperial Governments. But, they have not apparently received any attention of the authorities concerned. If the Legislature be pleased to amend Section 9 quoted above, by simply substituting the words "five years" for the word "life" occurring in this Section, the notorious maladministration of many a religious institution, will be reduced to a minimum, for the amendment will put an end to the membership of undesirable persons on the expiry of the fixed terms, and afford opportunities for the election of honest and God-fearing men in their places without the prohibitive expense, vexation and delay of law-suits.

In 1863, the Legislature might have been induced to introduce life membership from the consideration that it will save the worry and expense of periodical elections to communities who were new to elective system. During the last 47 years, the Indian communities have been exercising elective franchise, though of a very limited character, in connection with Municipalities, Local Fund Boards, Legislative Councils, and the Committees under the Act XX of 1863. A change in the law reducing the life membership into one of five years will not now be felt as burdensome; but, on the contrary, will be hailed as a great boon by the communities interested. It will be a most salutary measure for the peaceful and inexpensive expulsion of unscrupulous or inefficient members from the committees.

It is said that the chief difficulty in the way of the Indian Legislature to remedy this obviously mischief-perpetuating evil, is that no part of

received from the higher classes of the Hindu community, to desert Hinduism for the Crescent or the Cross, and thousands are doing so every year.

If Hinduism is to be abandoned either partially or wholly and neither Christianity nor Islam is to be adopted as our National religion, then, the only alternative which would be left for us would be to accept some form of monotheism as our National religion. This would perhaps be a consummation to be devoutly wished for, but it is at all likely that the masses would accept and would find their mental and spiritual consolation in an abstract religion like this. The question is an extremely thorny and difficult one, it opens out long and limitless vistas of discussion and argument and it would be the height of foolishness to dogmatise on it. Probably the best solution would be, and I submit it with the greatest diffidence and humility, to purge Hinduism of all the crudities, puerilities and mistakes with which it has been overloaded in the course of centuries and to retain the name for the purest and most rational form of it, which the people, or the wisest and most cultured among them, can devise or imagine.

The Caste-war, it will be seen, has gone to the root of the matter. On the other hand, Mr. Amuka Chitran Mazumdar has only touched the fringe of it. He believes that the matter is capable of a very easy solution. He is of opinion that although the caste system may be the bane of Hindu Society, it is not the immediate grievance of the depressed classes; and no practical reformer would be justified in raising false hopes and extravagant aspirations which cannot now be fulfilled. He would therefore not attempt to touch the caste system; but would simply remove the stigma of untouchableness from these classes.

I am afraid that Mr. Mazumdar has been able to adopt this opinion only by confining his outlook

to the depressed classes in his own district and in the neighbouring districts of Bengal; but the question of these classes is not beset with so many difficulties in Bengal, as it is in other parts of India. Sir Herbert Rusley, in "The People of India" (Appendix II. Social Statistics) does not place any castes in Bengal in the category of those whose touch pollutes, as he does in the case of the other provinces or rather ethnological divisions of India. The Namasudras for whom Mr. Mazumdar pleads are placed in class VI. and there is another class—, namely, class VII. below it and there are animistic or other unclassified classes below these again. Class VII. is subdivided into two sub-classes: (a) Unclean feeders who aggregate 1,192,592 souls and (b) scavengers who total 352,655 souls. The animistic and other unclassified castes aggregate 1,898,457 souls. None of even these classes, not to mention the Namasudras, has, however, been described as untouchable and I can say from my experience of both Faridpur and Khulna, where I have served as District Officer that the question of the Namasudras or any other castes polluting the higher castes by either touch or approach does not arise anywhere in Bengal in the acute form in which it arises in Madras and elsewhere.

In Madras, or rather in the Dravidian tract which includes the Madras Presidency, Mysore, Hyderabad, Travancore and Cochin, there are no fewer than five classes aggregating 19,294,021 souls, whose touch in the case of one class is supposed to pollute, and in the case of the other four it actually pollutes, while there is one class aggregating 7,755,901 souls which pollute even without touching. Mr. Anantha Krishna Iyer, in his very interesting work on the Cochin tribes and castes, says of the Nayadis, whom he describes as the Chandals of the plains, that they can with much difficulty cross public roads. They pollute a Brahman by approaching him

Departmental Reviews and Notes.

LITERARY.

HOW TO WRITE BIOGRAPHY

Mr. A. C. Benson, in an article in the *Church Family Newspaper* on the writing of biographies, says that "the only rule would seem to be that the biographer must not suppress or omit essential features of life and character, and that he must trust to the whole effect being ultimately inspiring and edifying. The real weakness of the idealising biographer is this; that we are most of us frail; and that it encourages us far more, in reading the lives of great men, to see them regretting their failures, fighting against their temptations, triumphing over their unworthy qualities, than to read the life of a man which seems to be merely a sensible progress from strength to strength, a prosperous voyage over serene seas to a haven of repose and glory."

THE AMERICAN COMMONWEALTH

A new and completely revised edition of Mr. Bryce's "The American Commonwealth" may be expected shortly. That work was first issued in 1858, and was at once accepted in the United States as the best account of the American Constitution. Several revised editions have been published, but the book in its new form has been largely re-written in the light of Mr. Bryce's fuller knowledge of American affairs, while events and tendencies of the past twenty years will also be discussed.

LITERARY CONFERENCE.

At the Bengal Literary Conference, which had been sitting at Bhagalpur, various subjects were discussed, such as scientific terminology and historical researches. It was decided to establish a Literary room to be named after the late Dewan R. C. Dutt. It was further proposed that an institute for imparting scientific and technical training should be established.

THE BEST BOOKS.

The news that Messrs. Routledge are bringing out a revised edition of Sonnenschein's "The Best Books" will be welcome not only to librarians and students but to the general reader as well. The world of books keeps increasing at so great a rate that a trustworthy guide to its population is more indispensable than ever, and the function has for more than twenty years been performed by "The Best Books." It was first published in 1887; a revised edition appeared in 1891, and this was supplemented by "The Reader's Guide," issued in 1893. The edition now in preparation contains additional notes and titles dealing with books published up to the end of last year. In its new form the work will consist of three Parts, and Part I, (Theology, Mythology, Folklore, and Philosophy) will be issued in the course of the next few weeks.

PRICES PAID TO AUTHORS

Some of the prices paid to American authors half a century ago are interesting. One publisher stated that to Messrs. Willis, Longfellow, Bryant and Alton his price was uniformly 50 *dols* for a poetical article, long or short—and they were generally very short, in one case only fourteen lines. To numerous others it was from 25 *dols* to 60 *dols*. In one case he paid 25 *dols* per page for prose. To Fenimore Cooper he paid 1,800 *dols*. for a novel, and 1,000 *dols*. for a series of naval biographies the author retaining the copyright for separate publication. To Mr. James he paid 1,200 *dols* for a novel, leaving him also the copyright. For a single number of his journal he paid to authors 1,500 *dols*. The total amount paid for the original matter by two magazines—the selling price of which is 3 *dols*. per annum—in ten years exceeded 130,000 *dols*, giving an average of 13,000 *dols*. per annum. The Messrs. Harper fifty years ago stated that the expenditure for literary and artistic labour required for their magazine was 2,000 *dols*. per month, or 24,000 *dols*. a year.

This is true patriotism—the forgetfulness of one's self for the benefit of one's country. When this is accomplished it will be time to cry the present meaningless elibboleth of "Bande Mataram." If there are leaders of the people they are and must necessarily be a mere handful as the officers in a regiment. But whom are they leading and to what? This is the crucial question. Do they show the immense population of the country the way to competence, contentment and happiness? The legions of poor cultivators what do they care about Governors' Councils and how are they to be benefited? Endeavour to make two blades of grass grow where one grew before and more will have been done for the political benefit of India than all the Congress meetings, Conferences and questions in Legislative Councils could possibly effect in the next forty years. The material prosperity of the country must first be aimed at. India is almost entirely an agricultural country, and the foundation for political freedom can be laid deep only if the state of the peasant is improved. What is the use of talking politics to a man, who, as many aver, seldom knows what it is to have a good square meal. The work before the leaders of India lies in the agricultural line if it is to show any lasting success. Thirty years is a very small span in the life of a nation. Yet within that time wonders were wrought in Europe amongst the present population. Their priests were their natural leaders and devoted themselves heart and soul to the amelioration of the lot of their poor parishioners. Can we not find people in India to devote their lives to a similar object, men who will endeavour to spread the three R's in every village and add a little more on the knowledge of manure and their value? The Sowcar must be replaced by the Village Bank and the Village Bank must be prepared to supply the best and cheapest artificial fertilizers where national manures are insufficient, as is the case in all parts of India. That the Rajyat

will take advantage of cheap money and cheap supplies of manure is amply proved by the "Interim Report of the first crop year 1908-1909 of the Nira Canal Tugai Loans Scheme, Poona District." Money to the extent of Rs. 2,66,500 was advanced on crops at 9 per cent. interest and the recoveries for this first year were Rs. 2,25,689 and Rs. 18,395 as interests. Rs. 2,07,315 were advanced against the crops due for crushing between October 1909 and June 1910. Added to the usual manuring with cattle manure and fertilizers purchased privately not less than Rs. 40,000 worth of fish, castor and safflower cake was purchased from the special officer by those who obtained the loans.

It is evident that the moment the Rajyat has the means he spends his money on manures confident that he will be repaid by the increase of the crops. Unfortunately in this Report we have not many important points that belong, of course, only to the agricultural view of the question and the most important one is the vast differences in the returns and their causes. We see that with the use of complete well-balanced fertilizers in 28 cases the net profit ranging from 300 to 600 per acre.

This shows what our Indian farmers can do if only the means are placed at their disposal and renders it easy to credit Tienan's words about Egypt: "The outlay in artificial fertilizers repays one at the end of two years' harvests by 300 per cent., which is not an optimistic calculation but one to be looked for and obtained in every case under normal conditions." What may we not expect from sugar alone were the Nira Canal Tugai Loans Scheme repeated in various sugar-growing districts of India. In a few years instead of importing sugar into the country, India would have to be reckoned with as one of the principal exporters.

I shall, no doubt, be blamed for repeating myself over and over but I cannot impress

Sri Ramakrishna Mission teaches the potential divinity of all men and women. The practice of religion reveals this to them and so what leads man to the realization of his divine nature is called religion, the greatest friend one can have. It never contradicts reason, and hence according to it what is irrational constitutes irreligion, the greatest enemy one can have.

It preaches the worship of one Supreme Being and not more than one who is named variously by the various nations of the world, such as Brahma, Allah, God, Jehovah, etc., just as one water is named variously in various languages. It preaches sub-serviency to no intermediate Being between man and the Supreme Lord in consonance with the teachings of Sri Krishna* who represents all the Vedic Sages, the discoverers of the Mantras. It advocates no mysticism which is apt to make a fool of a man by making him believe in all sorts of absurdities, and thus instead of giving him religion makes him an irreligious mystic absolutely ignorant of truth. It shows the Vedanta (the Upanishads) to be the common basis of all the religions of the past, the present, and the future, and regards modern science as helpful to a certain extent in understanding the truths imbedded therein. It upholds the service of one Supreme Being in His various manifestations, as that helps one in the unfoldment of one's own spiritual nature. It lays the greatest emphasis upon the practice of Religion, and does not melt away in mere intellectual assent or dissent of a certain set of dogmas. It exhorts every man to stick to the religion in which he is born, as each true religion taught by such God-men as

the sages of India, Buddha, Zoroaster, Christ, Mahomet, etc., who are known as Incarnations or Mouthpieces of the Supreme Lord, is a path leading to Him and Him alone. One's own religion is the shortest path to one's realization of truth; any other religion not being well-adapted to one's nature, cannot take one to the desired goal in this or many other lives to come. So this Mission does not ask a Hindu to be a Christian, a Christian to be a Hindu or a Mahomedan, etc., but asks a Hindu to be a true Hindu, a Christian to be a true Christian, a Mahomedan to be a true Mahomedan and so on. Hence Proselytism is what it altogether denounces.

From this, it follows, that it agrees with all the religions of the world without admitting the exclusive perfection of any one of them. Variety of religions is necessary on account of the variety of human minds, some being mostly calm and blissful (Sattvika), some mostly restless and ambitious (Rajavika) and some mostly dull and procrastinating (Tamavika). So there should be many religions in the world which may be broadly classified under four heads, namely, Bhakti Marga (The path of devotion), Karma Marga (The path of work), Yoga Marga (The path of concentration), and Gnana Marga (The path of discrimination).

Thus Sri Ramakrishna Mission is distinct from all the other religious missions of the past and the present as it only has discovered the harmony, the common basis, and the necessity of all the various religions, whereas each of the other religious missions of the world asserts its own infallibility, perfection, and supremacy over all the rest. Sri Ramakrishna is the modern discoverer and preacher of this Eternal and Universal Religion all over the world which was discovered and taught to a select few by the Vedic Sages and preached broadcast by Sri Krishna only in the civilized portions of India during his time. The book called Srimadh Bhagavad-Gita is Sri Krish-

* Vide Gita, Chap. II, verse 61; Chap. IV, verses 6, 7, 8, 9, 10, 11; Chap. V, verse 29; Chap. VI, verses 14, 15, 20, 21, 27; Chap. VII, verses 1, 7, 14, 15, 16, 17, 18, 19, 20, 23, 28, 29, 30; Chap. VIII, verses 1, 7, 13, 14, 15, 16; Chap. IX, verses 4, 14, 15, 16, 17, 22, 24, 25, 27, 34; Chap. X, verses 2, 3, 41, 42; Chap. XI, verses 54, 55; Chap. XII, verses 6, 7, 8, 14; Chap. XV, verse 19; Chap. XVIII, verses 65, 66.

GENERAL.

NEW EXPLANATION OF OLD AGE.

That old age is a mechanical effect of the slowing down of mental activity is a new medical explanation. When in a passive condition, aroused by no stimulation, the walls of each body cell are impermeable to solutions from within and without, and its crystalline excreta accumulate within, while no nutrition can enter from without. A stimulus from thought or the will causes the membrane to become permeable, when the waste of the cell is discharged and food material is admitted. This double activity, induced by healthy thinking, keeps the body machine in working order, and the arteries in normal condition. In middle life one's thinking is likely to have become settled down into fixed habits. A regular routine is followed, new fields are not entered, and there is mental stagnation. The cell waste accumulates, bringing the chronic alterations of the arteries so characteristic of age. To retard the coming of old age, suitable exercise, physical and mental, is necessary and effective to a considerable degree, and it has been often noted that hale old men have been active and kept a broad minded interest in affairs. This theory explains the influence of a hobby, which many men have declared has prolonged their lives.

THE PUNJABER.

The *Punjaber* newspaper has been transferred from the hands of its founder and proprietor to a Syndicate, composed of Rai Bahadur Lala Lal Chand, Advocate, the Hon'ble Rai Bahadur Lala Shadi Lal, Barrister, Rai Bahadur Ram Saran Das, and Lala Sunder Das, Barrister.

PAST AND PRESENT.

Everything is in a continual state of progression—everything, even the soul of man. Nothing is ever stationary. We are all of us becoming

every day better or inferior, brighter or duller, deeper and wider or narrower and more limited. It is this perpetual state of progression and retrogression of the human soul which makes of matrimony such a colossal failure. A man and a woman may meet, once in their lives, at a complete and enthralling understanding each of the other's minds. In a few years, however, they may find themselves and their ideals as poles asunder. How often one finds on meeting some old and dearly cherished friend of years ago that time has made of him an utter and complete stranger. This gradual losing of touch with those who were once most dear to us is, all things considered, one of the very saddest things in life. He who can take up the threads of familiar intercourse after a period of prolonged absence on the same original footing has in him something which may almost amount to a mental genius.

NATIONAL INSURANCE AND BANKING CO., AMRITSAR, 1

Copy of letter dated 3rd January, 1910, from Mr. Jadu Prasad, Pleader, to the Managing Agents, National Insurance and Banking Co. Ltd., Amritsar.—

Please let me thank you for the prompt payment you have made of the claim on Policy No. 626 for Rs 468 of the late B. Ram Partap Nainan, who had appointed me as guardian of his minor daughter Srimati Rukmani Kuer, I can safely say that the Company is doing much better work than some of the Foreign Companies having their Head Offices beyond the Seas and sincerely hope that our countrymen will not fail to avail themselves of the many advantages that this purely Swadeshi Company can secure for them. May your Company flourish more and more is my humble and earnest prayer.

* COMMERCIAL LIBRARY.

Sir Louis Dana has made a proposal regarding the establishment in Lahore of a good up-to-date Commercial Library where books of reference can be consulted and from which books can be issued on loan. The initial and recurring expenditure will be borne by the Government.

A GOLD STANDARD FOR INDIA.*

By

MR. DADIBA MERWANJEE DALAL

THE awakening of Asia has created aspirations of various intensities in China, Japan, Persia and India. Modern India can have no pretensions to be either a naval or a military factor in Asia and the only basis on which it can regenerate and bring material prosperity and happiness to its millions of inhabitants is by becoming a big industrial and agricultural power, guarded on its frontiers by its national army and protected in its sea-board and trade routes by the mighty navy of Great Britain. As soon as the present political unrest disappears or abates, our Government will have to face new problems and enter into strong constitutional and modernizing programmes in all its guiding departments.

The most vital problem is to put our currency on a sound metallic basis, and it appears to me certain that our banking and trading cannot thrive or rapidly fructify on the present invertebrate currency. Our mythical gold standard without a gold currency, though tolerable as a makeshift arrangement to meet the sterling obligations of India, is not suitable for the nationalization of our commerce, agriculture and industries. We cannot go on ploughing the sands, and we must now earnestly try and come into line with European countries and should immediately and unflinchingly start building up enormous reserves of gold. While strong consolidations and amalgamations of financial institutions and powers are going on in Europe and America, and while their progressive and predominating influences are trying to conquer the commerce, shipping and banking of the world, the Indian currency system remains on a feeble and experimental basis

and acts as a brake on the development of its commerce and credit.

The Finance Department of the Government of India has now to enter on a period of strenuous activity, and the various administrations it controls will have to be overhauled and stimulated, and it will have also to establish cordial relations with all sections of the financial markets. Our financial authorities can no longer isolate themselves at Simla, and their earliest efforts should be directed to interlock the various units of the Indian financial world which are not properly linked together and which in some respects are even running in conflict. The Finance Minister is at present driving a clattering single cylinder slow motor-car; but by a little effort he can be the proud owner of a powerful six cylinder speedy financial automobile. Luckily for India, we have, at this turning juncture, in Mr. J. S. Weston, a Financial Secretary possessing the true instincts and intuitions of a modern business man and fully capable of promptly organizing the necessary reforms.

The Secretary of State and the Viceroy of India should resolve to give India in process of time a live gold standard with a real gold currency and real gold reserves, supported till we reach perfection and thorough adoption by an auxiliary silver token rupee currency. It is necessary for all time to give up holding interest-bearing securities either in the Gold Standard Reserve or in the Paper Currency Reserve. We must, without disturbing the London money market, gradually set off the £10,831,303 of British and Colonial Government securities now held in the Gold Standard Reserve and two crores rupees worth of Consols in the Paper Currency Reserve, and we must also wipe off the item of Rs. 10,20,81,500 Rupee Paper held in the Paper Currency Reserve, either by substituting rupees from our surplus revenues or by transference of sovereigns from our Gold Standard Reserves and simul-

* This contribution has already appeared in a Bombay newspaper.—Ed. I. R.

THE INDIAN REVIEW.

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UNIFORM SCRIPT FOR INDIA.

BY

MR. SARADA CHARAN MITRA.

(Ex-Judge of the Calcutta High Court)

THE Literary Conference held on the 24th October last at Baroda affirmed the necessity of a uniform script in India and came to the irresistible conclusion that that script should be the Devanagiri. This conclusion is in full accord with the aims of the *Ellipticist-parishad* (Society for a Uniform Script) in Calcutta and the *Nagpracharini Sabha*s of Benares and Arrat. Western India, which uses the Devanagiri script with slight modifications and has Sanskrit dialects, is prepared to work in the same lines and harmoniously with Northern India. Should not Southern India join in the movement?

There is no reason why the conclusion of the literary men of Southern India should be different. The Telugu, the Tamil, the Malayalam and the Canarese may, from the view of the philologist, be non Sanskritic dialects; the inflexions may not follow strictly the inflexional rules of the Aryan languages, but the greater part of the vocabulary is essentially Sanskritic and so are the alphabets. The variations in script are merely formal and are not marked with substantial peculiarities. These Southern dialects have the alphabet which is stated in the great grammar of Panini to have been received from the God Mahadeva himself. The Sanskritic alphabets are undoubtedly impressed with the marks of divine

origin. It cannot be denied that the original alphabet was the production of a master-mind or minds and Panini was not far from the truth when he ascribed to it a divine origin. Its scientific character and classification have been recognised by European scholars and the rules of interchange of consonants applied by the great German philologist Grimm to the different Aryan languages of the world are merely reproduction of the Sanskrit alphabet and Panini's classification of that alphabet for grammatical purposes.

No Indian, however great his liking may be for the European languages, will vote in favour of the introduction in Southern India of non Sanskritic alphabets like the Roman or the Arabic. Both the latter, which trace their origins to the Phœnician alphabet, are unscientific in every respect, imperfect as well as redundant, and the difficulties in learning languages through their mediums is very great.

Professor Monier Williams, one of the best known Sanskrit scholars, has said—

"And now a few words in explanation of the Devanagiri or the Hindu system. This, though deficient in two important symbols (represented by the Roman *z* and *f*) is on the whole the most perfect and symmetrical of all known alphabets. The Hindus hold that it came directly from the gods; and truly its wonderful adaptation to the symmetry of the sacred Sanskrit seems almost to raise it above the level of human invention." The deficiency of letters representing the hissing sounds represented by *z* and *f* or *f* is due to the fact that the Sanskrit had not and most of the Indian dialects have not these Western

voice, it may be necessary to advance arguments but during the last four years that the question of necessity of a uniform script has been raised, none has said no to it. Pleas have been put forward for the Roman or the Persian character but none for different scripts in different parts of India. India urgently requires a uniform script and a common language of intercommunication between its different parts and provinces.

The Devanagari is now used in most Sanskrit books; it is also the script used with small variations throughout India, except for the Urdu dialect. Should we not supersede all other Indian scripts by the Devanagari? The line of least resistance for a uniform script will be afforded by the Devanagari. The sacrifice of local or provincial proclivities will not be great. If the modifications necessary to be made in local or provincial scripts to harmonise them with the Devanagari be carefully examined, every unbiased mind devoted to India's essential good will find that they are really few. Whatever the origin of the Devanagari may be, whether anyone or more of the Indian scripts be more ancient than the Devanagari, it has obtained a status which gives it a title at the present day to supersede all other scripts. A Bengali may think that the script with which he has been accustomed and in which Bengali authors of eminence have published permanent and lasting productions should be adopted. A Gujarati or a Maharashtri may take the same narrow view. But such ideas are emanations of short sighted policy, and for the good of India in the long run, for the greatest good of the greatest number, small sacrifices must be made. It will be a glorious thing for the Continent of India to have a common script and a common literature.

A STATUTORY GRIEVANCE.

BY

DEWAN EAHADUR K. KRISHNASAMI RAU, C.L.E.

BEFORE the passing of the Religious Endowment Act XX of 1863, the British Government exercised control over all temples, mosques and other religious institutions in India. In pursuance of the policy of neutrality in religious matters, the Government transferred in 1863, their powers of control, to the hereditary trustees or managers in cases in which there were such trustees or managers, and to committees newly created by the Act, in all other cases. Under the rules passed by the Local Government under Section 8 of the Act, the members of the committee are elected by those who, by reason of their religion, are interested in the institutions. Section 9 of the Act confers a *life tenure* on the elected members of the committees. The Section runs as follows:—"Every member of a committee appointed as above shall hold his office *for life*, unless removed for misconduct or unfitness, and no such member shall be removed *except by an order of the Civil Court as hereinafter provided for.*" The procedure prescribed in Section 18 of the Act, for effecting the removal of a member of any committee, is first an application to the highest Court of Civil Jurisdiction, for permission to institute proceedings against the member sought to be removed; and *secondly*, the filing of a regular suit in the ordinary course of law, provided the permission sought for had been granted. When the Act was passed in 1863, the preliminary application was allowed to be made upon "unstamped paper;" but this privilege has since been taken away by Act VII of 1870.

A *life membership* is a most novel feature in elective offices. Provisions of Section 18 of the Act clearly show that the Legislature foresaw that

powers have to be granted to build such Institutions, it is a question whether even such hospitals will do much towards the diminution in the number of the insane for the patient may refuse just as much to become an inmate of a lunatic hospital as he does now object to the lunatic asylum.

In an article in "National Health" for September, Dr. Bernard Hollander, Physician to the British Hospital for Mental Disorders and Brain Diseases shows that what we do want is more out patient departments and institutions, places where patients can come for advice and treatment in the very earliest stages while they are still conscious of their mental disorder. If every urban centre and district has such an institution and they were known amongst the poorer classes of the community, patients would come at a stage when they are still able to give their voluntary co-operation, and thus half the difficulty now experienced in the treatment of the insane would be overcome. The very fact that a mental patient seeks medical advice is a proof that morally he is in a favourable state for treatment, whereas when the disease has lasted longer to necessitate certification, the patient frequently has to be forced to submit to treatment, and by this time the disease has often so far advanced as to be beyond remedy. The doctor should be consulted before the patient is insane, in the official sense, before his safety or that of others renders it necessary to confine him within the walls of a lunatic asylum with its barred windows and locked doors. One of the chief reasons why patients will not seek advice at an earlier stage of their disorder is the dread of being sent to a lunatic asylum, the very name of which is a terror to them, the remembrance a sort of nightmare, and the actual consequences of which spell ruin.

Of course no one will deny that there are cases where an asylum is useful, and others where it is

indispensable. But as Dr. Hollander points out, we must also remember that in addition to the hopeless insane, there are the curable cases, and a vast number of so called "borderland" cases, besides a still vaster number of people who, through inheritance of a neurotic tendency, or through defective education, or through the uncontrolled ascendancy of ill-regulated propensities, or through various kinds of self-indulgence, are very imperfectly fitted for the struggle of life.

The larger number of cases treated in out-patient institutions according to Dr. Hollander, are just those for whom lunatic asylums would be particularly deleterious, namely, "those who display mild forms of mental derangement, persons with fixed thoughts and obsessions, who are still capable of reasoning logically in regard to most of the circumstances presented to their minds, and are still able to control their actions, if not all their thoughts and feelings." Many cases of brain and nerve exhaustion, hysteria and epilepsy are treated, besides a great number of people with uncontrollable impulses. There is also the chronic inebriate, the man who drinks either in excess, or to whom even a small quantity of alcohol acts as poison owing to weakened brain-resistance. His voluntary co-operation is indispensable for treatment, and after ascertaining the cause of his craving and securing his physical well being, he can be taught sufficient self-control to resist the temptation.

"There are also," Dr. Hollander says, "a large number of exceptionally deficient children brought for an opinion as to their future prospects in life, and many suffering from moral deficiency and various propensities are brought for treatment, in order that they may develop a well balanced character, not given to fury of temper, idleness, uncontrollable, or dissolute habits. Some of these children are of the lowest type, and if their condition were not diagnosed, they might grow up a menace to society, the boys becoming

British India other than the Madras Presidency, has demanded the amendment of the existing law. In point of the number and wealth of religious institutions, Madras occupies the first place in all India. The evil is therefore most keenly felt in this Presidency. The amendment suggested, is not revolutionary in any sense; and its moderation and reasonableness ought to commend itself to all rational minds. If there be real objection on the part of other provinces to any amendment of the Act, its operation may be limited to this Presidency.

The mischief of life membership affects all religionists alike. Any legislation undertaken to remove it, ought to meet with the approval of all. That the Legislature has not pledged itself not to interfere with the provisions of the Act, is clear from the fact that Section 18 was amended by Act VII of 1870, above referred to. The evil complained of, being the creature of Act XX of 1863, its removal by fresh legislation is the only course left. The non-official members of the Legislative Councils cannot render a better service to India than taking steps to abolish life memberships and to substitute memberships for fixed terms.

MR. E. B. HAVELL'S NEW BOOK.

"Essays on Indian Art, Industry and Education" by Mr. E. B. Havell, late Principal of the Government School of Art, Calcutta, is one of the latest publications of Messrs. G. A. Natesan & Co., Publishers, Esplanade, Madras. Mr. Havell, whose deep interest in Indian Art is so well known, deals with Indian Art in its many-sided aspects. The Essays deal with questions which continue to possess a living interest. "The Taj and its Designers; The Revival of Indian Handicraft; Art and Education in India; Art and University Reform in India; Indian Administration and Swadeshi and the Uses of Art" form the subject-matter of this most welcome contribution to the literature of Indian Art. Mr. Havell laments that "the superstitious" which these Essays of his "attempt to dispel still loom largely in popular imagination, and the reforms they advocate still remain to be carried out." The book is printed in bold type and covers nearly 200 pages. It is priced at Rs. 1-4. As with a special rate to Subscribers of "The Indian Review," at one rupee a copy.

The Depressed Classes.

BY

MR. B. DE, I. C. S.

His Highness the Gaekwar of Baroda has written a very thoughtful article in the December number of *The Indian Review* on the depressed, submerged or untouchable castes of India. This has been followed by another article on the same classes by Mr. Ambika Charan Misumdar in the January number. His Highness has, with a very laudable solicitude for the welfare of the country, exhorted the Hindus to rid themselves of the tyrannical and despotic sway of religion which is crushing the life out of our people, by driving out of them all sense of personal pride, all individuality and ambition. He says elsewhere that we must purify our religious ideals. Religion must not be allowed to interfere with our progress individually and collectively.

The religion which commands the trampling down of millions of our fellows into perpetual ignorance, and consequent vice, disease and misery is a false one.

Now it may be said in the first place that Hinduism nowhere commands this. It is more the customs of the people than their religion which does it, but there can be no doubt that these customs have received the sanction of the accepted religion of the land and are upheld by the teachers of that religion and followed by the orthodox classes of the community. It may be said also that, even if it is granted that Hinduism commands the trampling down of the depressed classes, the question would arise, a question which is of vital importance to us, as to what we could substitute for it. It is not desired that the population of India should in a body become either Christians or Mahomedans. The Gaekwar deplores the fact that millions have in the past been driven by the treatment, which they have

have had to starve for twenty-four hours. A brief consultation ensued between the prisoner and the warder. The latter appeared to realise the incongruity of the situation, for he bore himself towards the prisoner with every reasonable mark of respect. The latter was evidently a person of some importance, to whom a considerable amount of deference should be shown. The subject of conversation was as to whether the prisoner preferred to go by cab or to walk to the gaol. If the former, he (the prisoner) would have to pay for it. He, however, declined the easier method of locomotion, choosing to walk three quarters of a mile in broad daylight, in his convict suit, to the gaol, and resolutely shouldering his bag, he briskly stepped out, the Madras hawkers shamefacedly following at some distance. Later, he disappeared within the grim portals of the Johannesburg gaol, above which is carved, in Dutch, the motto, "Union makes strength."

A few months later, the same small, slim, dark man, looking much thinner and more haggard, but with the same calm eyes and the same serene countenance, might have been observed, marching, handcuffed, through the public streets of Pretoria in charge of a prison-warder in uniform, for all the world to see and stare at, on his way from the local prison to the Magistrate's Court, to give evidence. This time, however, he was in ordinary civil dress, for it is contrary to regulations to bring a prisoner into Court dressed in the convict's garb. He was at once recognised by a small throng of excited Indians grouped around the courtyard entrance. The man was Mohandas Karamchand Gandhi, Dewan's son, barrister at law, scholar, student, cultured Indian gentleman, and leader of his people. Because he preferred to obey the dictates of conscience, because he placed honour before comfort or even life itself, because he chose not to accept an insult to his Motherland, because he was so that right should prevail and that his people might have life, a civilised, Christian Gov-

ernment, in a Colony over which the British flag waved, deemed that the best way to overcome such dangerous contumacy was to cast his body into gaol, where he became a number and was compelled to herd with and starve upon the diet of the most degraded aboriginal native felons, men barely emerging from the condition of brute-beasts, or, rather, with all their human aspirations and instincts crushed out of them by the treatment accorded to them by virtue of the "civilising" process of the Transvaal's colour legislation.

Mohandas Karamchand Gandhi was born on the 2nd October, 1869, and is thus just over 40 years of age. Though he has a Brahmin's spirituality and desire to serve and teach, he is not a Brahmin. Though he has a Kshatriya's courage and devotion, he is not a Kshatriya. He belongs to an old Bania family incident in Kathiawar, politics being a heritage of the family. His forefathers were Dewans of the State of Porbandar in that Province, his father having been Dewan of that State for 25 years, as also of Rajkot and other States in Kathiawar. He was likewise, at one time, a member of the Rajasthan Sabha, having been nominated thereto by the Government of Bombay. Mr. Gandhi's father was known to and loved by all with whom he came in contact, and he did not hesitate, if the need came, to oppose the will of the Rana of Porbandar and of the Political Agent, when he thought that they were adopting a wrong or unworthy line of conduct. That particular trait has evidently descended to his youngest son. Mr. Gandhi's mother was an orthodox Hindu lady, rigid in her observance of religious obligations, strict in the performance of her duties as wife and mother, and stern in her determination that her children should grow up good and honest men and women. Between her youngest son and herself existed a strong affection, and her religious example and influence left a lasting im-

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within a distance of 300 feet. Of another caste the Ulladans whom he describes as the lowest caste among the pure Malayali Hindus and animistic castes of Cochin, he says that the approach of a member of this caste within a distance of 84 feet pollutes Brahmans and all the higher castes including the Sudras (Nairs). Of another caste the Parayans who numbered 8,841 souls at the last census he says that the approach of a member of it carries pollution to members of the higher castes to about half a furlong. They cannot walk along the public roads, nor in the vicinity of houses occupied by people of the higher castes.

The matter is further complicated by the fact that even these low castes, these despised and submerged classes contend for superiority and precedence among one another. The Nayadis, although they are the lowest of the castes, do not partake of food prepared by Pulayans or Parayans. The Ulladans, Nayadis, Pulayans and Parayans pollute one another by touch and approach. The Parayans do not eat at the hands of Ulladans, Nayadis, Pulayans.

It appears to me that, although the wish to raise the depressed classes and to ameliorate their miserable lot is extremely laudable, those who are endeavouring to grapple with the question before attempting to do away with the division of the community into the higher castes are taking the problem at the wrong end, and any half-hearted attempt to solve it without touching the caste system as a whole is altogether illogical and futile and is bound to end in total failure. It appears to me that the proper way of attacking the problem is to strike at the root of the caste system. Unfortunately the vast majority of Hindus still believe in and cling to the caste system, and even among those who are persuaded that it is the bane of Hindu Society, or at all events that whatever good it might have done at one time in consolidating Hindu Society, it cannot do anything but harm

to it in its present condition, there are few who will openly and publicly say so, and fewer still who will do anything to defy its rules. There are various Hindu reformers who are attempting to do away with illogical rules affecting the different castes or to remove the differences and divisions which exist among the different sections of a particular caste, but as I have already said there are few who either feel inclined or are bold enough to strike at the root of the system.

There can be no doubt that it would require courage of a very high order in one who professes to be a Hindu to run full tilt against the caste system, and yet how can one hope to ameliorate the condition of the depressed or untouchable castes without doing so. It appears to me that before we attempt the Herculean task of lifting up the submerged classes it would be more logical, as well as, easier, to attempt to obliterate the difference between the high castes, and to make the section of the community which comprises them one homogenous whole. Would it not, comparatively speaking, be easier to make the Brahmans, the Vaidyas and the Kayasthas, to take the three superior castes of Bengal, to forget their differences than to induce the members of any of these castes to admit the Namasudras, not to mention the Nayadis or Ulladans of Southern India, or the Bhils and Chamars of Northern India to any kind of equality with them. Both tasks are difficult enough and it is quite possible that neither will be achieved within the next few decades and yet I venture to think that it would be easier to induce the members of the various high castes to intermarry or interdine than to induce any of them to intermarry or interdine with members of any of the castes whose touch or approach carries pollution and defilement. First, let the higher castes forget and obliterate the differences and divisions among themselves; it would then be comparatively easy for members of the new

ing Mr. Gandhi and his companions should be detained in quarantine. The quarantine was only raised when the ship-owners announced their intention of taking legal action against the Government. The vessels now came alongside the wharf, but the crowd that assembled became so hostile that a police inspector, who came on board, warned Mr. Gandhi of his own personal danger if he landed then, and urged him to delay the landing, until night. A little later, however, a well known member of the Natal Bar came on board specially to greet Mr. Gandhi and offer his services, and Mr. Gandhi at once determined to land, without waiting for darkness to come, trusting, as he himself expressed it, to the British sense of justice and fair play. He was soon recognised, however, not upon and half killed, when the wife of the Superintendent of Police, who recognised him, ran to his rescue, and raising her umbrella over him, defied the crowd, and accompanied him to the store of an Indian friend. Mr. Gandhi was, however, in order to save his friend's property, obliged to escape disguised as a police constable.

The affair was at an end, popular passions calmed down, and the newspapers apologised to him, though the incident demonstrated the temper of the mob towards the resident Indian community. Years afterwards, meeting Mr. Gandhi one day, Mr. Froombe expressed profound regret at his connexion with this unavoury business, declaring that, at the time, he was unacquainted with Mr. Gandhi's personal merits and those of the community to which he belonged. Half an hour later he was found dead in the streets, struck down by heart-disease.

In 1892, at the outbreak of the Anglo-Boer War, Mr. Gandhi, after considerable opposition, induced the Government to accept the offer of an Indian Ambulance Corps. The Corps was one thousand strong, and saw active service, being on one occasion, at least, under heavy fire, and on another, removing the dead body of Lord Roberts's

only son from the field. The Corps was favourably reported on, and Mr. Gandhi was mentioned in despatches, afterwards receiving the war medal. His object in offering the services of a body of Indians to do even the most menial work was to show that the Indian community desired to take their full share of public responsibilities, and that just as they knew how to demand rights, so they also knew how to assume obligations. And that has been the keynote of Mr. Gandhi's public work from the beginning.

In 1901, owing to a breakdown in health, Mr. Gandhi went to India, taking his family with him. Before he went, however, the Natal Indian community presented him, Mrs. Gandhi, and his children with valuable gold plate and jewellery. He refused, however, to accept a single item of this munificent gift, putting it on one side to be used for public purposes, should the need arise. The incident but endeared him the more to the people, who realised once again how selfless was the work that he had so modestly and unassumingly undertaken. Before the Ambulance Corps left for the front its members had been publicly entertained by the late Sir John Robinson, then Prime Minister of Natal, and on the occasion of the presentation to Mr. Gandhi by the Indian community, he addressed a letter to the organisers of the ceremony, in which, after excusing his unavoidable absence he said: "It would have given me great pleasure to have been present on the occasion of so well-earned a mark of respect to our able and distinguished fellow-citizen, Mr. Gandhi..... Not the less heartily do I wish all success to this public recognition of the good work done and the many services rendered to the community by Mr. Gandhi."

On his arrival in Bombay, Mr. Gandhi once more resumed practice, as he then had no intention of returning to South Africa, believing that, with the end of the war, a new era had arrived.

TRUE PATRIOTISM AND REAL SWADESHI.*

BY

MR. JOHN KENNY.

(Director of Agriculture, Junagadh State)

IF the members of the Conference here present, do not quite agree with the suggestions I place before them and the arguments I put forward in their support I merely ask for a careful consideration of views that are not brought forward in a spirit of antagonism to the wishes of the people. I am not a Government servant nor English by nationality, so that prejudice in favour of the rulers can scarcely be a charge brought against me.

As long as human nature remains imperfect no Government can be faultless and it is the bounden duty of the leaders of the people to endeavour to remedy defects in law and its administration and those arising from any other cause. Whether, under present circumstances, the means adopted to attain this end are the best is however open to question. In cases of serious disease the medical man who attacks the symptoms instead of going to the root of the evil, certainly does not act in accordance with the dictates of true science and may be doing his patient a deal more harm than good. To lop off a branch here and another there may but cause a sickly bush to become a spreading tree. Following the tactics of the British Parliament a great many Indians endeavour to besmear the authorities and their acts, forgetting that the populace at home know exactly how to weigh the statements of those in opposition. Seriously as they consider Government by their representatives, there is also a lighter view taken by Englishmen of the 'game' of politics, and hence the utterances of the leaders of both parties are eluded as those of the 'Ins' and 'Outs'.

Everything is taken *cum grano salis* and if, on the one hand, the Liberals are said to be running the State down hill to the quagmire of Socialism without guide or brake, on the other hand, the Conservatives are described as the fifth wheel of the coach, an obstacle to all chance of progress. In India, however, this is not understood. The ignorant classes know little of politics of any sort and are led by the distastes of many a well-intentioned man to believe that the British are tyrants and monsters of iniquity in some way or the other they do not quite comprehend. Economics is to them as intelligible as Chinese; but the talk about the drain on the country (of which so many speak much, and so few understand anything) gives the mob an idea that the Government is actually robbing the country.

Improvements can and will be made where necessary and useful, but every true statesman moves by steady stages. I know no country under the sun that advanced so rapidly along the path of political liberty as India under the English, and it is certain that no other country would have treated a conquered country as England has treated India. At present the question to be carefully considered is "Can the country be considered ripe for the many rights and privileges now demanded? If there were a public opinion representing the three hundred millions inhabiting this Continent there is nothing in reason that might be asked, which any Government on the face of the earth could long dare deny. And this leads me to the question of true patriotism, which, in my opinion, is inextricably combined with true Swadeshi. We hear so much now-a-days of the progress of Japan, forgetful that one little but very important fact is left out of calculation when India is asked to follow in Japan's footsteps. The noble warrior class practically annihilated themselves before an advance was or could be made. Have we any such example in India? When we have, India will soon be a self-governing colony.

* Submitted to the Industrial Conference, Lahore.

Love," and he received certain impressions that were confirmed whilst on a visit to some relatives who had started a trading enterprise in an up country village. His conclusions were that the town conditions in which the paper was produced were such as almost to compel unlimited waste, to act as a check upon the originality and individuality of the workers, and to prevent the realisation of his dearest desire, to infuse the *Indian Opinion* paper with a spirit of tolerance and peace, as well as to bring together all that was best in the European and Indian communities whose fate was intertwined side by side, either mutually healthful and suspicious of each other, or mutually hostile in the securing of the welfare of the State and the building up of a wise administration of its affairs. Accordingly, he determined that the very first thing to be done was to put an end to the divorce of the workers from the land, and from his determination arose what has since become known as the Phoenix Settlement. Phoenix is situated near the North Coast Railway of Natal about 12 miles from Durban, in the midst of a sugar growing country, and Mr. Gandhi invested his savings in the purchase of a estate of about 100 acres of land about two miles distant from the station, on which were erected the press building and machinery. A number of selected Indians and Europeans were invited to become settlers and the conditions were those—that they should have entire management of all the assets of the press, including the land itself, that each should practically vow himself to a life of poverty, accepting no more than £3 (Rs 45) per month, expenses being high in South Africa, and an equal share in the profits, if any; that a house should be built for him, for which he should pay when able, and in whatever instalments might seem suitable to him, without interest; that he should have two acres of land as his own, for cultivation, payment being on similar conditions, and that he should devote himself to working for

the public good, *Indian Opinion* being meanwhile the mainspring of the work. Latterly, the Phoenix settlers have extended the scope of their labours, and have now definitely undertaken the task of educating as many as possible of the children of the lakh-and-a-half of Indians in South Africa. It is true that, in comparison with the magnitude of the task, but a small beginning has been made, but this is principally due to the lack of available workers and also to the state of the exchequer, which suffers from the general impoverishment of the Indian community, owing to the drain of many years' struggle to save off ruin at the hands of their European fellow colonists. Mr. Gandhi is anxious that the education given at Phoenix, which will be entirely free, should result in the building up of character, the directing of the minds of the students into healthier channels, of thought than those of Western materialism, and the creation of men and women who, sooner or later, will be available for national service. He believes that every boy and girl trained at Phoenix should be an asset of permanent value to India and to South Africa. For his patriotism is very practical. He realises that no nation exists apart from the individuals who compose it, and that, accordingly, the first duty is to create the individuals, who, themselves will create the State. In 1906, a native rebellion broke out in Natal, due to many causes, but realising that bloodshed was imminent, and that hospital work would necessarily ensue therefrom, Mr. Gandhi offered, on behalf of the Natal Indians, a Stretcher-bearer Corps, which, after some delay, was accepted. Meanwhile, he had sent his family to Phoenix, where he thought it was most proper that they should live, rather than in the dirt, noise, and restlessness of the town. He himself volunteered to lead the Corps, which was on active service for a month, being mentioned in despatches and publicly congratulated and thanked by the Governor,

too often and too clearly on the minds of those interested in the agriculture of the country and consequently its industries and its material and political prosperity that experiments have already shown an average profit of Rs. 105 per acre of paddy following the use of concentrated fertilizers costing Rs. 9-4, that a harvest of 1,500 lbs. per acre was changed to 2,400 lbs. grain by similar means and that unmanured plots of maize that produced 1,560 lbs. grain and 1,626 lbs. straw gave a return per acre of 3,610 lbs. grain and 2,316 lbs. straw.

Such increases can be brought about all over India if manuring were not restricted to wet crops. Millions upon millions of acres lie unmanured for years and each of them could, with complete well balanced fertilizers, give us a deal more than the bushel per acre that would pay all the taxes of India. When we see the little expenditure on Indian cotton lands compared with America we do not wonder at the small returns, which average about 68 lbs. per acre in Bombay Presidency against 250 lbs. in America. The need of India is manure. There is an insufficiency of cattle manure, and artificial fertilizers must be introduced. But this wants money and money can be placed at the disposal of the Indian peasant only by means of Rural Banks. Will true patriots once wake up to what their country wants of them?

Manufactures will follow only when there are people who can pay for the better cane mills, corn grinders, plough pumps, dairy utensils, etc. and with the greater production of cotton per acre vastly greater numbers of spinning and weaving mills will dot the country.

Then will India be able to supply its own wants and till then it is useless to endeavour to boycott the necessarily better and cheaper goods produced in foreign countries. I have spoken plainly and bluntly in the hope that a few thoughtful men really anxious to serve their country will consider these subjects the stones that will form the foundation of perhaps a slow rising but solid edifice equal to, if not surpassing anything that Europe can boast.

THE SRI RAMAKRISHNA MISSION.

BY

HIS HOLINESS SWAMI BRAHMANANDA.

(President of the Sri Ramakrishna Mission.)

THE SCOPE AND THE METHOD OF ITS WORK.

THE illustrious disciple of Bhagavan Sri Ramakrishna Deva, the world renowned Swami Vivekananda was the first to bring before the world at large the all embracing and universal teachings of his Master for the moral and spiritual elevation of humanity. His lucid lectures in English rendering the inimitably simple and profound teachings of Sri Ramakrishna in the language of the modern educated men of the world is too well-known to require any comment. They reveal to a great extent the infinite love and universality of his master's heart and at once appeal to every one, whether in the Old or in the New World who may have the good fortune to go through any of them. That the Swami's exposition of the teachings of his Master who is the living embodiment of the Eternal and Universal Religion as revealed in the Vedas, has given a decided turn to the methods of Religious Propagandism in the world, is best attested by the fact that fanaticism, bigotry, and narrow mindedness are gradually being thrown out by all thoughtful votaries of every religion who have consequently become more sympathetic and broad minded than those of the previous generations. The non sectarian Swamies belonging to this Mission who practice and preach the teachings of Sri Ramakrishna like their great predecessor Srimat Swami Vivekananda, and are now looked upon as true teachers of religion all over the world, where their services are much sought after now a days, are living proofs of this new spirit of spiritual unfoldment every where to be found in the civilized portions of the earth.

trate to impose this penalty upon him too, as he had been the acknowledged leader and inspirer of the opposition against this Law. To him it was a terrible shock that his followers were being more harshly treated than he himself, and it was with bowed head and deep humiliation that he left the Court, sentenced to two months' simple imprisonment only. Happily, the Government realised the seriousness of the situation, and after three weeks' imprisonment of the leading prisoners, General Smuts opened negotiations with them, and a compromise was effected between him and the Indian community, partly written, partly verbal, where by voluntary registration, which had been reportedly offered, was accepted, conditionally upon the Law being subsequently repealed. This promise of repeal was made personally to Mr. Gandhi by General Smuts, in the presence of official witnesses. When, shortly afterwards, Mr. Gandhi was nearly killed by a number of his more fanatical fellow-countrymen (who thought he had betrayed them to the Government) as he was on his way to the Registration Office to carry out his pledge to the Government, he issued a letter to the Indian community in which he definitely declared that promise of repeal had been made, General Smuts did not attempt to deny the fact, and indeed, did not do so until several months later. All who are acquainted with the two men, either personally or by repute, have no difficulty in deciding which version of the settlement they will accept, and no one was, therefore, astonished to find Mr. Gandhi charging General Smuts with deliberate breach of faith, and absolutely refusing to compromise himself or the community that he represented, by accepting further legislation that would, in the end, have still further degraded the Indians of South Africa. Having convinced the leaders that such acceptance on their part was impossible, the struggle recommenced, and has, owing to the non-

success of the negotiations undertaken by the recent deputation to England, consisting of Messrs. Gandhi and Ifajee Habib, continued to this day.

If there is one characteristic more than another that stamps Mr. Gandhi as a man amongst men, it is his extraordinary love of truth. His search for it is the one passion of his life, and every action of his indicates the devotee of this usually distant shrine. Whatever he says, even those most hostile to him unhesitatingly believe, as being the truth so far as he is aware of it, and he will not hesitate to retract, publicly and immediately, anything that he may have unwittingly declared to be a fact, but which he afterwards finds to be unwarranted. His political opponents admit unquestioningly that every action of his is prompted only by the most conscientious and impersonal motives; rarely indeed is any criticism raised against his good faith or honesty of purpose—and such criticism he completely ignores. In his legal practice, he is highly regarded by his fellow-practitioners, as being an able lawyer and an honourable colleague or opponent, and Magistrates and Judges alike pay careful attention to any case that Mr. Gandhi advocates, realising that it has intrinsic merits or that he sincerely believes that it has. He has been known to retire from a case in open Court, and in the middle of the hearing, having realised that his client had deceived him, and he never takes up a case except on the express understanding that he reserves to himself the right to withdraw at any stage if he feels that his client has not dealt honestly with him.

His self-suppression and courtesy are universally recognised and appreciated. He has scarcely ever been known to give angry expression to his feelings, and then only when moved by a sense of righteous indignation. He has never, during the whole course of his public career, condescended to the use of the

na's popular commentary on the Upanishads which be actually meant for all qualified people of all ages through the medium of Arjuna, the incarnation of the sage Nara or Man. The later commentators of this memorable book, such as Sri Sankara, Sri Ramanuja, Sri Madhva and others could not agree amongst themselves as each one of them grasped a portion and not the whole of Sri Krishna's Universal and Eternal mind which shows itself forth in that book and is the own basis of all the religions of the past, the present, and the future Monistic, Qualified Monistic, and Dualistic.

In Sri Ramakrishna the same Universal and Eternal mind has manifested itself again for the spiritual regeneration of all by bringing in the harmony of all the religions and peace and good will to humanity. If ignorance, the cause of repeated births and deaths is to be avoided once for all, if wisdom, the discoverer of eternal life in every soul, and endless bliss without the least touch of misery are to be realised even in this life, if universal love, peace, and harmony are to be brought to this world which is at present the abode of hatred, discord, malice, selfishness, and many other vices, and thus if we want to be happy in every way and see all others so, the all embracing and all-consoling teachings of Sri Ramakrishna should be preached all over the world, in all languages, to the learned and the unlearned, the rich and the poor, the civilized and the uncivilized, the hopeful and the hopeless, the well-dressed and the ill-dressed, the honoured and the neglected, etc., irrespective of caste, creed and nationality.

Bearing this in mind, and serving the various manifestations of the one Supreme Being in the forms of all men and women of the world by bringing before them the Gospel of Sri Ramakrishna that tells all in sweet, simple, unequivocal, and all consoling language about the divine, blissful, and eternal nature of every soul, and the non-existence of the bugbears of

sin, death, eternal hell fire, etc., created by our own ignorance that is fed and nurtured by all the perverse tendencies of our minds, the workers of the Mission should work out their own salvation and thus be a blessing to themselves as well as to others.

For the benefit of the younger generations there should be a Junior Vivekananda Society attached to every centre where two or three days in a week the boys and the young men of the locality are to be taught in the simplest language the truths about religion elucidating them with stories and narratives from the Vedas, the Upanishads, the Puranas, and the Itihasas (Ramayana and Mahabharata) as well as the other Religious Books of the world.

This is what we expect from each member of the Mission in every centre, who should place himself entirely under the direction of the President of that centre who in his turn should be wholly guided by the President of the entire Mission.

May the Blessings of SRI RAMAKRISHNA be upon all the workers of the Mission, so that by diligently doing their duties mentioned above, they may bless themselves, as well as, others. This is the incessant prayer of my heart at the feet of my Master, Sri Ramakrishna Deva.

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in the open street. Mr. Gandhi had no thought of seeking police protection against a compatriot, but walked straight to the Registration Office, and on the way the expected attack was delivered. Bleeding from open wounds and in the greatest pain, he was taken to the Rev. J. J. Duke's house, but before he would permit the doctor to stitch up his face, which was badly gashed, he insisted upon completing the form of application for voluntary registration in the presence of the Registrar of Asiatics, giving full details as to identity, like the least of his followers—Mr. Gandhi has always steadfastly refused, either within or outside of prison, to avail himself of any privilege that is not accorded to the humblest in the community—and then permitted his wounds to be sewn up without availing himself of an anæsthetic. That same day, though tossing feverishly upon a sick bed, he issued the following manifesto to the Indian community which had, for the moment, been taken aback by the suddenness of the assault and by a series of foolish errors on the part of the registration officials:—

Those who have committed the act did not know what they were doing. They thought that I was doing what was wrong. They have had their sedere in the only manner they know. I therefore request that no steps be taken against them.

Seeing that the assault was committed by a Mahomedan or Mahomedans, the Hindus might probably feel hurt. If so, they would put themselves in the wrong before the world and their Maker. Rather let the blood spilt to day cement the two communities indissolubly—such is my heartfelt prayer. May God grant it! The spirit of passive resistance rightly understood should make the people fear none and nothing, but God—no cowardly fear, therefore, should deter the vast majority of sober minded Indians from doing their duty. The promise of repeal of the Act, against voluntary registration, having been given, it is the sacred duty of every true Indian to help the Government and the Colony to the uttermost.

To assume responsibilities, to recognise obligations, has always been Mr. Gandhi's main thought, in his relations with the European colonists of South Africa, for he knows that the completest rights cannot be availed of by undeveloped and irresponsible people. Hence he offers, on behalf of the community, of an balance and strength-

bearer corps, his desire to afford the Government and Municipal authorities the utmost help at all times in the proper conduct of public affairs and the governance and uplifting of the Indian community. He is aware that the only possible road to progress is by compelling the European colonists to recognise the real worth and sterlingness of character of his compatriots and a deep seated desire to secure mutual respect is at the bottom of his action in advising his fellow-countrymen to continue this struggle for the preservation of their manhood.

Perhaps Mr. Gandhi's greatest regret during all the last three terrible years, is that so much of the communal energy has been used up in destructive criticism instead of in constructive social work, and he has only become reconciled to the situation by realising that destructive criticism is essential to the communal progress and that the struggle itself has built up character as, probably, no deliberately undertaken constructive work could have done. But even whilst he was in gaol, he was not forgetful of his duty to his compatriots and the general public, for, by permission of authorities, he addressed the following communication, giving his own personal views on the question, to the Liquor Commission appointed by the Transvaal Government:—

Both Mahomedans and Hindus are prohibited by their respective religions from taking intoxicating liquors. The Mahomedan section has very largely conformed to the prohibition. The Hindu section, I am sorry to say, contains an appreciable number who, in this Colony, have disregarded the prohibition of religion.

The method adopted by Indians who indulge in alcoholic drinks is generally to secure the assistance of some unscrupulous whites. There are also other methods, which I do not care to go into.

I am of opinion that the legal prohibition should continue. I think, however, that the prohibition has not succeeded in preventing Indians, who have wanted it, from obtaining liquor. The only use I see in continuing the prohibition is to let those of my countrymen, who indulge in it, retain the sense of shame they have in drinking liquor. They know that it is wrong for them, both in religion and in law, to obtain and drink liquor. This enables temperance workers to appeal to their law-abiding sentiment. I draw a fundamental distinction between wrongful law breaking and a conscientious breach of man made law in obedience to a higher law.

taneous cancellation of an equivalent portion of the Rupee debt of the Government of India. The Rupee loan holding, now kept as a portion of our Paper Currency Reserve, is an ugly patch and a make-believe which no jugglery of finances can ever tolerate. If we are to be thorough, systematic, scientific and up-to-date let us clear out our invested reserves, and let us have the vital metallic holdings for which this country is now thirsting. The encroachments of sterling or rupee securities into any of our reserves cannot be permitted, and the unwholesome principle must be eradicated. Furthermore, watching the huge emissions of new issues on the London market and close study of English financial journals indicates that sterling securities are not likely to advance, and the Government of India, if it wants, can legitimately satisfy its penchant of earning interest by advancing in India through Presidency Banks in gold and silver bullion.

I say with emphasis and with vehemence that unless and until we have vast stores of gold in our reserves and in our circulation we cannot forge ourselves into a modern nation. The welfare of India demands that the Secretary of State should cheerfully give up the power and patronage he wields over millions of monies belonging to our Gold Standard and Paper Currency Reserves, on the London money market and the London Stock Exchange. The Government of India must abate their railway programmes and reduce their military expenditure till such time as we have built up metallic reserves and cash balances adequate to the nation's wants and commensurate with its credit in the money markets of the world. For the next ten years till our Currency is perfected £5,000,000 gold may be earmarked and left in the vaults of the Bank of England as an emergency reserve to buy silver when really wanted. I believe that after the extinguishing of our Rupee loan holding from our Paper Currency Reserve we will have

control of so many more coined rupees that the Government of India would never be again rushed into the position of having to make frantic and indicious purchases of silver on the London market. There is a strong feeling in our European Chambers of Commerce and among all sections of the Indian community that every bit of gold and silver belonging to our Paper Currency and our Gold Standard Reserve should be kept in this country away from the control and influence of Lombard Street and Throgmorton Avenue.

The financial strength of modern empires is calculated by the amount of gold in their possession, the quantity of their loans to foreign nations, the volume of their national debt, the state of their annual budgets, the stage of development of their credit institutions and finally the balance of their trade. India has considerable external debts and obligations to meet, and as long as it has not got vast stores of mobile gold the credit of its Government and its mercantile community lags behind in European money centres, and it is unable to forge properly ahead in its enterprises and aspirations. While European nations are daily strengthening their gold reserves, the Government of India has, for the last eighteen years, ruthlessly squandered its holdings of the yellow metal. It hankers after commercial expansion before it has got its right status in the financial world. In its rapacious hunger for railways it squandered illegitimately a moiety of the rupee coinage profits. While the National Banks of Europe hold gold bullion to the extent of £491,774,441, our Indian authorities do not understand the force of metallic reserves. Gold stores and silver holdings are the armies and navies of the financial world, and their amounts and scientific distribution and tactful manipulation raise the prestige and power of commercial and agricultural nations.

In building up its gold reserves the Government of India has to decide about the amount

its penalties. And in pursuance of that policy, I admit that I have advised the accused who have preceded me to refuse submission to the Act, as also the Act 36 of 1904, seeing that, in the opinion of British Indians full relief, that was promised by the Government, has not been granted. I am now before the Court to suffer the penalties that may be awarded me.

And when he was last sentenced Mr. Gandhi made the following declaration —

It is my misfortune that I have to appear before the Court for the same offence the second time. I am quite aware that my offence is deliberate and wilful. I have honestly desired to examine my conduct to the light of past experience, and I maintain the conclusion that, no matter what my countrymen do or think, as a citizen of the State and as a man who respects conscience above everything, I must continue to incur the penalties so long as justice, as I conceive it, has not been rendered by the State to a portion of its citizens. I consider myself the greatest offender in the Asiatic struggle, if the conduct that I am pursuing is held to be reprehensible. I therefore regret that I am being tried under a clause which does not enable me to ask for a penalty which some of my fellow objectors received, but I ask you to impose on me the highest penalty.

Thus, Mr. Gandhi indicated his willingness to become a passive resister even against his own countrymen, if need be, and his anxiety, like the Greek hero who rushed into the fray and found death by gallering into his own breast the spear of the enemy, to bring salvation to his people by accepting the fullest responsibility and the heaviest penalties. Even whilst in goal, he was a passive resister, for he declined to eat the special food provided for him until his Indian fellow prisoners were given a more suitable diet, and he deliberately starved himself upon one wretched meal a day for six weeks, until the authorities were obliged to promise a modified diet scale for Indian prisoners, a promise which they have since fulfilled — for the worse.

Mr. Gandhi's definition of passive resistance is contained in the following summary of an address delivered before the Germiston (Transvaal) Literary and Debating Society last June, in response to a special invitation to lecture —

Passive resistance was a misnomer. But the expression had been accepted as it was popular, and had been for a long time used by those who carried out in practice the idea denoted by the term. The idea was more completely and better expressed by the term "soul force." As such, it was as old as the human race. Active resist-

ance was better expressed by the term "body force." Jesus Christ, Daniel, and Socrates represented the purest form of passive resistance or soul force. All these teachers counted their bodies as nothing in comparison to their soul. Tolstoy was the best and brightest (modern) exponent of the doctrine. He not only expounded it, but lived according to it. In India, the doctrine was understood and commonly practised long before it came into vogue in Europe. It was easy to see that soul force was infinitely superior to body force. If people, in order to secure redress of wrongs, resorted to soul force much of the present suffering would be avoided. In any case, the wielding of this force never caused suffering to others. So that, whenever it was misused, it only injured the users, and not those against whom it was used. Like virtue, it was its own reward. There was no such thing as failure in the use of this kind of force. "Resist not evil" meant that evil was not to be repelled by evil but by good; in other words, physical force was to be opposed not by its like but by soul force. The same idea was expressed in Indian philosophy by the expression "freedom from injury to every living thing." The exercise of this doctrine involved physical suffering on the part of those who practised it. But it was a known fact that the sum of such suffering was greater rather than less in the world. That being so, all that was necessary, for those who recognised the immeasurable power of soul force, was consciously and deliberately to accept physical suffering as their lot, and, when this was done, the very suffering became a source of joy to the sufferer. It was quite plain that passive resistance, thus understood, was infinitely superior to physical force, and that it required greater courage than the latter. No transition was, therefore, possible from passive resistance to active or physical resistance. . . . The only condition of a successful use of this force was a recognition of the existence of the soul as apart from the body, and its permanent and superior nature. And this recognition must amount to a living faith and not a mere intellectual grasp.

Mr. Gandhi put his thought more concisely and in a more direct form when he addressed the following exhortation to the Tamil community:—

Remember that we are descendants of Prahalad and Sudharta, both passive resisters of the purest type. They disregarded the dictates even of their parents, when they were asked to deny God. They suffered extreme torture rather than inflict suffering on their persecutors. We in the Transvaal are being called upon to deny God, in that we are required to deny our manhood, go back upon our oath, and accept an insult to our nation. Shall we, in the present crisis, do less than our forefathers?

His simplicity is extreme. He is a devoted follower of Tolstoy and Ruskin in their appeal for a simpler life, and himself lives the life of an ascetic, eating the simplest fruits of the earth, sleeping on a plank bed, in the open air, even in the midst of a Transvaal winter, and cares nothing for personal appearance. He has reduced himself to a condition of voluntary poverty, and

the Presidency Banks indicate that our Comptroller and Accountant Generals are callous to the necessities of our commerce. As matters stand to-day our inland and foreign trade has to accommodate itself to the whims and wishes of Government, while the correct and scientific arrangement ought to be that the Government should accommodate itself to the trade conditions. The Financial Secretary would do well in instructing the Comptroller and Accountant Generals to be in constant and sympathetic touch with the Exchange and Presidency Banks. The amount of Government monies with the Presidency Banks should be so regulated as to cause minimum changes in the Presidency Bank balances. The antiquated idea that Government is bound to keep only the contracted amount of maximum balance with the Presidency Banks should now come to an end and the supply should be regulated to meet the exigencies of trade and without regard to the petty claim of interest on the part of Government. When Government begins to have larger cash balances Council Bills will be sold in a more normal manner and Government will not be obliged to regulate the supply after looking at its cash balances and to the manner in which the revenues are coming in during the season. The credit of Government Paper and Corporation Bonds suffers because of the absence of funds for the accommodation of Stock Exchanges during the period of stringency, but a little modernization and thoughtful working will end all these disturbing and annoying factors.

ESSAYS ON INDIAN ECONOMICS.

BY THE LATE MAHADEV GOVIND KANADE.

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THE PREVENTION OF INSANITY.

BY MR. EDGAR GARDINER.

(Hon. Secretary, Ethological Society, London)

THE insane and their treatment have from the earliest times excited the sympathy of all who felt for the afflicted and sorrowing of the human race, and the great interest that the public takes at the present time is evidence of a discontent which is the basis of progress. A doubt has arisen whether the asylum is the fit and proper place for all suffering from mental aberration, and numerous are the protests, even in medical circles, against what has become an admitted dogma, that it matters not how harmless and innocuous the form of insanity, how amenable to treatment at home, how mild the delusion, that all and sundry who evince symptoms of mental obliquity must be shut off from society. It is pointed out that not all lunatics are raving mad people, whose actions are those of beasts of the field and whose language is that of Billingsgate or Seven Dials, that not all are inaccessible to reason and insensible to the ordinary feelings of humanity, but that as a matter of fact even the worst cases have some glimpses of reason and tendencies to right and sound action. It is held that for this reason it is injurious to recovery to limit the intercourse of the insane to those who are themselves insane, as is done in asylums, where the only rational persons with whom the patient freely associates are his attendants, many of whom though kind and trustworthy, are of little intellectual superiority, knowledge or learning, and of little refinement of manner or feeling.

For these reasons the Lunacy and Municipal Authorities are agreed as to the necessity of constructing Reception-Hospitals for the incipient insane, but apart from the fact that Parliamentary

rial to the future biographer of Canning which is by no means negligible. On the whole, we probably think of Canning more as a statesman than as a man; and associate him with the theatrical saying, "I called in the *New World* to redress the balance of the *Old*," or with his finer, subtler observation, "For Europe I shall desire now and then to read England." In the course of his political career there is more than one disputed passage—his policy at the time of the Treaty of Tilsit, his quarrel and duel with Castlereagh, and many matters which occurred in the course of his second tenancy of the Foreign Office. These things are but faintly illuminated in "Canning and His Friends," the interest of which is personal rather than political, biographical rather than historic. We see much more of Canning the man than of Canning the statesman, and are introduced to the private circle of friends such as Bageot or Steyn, with whom he conversed and corresponded, rather than the public men, Liverpool, Castlereagh or Wellesley, with or against whom he acted.

We may read Canning's own character pretty easily from these pages. Here we know that we are not being seduced by either friends or foes under the mask of the impartial historian. We may see his union of kindly humour and caustic irony, and discern the nobility of character which, though his enemies denied it, he certainly possessed. Indeed, the hatred which he excited in the breasts of his contemporaries seems to have been due in about equal degrees to his talent for oratory and his brilliancy of speech. But hurt the vanity of his duller fellows, and his chief defect seems to have lain in his carelessness about what other people thought of him. This was not the defect of his qualities, for he was cast in too large a mould to care for personal popularity. The man "who never made a speech without making an enemy," according to the contemporary epigram, could not be expected to be widely popular; and,

like other geniuses, Canning was not made to be a success in social life. Unlike Saint Paul, he was unable to "suffer fools gladly," and his manner soon convinced a man of what he thought of him.

A good instance of this is afforded by the case of Mr. Henry Pierrepont, where Canning when Foreign Secretary in 1808 wished to send as our representative to Sweden. Mr. Pierrepont objected that his health was too weak to endure the severity of northern winters, but hinted at the same time that were the Order of the Bath bestowed on him, he might be willing to change his views and go to Stockholm. Canning's observation on this is highly characteristic of him. "I should be loth," he writes, "after what he says of his health, to press Mr. P. to accept of it, as a Red Ribband (however broad) would be but a slight defence against the climate." But however caustic Canning could be, in friendly intercourse he was delightfully humorous. There is, of course, the familiar story, related by the poet Rogers, that when Canning was asked by a lady why the gates to Spring Gardens, where at one time he lived, were so narrow, he answered, "Oh, Ma'am, such very fat people used to pass through." His correspondence abounds in similar sayings—"there is a part of winter called spring," for example, which all those who have suffered from the inclemencies of an English April will heartily agree with.

Buryd, a constant correspondent, was a singularly charming person. Although he passed the greater part of his life in a quiet country Rectory, he had a wide circle of distinguished friends, and his personality is an interesting addition to our knowledge of the period. He was a versatile character. He could discuss racing and sport with Lord Liverpool and the Duke of Dorset; literature and politics with Canning, Frere and the Ellises; or theology with his relative Dr. Legge mentioned above or with the Dean of his old College. He himself was an

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M. K. Gandhi.

A SKETCH OF HIS LIFE AND WORK.

tramps and criminals, the girls becoming mothers of illegitimate children or taking to the streets."

Many patients are broken down in physical health and having worried over family misfortunes or other personal affairs their mental balance has given way. With proper directions for home-care and home treatment, or in suitable cases for family-care in cottages in the country, their health is restored and the much dreaded asylum avoided.

There are many persons in the preliminary stages of insanity, and others suffering from nervous derangements, who are thus treated without deprivation of their liberty, and if more such institutions existed in the various parts of London, so that the public in cases of mental break down would feel they can get treatment without the restrictions of an asylum, which call for a struggle and resistance even in the mentally sane, Dr. Hollander thinks it will be much easier to induce the patients themselves to submit to treatment, and thus the happiness of the insane poor will be increased, many good workers will be saved by timely and suitable aid, and the public will be relieved of a steadily growing expenditure.

Essays on Indian Art, Industry & Education.

BY E. B. HAVELL.

Late Principal, Government School of Art, and Keeper of the Government Art Gallery, Calcutta, Author of "Indian Sculpture and Painting," "Benares: The Sacred City," "A Hand-Book to Agra and the Taj," etc.

EXTRACTS FROM THE PREFACE.

The various Essays on Indian Art, Industry, and Education which are here reprinted, though mostly written some years ago, all deal with questions which continue to possess a living interest. The superstitions which they attempt to dispel still loom largely in popular imagination, and the reforms they advocate still remain to be carried out.

CONTENTS.—The Taj and Its Designers, The Revival of Indian Handicrafts, Art and Education in India, Art and University Reform in India, Indian Administration and "Swadeshi" and The Uses of Art. Crown 8vo, 30 pp. Price Rs. 1-4 To Subscribers of the "Review," Rs. 1.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

THE scene is laid in Johannesburg Summer is coming, and the days are lengthening out. At Park Station, at 6 o'clock on a Sunday evening in September, 1908, whilst it was still broad daylight, a small, animated group of dark-skinned people might have been observed eagerly looking in the direction from which the mail train from Natal, that stops at Volksrust, was expected. The watchers were Madras hawkers, who were, apparently, awaiting the arrival of one who was affectionately regarded by them. Punctually to time, the train steamed in, and there was observed, descending from a second-class compartment, attended by a prison-warder in uniform, a small, slim, dark, active man, with calm eyes and a serene countenance. He was clad in the garb of a South African native convict—small military cap, that did not protect from the sun, loose, coarse jacket, bearing a numbered ticket, and marked with the broad arrow, short trousers, one leg dark, the other light, similarly marked, thick grey woollen socks, and leather sandals. But it was plain that he was not a South African native, and upon closer scrutiny, one became aware that he, too, was an Indian, like those who respectfully saluted him, as he turned quietly to the warder for instructions. He was carrying a white canvas bag, which held his clothing and other effects found upon him when he was received by the gaoth authorities, and also a small basket containing books. He had been sent by the Government to travel nearly two hundred miles, for many hours, without food or the means of procuring it, as the warder had no funds for that purpose, and but for the charity of a friend, he would

as I recollect, you have a small summer, consisting chiefly of Roses, Swallows, Trout, Bees, Peas, Buttermilk, and things of that kind. Here we have the Frog, the Fever, the Locust, Lizard, Blackamoor, Thunderstorm, and all the sublimer features of that charming season." His mission terminated, to his great joy, after three years, and in 1820, he was sent to St. Petersburg, having received the K C B, where he was called upon to deal with the *imbroglio* arising from the intrigues of Russia in Turkey in connection with the Greek movement. He got into hot water with Canning who was then back at the Foreign Office, for letting himself be jockeyed by promises into attending a Conference on the Greek question, whereas Canning had instructed him to do nothing of the sort, except on the strength of certain definite actions. His private reply to Canning's reproof is worth quoting, for it shows the terms on which the two men worked together: "I take my snuffing, as all diplomatic assumptions should be taken in meekness and repentance, and I hope I can truly say that I will never confer Greek on no one."

The whole circle of friends, from Canning when almost worn out with work and worry putting nonsense rhymes into cipher for the confusion of Bageot, and Sneyd, a middle-aged clergyman, telling stories which convulsed the young with laughter at their mere recollection, down to Bageot, replying to the reproof of his superior in joking language, had in common a love of fun which doubtless helped many of them through more than one weary labour. In these volumes we find a faithful and life-like picture of the group, in their most intimate relations—a group of scholars and wits, who were, many of them, men of action as well. And if, as some have said, "George Canning and His Friends" is not as illuminative as we might have wished on the side of political history, it is nevertheless full of information about the lighter side of a great patriot and a great statesman, and of the devoted friends whom he gathered around him.

HALLEY'S COMET.

By

MR. G. NAGARAJAN.



QUITE an enormous amount of popular interest has been aroused with regard to the present return of Halley's Comet. It is to be hoped that no extravagant expectations have been raised. The fact is that the mere recent appearances of this comet would seem to have been not quite so striking as some of its earlier apparitions. One reason could probably be traced to the very fact of its successive returns or perihelion passages as they are called. Astronomers assert that these perihelion passages are indeed a very severe drain on the by no means substantial resources of a comet. Its tail which generally forms or at least attains its stupendous proportions when near the sun, is now believed to be a constant stream of matter ejected from the body of the comet by solar influence; and as there is no known recuperative process in space by which this disruption could be made up for, a comet would appear to have no other goal but decrease in display after each return.

But the interest of this comet to the astronomer is not at all on any spectacular or even purely scientific account. There is a story connecting it with a triumph of mathematical astronomy which has often touched the soft side of his heart and evoked his pride. When Newton had discovered his famous laws of gravitation, astronomers were itching to apply it in the case of these apparently capricious bodies. The first comet to be studied by the new method was that of 1680 whose motion Newton himself successfully represented by a parabola. It was at once assumed that all comets had parabolic orbits. Two years later, in 1682, appeared another; and the illustrious astronomer Halley who had taken no mean part in the publication of Newton's epoch-making re-

pression upon his character. Mohandas Gandhi received his education partly in Kathiawar and partly in London. It was only with the greatest difficulty that his mother could be prevailed upon to consent to his crossing the waters, and before doing so, she exacted from him a threefold vow, administered by a Jain priest, that he would abstain from flesh, alcohol, and women. And this vow was faithfully and wholeheartedly kept amidst all the temptations of student life in London. Young Gandhi became an undergraduate of London University and afterwards joined the Inner Temple, from which he emerged, in due course, a barrister at law. He returned to India immediately after his call, and was at once admitted as an advocate of the Bombay High Court, in which capacity he began practice with some success.

In 1893, Mr. Gandhi was induced to go to South Africa, proceeding to Natal and then to the Transvaal, in connection with an Indian legal case of some difficulty. Almost immediately upon landing at Durban, disillusionment awaited him. Brought up in British traditions of the equality of all British subjects, an honoured guest in the capital of the Empire, he found that in the British Colony of Natal he was regarded as a pariah, scarcely higher than a savage aboriginal native of the soil. He applied for admission as an advocate of the Supreme Court of Natal, but his application was opposed by the Law Society, on the ground that it was not contemplated in the law that a coloured person should be admitted to practice.

Fortunately, the Supreme Court viewed the matter in a different light and granted the application. But Mr. Gandhi received sudden warning of what awaited him in the years to come. In 1894, on the urgent invitation of the Natal Indian community, Mr. Gandhi decided to remain in the Colony, especially in order that he might be of service in the political troubles that he foresaw in the near future. In that year, together with

a number of prominent members of the community, he founded the Natal Indian Congress, of which he was, for some years, honorary secretary, in which capacity he drafted a number of petitions and memorials admirable in construction, lucid and simple in phraseology, clear and concise in the manner of setting forth the subject-matter. He took a leading part in the successful attempt to defeat the Asiatics' Exclusion Act passed by the Natal Parliament and in the unsuccessful one to prevent the disfranchisement of the Indian community, though the effort made induced the Imperial authorities to insist that this disfranchisement should be effected along non racial lines. At the end of 1895, he returned to India, being authorised by the Natal and Transvaal Indians to represent their grievances to the Indian public. This he did by means of addresses and a pamphlet, the mutilated contents of which were summarised by Reuter and cabled to Natal, where they evoked a furious protest on the part of the European colonists. The telegram ran thus: "A pamphlet published in India declares that the Indians in Natal are robbed, and assaulted, and treated like beasts, and are unable to obtain redress. The *Times of India* advocates an enquiry into these allegations."

This message was certainly not the truth, the whole truth, and nothing but the truth, though it had elements of truth in it. About the same time, Mr. Gandhi returned to Durban with his family, and with him, though independently of him, travelled several compatriots. The rumour arose that he was bringing with him a number of skilled Indian workers with the express object of ousting the European artisans from the field of employment, and the two circumstances combined to stimulate in the colonists, high and low alike, all the worst passions, and feeling rose so high, that the Attorney General, Mr. Escombe, felt himself obliged to side with the popular party, and accordingly gave instructions that the vessels bring-

19, of this year. At no previous return had it ever been seen for more than a few weeks or months at the outside before the perihelion passage. We should no doubt attribute this early discovery to the innumerable battery of telescopes and cameras always turned on the comet's course. Also the immense power photography has placed in our hands should not be lost sight of, for very faint objects could now be recognised that would almost be invisible in the most powerful telescope. It would not surprise any astronomer if he were told that the comet had been found in some plates taken some months even earlier but which have not yet been examined. That is the reason why after the announcement of the return of this body, it takes all this long time to become visible to the naked eye.

Already plenty of telescopic observations of the comet have been made which indicate that it is steadily brightening up. A decent show during the present summer is assumed so far. Certain fluctuations in brightness have also been noted which may probably be due to physical changes going on in the comet. Astronomers the world over, have elaborated a scheme by which they propose to keep the visitor continually under observation and thereby *ascertain as many secrets* out of the mysterious existence of the comet as they could.

This body is now traversing the constellation Pices in the heavens and could be easily picked up by a moderate sized telescope on a dark night. The earth is just now moving in its orbit away from the comet and the distance will continually increase until the middle of March. But it is quite likely that as the comet approaches the sun, it may sufficiently develop to make naked-eye observations possible by the beginning of March, when it will set out 3 hours after the sun. Thereafter it will be getting closer to the sun and may not be well-placed for observing until about the end of April when it will emerge on the other

side of the sun and become visible before sunrise. On May 18, the earth and the comet will be nearest to each other with about 14 millions of miles between them. The same day the latter is expected to transit across the solar disc, which should be of great interest to astronomers. There is also the possibility of the earth encountering the tail of the comet at about the same time. For this, the tail should be longer than 14 millions of miles and also should be 250,000 miles broad, measured from its axis to its edge earthwards. But this is no unusual size for a first-rate comet and it is not at all improbable Halley's comet will develop even a bigger tail. As to the result of any such encounter it may possibly be disappointing to some to know that no exciting experience awaits them. There are instances of the earth traversing the tails of comets, when the only noticeable thing has been a certain haziness and general illumination of the sky which cannot be easily distinguished from mere atmospheric effects.

It would appear that there had been an actual comet panic in the year 1832 even amongst the well educated, apart from the usual terror it called forth from the illiterate. This was in connection with the return of Biela's comet which Olbers is said to have calculated to pass within 20,000 miles of the earth's orbit. Somebody seems to have published this, along with the statement that the nebulousity of the comet and its head had been more than this distance during the previous visit of the body. It created a great stir and people began to be very much concerned about the imminent destruction of our globe. Then the astronomers seem to have persuaded the public with great difficulty that nothing would happen as the earth could not reach the place where the comet would cross, until four weeks after that body had come and gone.

In the case of Halley's comet this year, there will be only an interval of about 18 hours when the earth gets to the place traversed by the comet.

Scarcely, however, had he returned from the Calcutta Congress, where, under Mr. Wacha, he did some very useful organising work, unobtrusively, when he received an urgent telegram from Natal, calling him peremptorily back to South Africa to draft the memorials to Mr. Chamberlain, whose visit was imminent, to take charge of the work required to secure the removal of existing grievances, and to place Indian affairs finally on a higher level. Without a moment's hesitation, he obeyed the call, and a new chapter opened in his life. In Natal, he had been able to overcome official prejudice, and was high in the esteem of all these Heads of Departments and Ministers with whom his public duties brought him into contact. But when, after heading a deputation to Mr. Chamberlain in Natal, he was called to the Transvaal for a similar purpose, he found all officialdom hostile, and he was refused the right to attend upon Mr. Chamberlain as a member of a deputation of Transvaal Indians, and it was only after the utmost endeavours that he prevailed upon the Indian community to send a deputation that did not include him. Finding that the situation was becoming rapidly worse, and being without a trained guide, the Transvaal Indians pressed him to remain with them and this he at last consented to do, being admitted to practise as an attorney of the Supreme Court of the Transvaal. In 1903, together with other communal leaders, he founded the Transvaal British Indian Association, of which he has been, ever since, the honorary secretary and principal legal adviser.

In 1904, an outbreak of plague occurred in the Indian Location, Johannesburg, largely owing to gross negligence on the part of the Municipal authorities, in spite of repeated warnings. A week before the official announcement of the outbreak, Mr. Gandhi sent a final warning that plague had already broken out, but his statement was officially denied. When, however, a public admission of the existence of plague

could no longer be withheld, he at once organised a private hospital and nursing home, and, together with a few devoted friends, personally tended the plague patients; and this work was formally appreciated by the Municipal authorities. In the same year, owing to arbitration proceedings between expropriated Indian stand-holders in the Location and the Johannesburg Municipality, in which he was busily engaged, he earned large professional fees, which he afterwards devoted in their entirety to public purposes.

About the middle of 1903, the thought had struck him that, if the South African Indians were brought into closer association with each other and with their European fellow colonists, and were to be politically and socially educated, it was absolutely necessary to have a newspaper, and, after consultation, he provided the greater part of the capital for its inauguration, with Mr. V. Madanjit as proprietor and printer, and the late Mr. M. H. Nazar, as editor, and thus *Indian Opinion* was born. It was first published in English, Gujarati, Hindi, and Tamil. For various reasons, it afterwards became necessary to dispense with the Tamil and Hindi columns. But although Mr. Gandhi, had, in theory, delegated much of the work of conducting the paper to others, he was unremitting in his own efforts to make it a success. His purse was ever open to make good the deficits that continually occurred, owing to the circumstances of its production, and to its English and Gujarati columns he contributed month after month and year after year, out of the fund of his own political and spiritual wisdom and his unique knowledge of South African Indian affairs.

Towards the end of 1904, however, finding that the paper was absorbing all the money that could be spared, without making any appreciable financial headway, he went to Durban to investigate the situation. During the journey, he became absorbed in the perusal of Ruskin's "Unto this

race that is now found in the Kandian Provinces. Thus, the whole native population of Ceylon is more or less connected with the primitive Veddahs, who, according to Mr Parker, are not anywhere now found in the island in an unmixed form. Of the character and religion of the Veddahs, Mr Parker has many interesting points to note and if space permitted we would go into more detail about them. He thinks, it is worthy of note, that Christian Missions have no function to perform amidst them. "It was through the introduction of irrigation and rice cultivation," he deliberately writes, "that the ancient Veddahs were converted into the Singhalese of the present day. It was certainly not by means of well-meant but ineffective 'Missions'." On the vexed question whether the Veddahs of modern times represent a race that has fallen off from an ancient civilization Mr Parker's opinion will strike as highly reasonable to most people. "Whether there has been any 'retrogression,' he says, "of the present Veddahs from a certain low state of civilization or not, in very early times a great part of the race had reached a much more advanced state of culture than the wilder members of it, whose more or less isolated life either as hunters, or as hunters—and—villagers, did not in many cases induce them to feel any desire to participate in it. This more civilized portion has absorbed the Gangetic settlers, and acquired their status and language, and with some intermixture of Dravidian blood, or in many instances without it, has become the existing Kandian Singhalese race." Some points in the religion of the Veddahs, on which Mr. Parker has a most suggestive chapter, confirm their affinities with the forest tribes of Southern India. The Tamil speaking Veddahs worship, he states, the seven Kannimara, which, we know, are the sole deities of the Iralans, otherwise known as the Villuvans (Bow men) of Southern India, an essentially hunting tribe. The

Kandians and Singhalese village Veddahs, if not the forest Veddahs, are said by him to worship Ayyanar, another well-known South Indian god. We know from the figure sculpture on the Tanjore Temple Gopura, that he was popular in this part of the country about the 10th Century A.D. According to Mr Parker, who says that he is represented on the Jetavana Digoba at Anuradhapura (in Ceylon), his cult was a well established one as early as the 4th Century A. D.

Mr Parker's studies in Ceylon Archaeology appear to us of even greater interest than his studies in Anthropology. His chapter on the archaeological value of bricks in Ceylon is of considerable interest as it would, if accepted by scholars, lead to the solution of many difficult problems in Chronology. From a study of the sizes of the bricks produced in Ceylon Dagobas and Tanks he deduces a table of Chronology which he gives for ready reference, beginning with the largest sizes and ending with the smallest. This table, he says, "would at least enable any one to distinguish, by the bricks alone, a work of the tenth or twelfth century from one of the second or third century A. D. and of the latter from one of pre-Christian date." "It is probable," he says at another page, "that by a reference to the table however the date of any bricks may be fixed at that time without an error of much more than one hundred and fifty years; and prior to that time usually within the limits of about one hundred years." He adds only one qualification. "Even if some exceptions occur," he says, "in which the age of the construction is doubtful, or even with regard to which a dependence on such measurements might lead to an actual mistake in the time, they should not be allowed to outweigh or to throw much doubt upon the general advantage to be attained by the use of such an accessible method of ascertaining or corroborating the probable dates of structures." Throughout his work, it may be here added, Mr. Parker uses this study in bricks for

for the valuable services rendered. Each member of the Corps has had awarded to him the medal specially struck for the occasion, and, as an indication of the manner in which the Transvaal appreciates the work so selflessly performed by Mr. Gandhi and his Corps, it may be noted that, together with at least three other members of the Corps, as well as some who belonged to or helped to fit out the old Ambulance Corps, he has been flung into gaol, to associate with criminals of the lowest type. The work of the Corps, was, besides that of carrying stretchers and marching on foot behind Mounted Infantry, through dense bush, sometimes thirty miles a day, in the midst of a savage enemy's country, unarmed and unprotected, to perform the task of hospital assistants, and to nurse the wounded natives, who had been callously shot down by the colonial troopers, or who had been cruelly lashed by military command. Mr. Gandhi does not like to speak his mind about what he saw or learnt on this occasion. But many times he must have had searchings of conscience as to the propriety of his allying himself, even in that merciful capacity, with those capable of such acts of revolting and inexcusable brutality. However, it is well to know that nearly all his solicitude was exercised on behalf of aboriginal native patients, and one saw the Dewan's son ministering to the needs and allaying the sufferings of some of the most undeveloped types of humanity, whose odour, habits, and surroundings must have been extremely repulsive to a man of refined mind—though Mr. Gandhi himself will not admit this.

Scarcely had he returned to Johannesburg to resume practice (he had left his office to look after itself during his absence), than a thunderbolt was launched by the Transvaal Government, in the shape of the promulgation of the Draft Asiatic Law Amendment Ordinance, whose

terms are now familiar throughout the length and breadth of India. After years of plotting and scheming, the anti-Asiatics of the Transvaal, having first secured the willing services of an administration anxious to find an excuse for the continuation of its own existence, compelled the capitulation of the executive itself, with the afore mentioned result. Mr. Gandhi at once realised what was afoot, and understood immediately that, unless the Indian community adopted a decided attitude of protest, which would be backed up, if necessary, by resolute action, the whole Indian population of South Africa was doomed, and he accordingly took counsel with the leading members of the community, who agreed that the measure must be fought to the bitter end. There is no doubt that Mr. Gandhi is mainly responsible for the initiation of the policy of passive resistance that has been so successfully carried out by the Transvaal Indians during the last three years. Since that time, Mr. Gandhi's history has been that of the Transvaal struggle. All know how he took the oath not to submit to the Law on the 11th September, 1906, how he went to England with Mr. H. O. Ally, in the same year, and how their vigorous pleading induced Lord Elgin to suspend the operation of the objectionable legislation; how, when the law finally received the Royal assent, he threw himself in the forefront of the fight, and by speech, pen, and example, inspired the whole community to maintain an adamant front to the attack that was being made upon the very foundations of its religion, its national honour, its racial self respect, its manhood. No one was therefore, surprised when, at the end of 1907, Mr. Gandhi was arrested, together with a number of other leaders, and consigned to gaol; or how, when he heard that some of his friends in Pretoria had been sentenced to six months' imprisonment with hard labour, the maximum penalty, he pleaded with the Magis-

Asiatics should be placed in a position of equality with Europeans in respect of the right of entry or otherwise." The equality sought is, of course, legal or theoretical. But so far is General Smuts from accepting it that, only two days after he penned the letter to the Peace Association, a summary of which was cabled here, he wrote to Mr. Gandhi in Johannesburg, that he was "unable to depart from the principles of existing legislation governing immigration to the Transvaal, and he feels that no good purpose will be served in discussing a question of theoretical equality in this respect." So that it is clear that General Smuts will content himself with offering the merest shadow of a reform. He offers the shell, not the kernel. Messrs Gandhi and Hays-Harris have stated the position very tersely as follows:—

If we were fighting not for a principle but for loaves and fishes, he would be prepared to throw them at us in the shape of residential permits for the small number of cultured British Indians that may be required for our wants, but because we insist upon the removal of the implied racial taint from the legislation of the Colony, he is not prepared to yield an inch. He would give us the hook without the kernel. He declines to remove the badge of inferiority, but is ready to change the present rough looking symbol for a nicely-polished one. British Indians, however, decline to be deceived. . . . We therefore trust that the public will not be misled by the specious concessions that are being offered into the belief that British Indians, because they do not accept them, are unreasonable in their demands, that they are uncompromising, and that, therefore, they do not deserve the sympathy and support of a common sense and practical public. . . . Legal equality in respect of the right of entry, even though never a man does enter is what British Indians have been fighting for. The only possible justification for holding together the different communities of the Empire under the same sovereignty is the fact of elementary equality, and it is because the Transvaal legislation cuts at the very root of this principle that British Indians have offered a stubborn resistance.

But if General Smuts is adamant, the same cannot be said of the Transvaal Press. The *Transvaal Leader* says (Dec. 13): "The Transvaal Government, it seems to us, should feel no difficulty in conceding the above 'project' (contained in a letter from Mr. Gandhi). This surely is not much to do if it will help the Imperial Government out of a difficulty."

The *Kand Daily Mail*, which has hitherto been consistently hostile to the Indian claims, wrote very recently:—

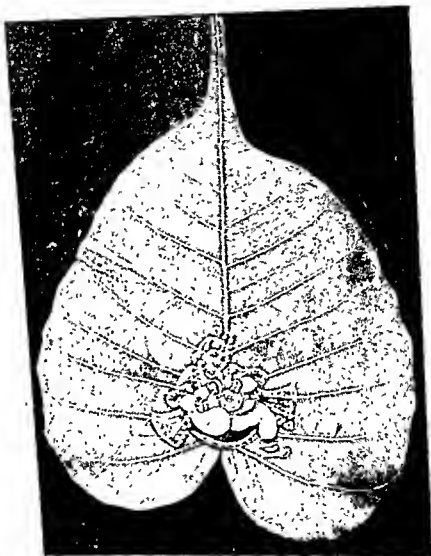
If they (the Indians) are genuinely desirous of meeting the Government on putting an end to all vexatious differences of opinion, there does seem to be in Lord Crewe's proposal embodying that of the Indian deputation in London, the suggestion of a *via media* which the Government could accept without loss of prestige, while at the same time relieving the Empire from an embarrassing predicament. . . . The administration of the Asiatic Law is one of their tests of which this Government has least reason to be proud. . . . If a compromise be possible. . . . it would scarcely be wise to reject it, having regard more especially to Imperial responsibilities.

Whilst the *Pretoria News* says:—The Asiatics do not demand that unrestricted Asiatic Immigration shall be permitted in the Transvaal. What they do demand is that, as Mr. Bigham puts it, British subjects shall not be treated as outcasts in a Colony which makes the acumen of the Continent of Europe welcome to its shores, and in this we have every sympathy with them.

It is thus plain that there is no need to despair on account of the Transvaal Indians notwithstanding Mr Smuts' obstinacy, for the better part of European public opinion in the Transvaal is slowly but surely veering round to the Indian side and a satisfactory settlement is but a matter of time and of undiminished determination on the part of that small heroic band of sufferers.

DEPORTED INDIANS FROM TRANSVAAL.

Mr Polak recently received the following telegram from Bombay:—The deportees from the Transvaal arrived to-day by the *Umzumhi*. 12 belong to Bombay and 6 to Madras. Of the latter three originally served in debentures in Natal and one has his family in Barberton (Transvaal) who are left destitute. Another has a permit and registration certificate issued under the *regime* of Lord Milner entitling him to domicile in the Colony. The condition of the men is pitiable. Temporary arrangements have been made for their shelter and further relief is being given them from the Transvaal Indian Deportees Fund recently organised in the Bombay Presidency. Mr. Jehangir Petit, Secretary of the Funds, is making necessary arrangements.



कतारिन्देन पदार्थान्दं मुग्धाभिन्दे विनिवेशयन्तम् ।

अथ-पदार्थस्य पदे शायनं बालं मुकुटं मयसा रमणीम् ॥

SEE BALAKRISHNA RECLINING ON THE *Aswatha* LEAF

Happily, those Indians who break the liquor law know that it is wrong for them to do so.

I am aware that some of my countrymen—themselves ardent temperance men—seen in the liquor legislation one more disqualification based on the ground of colour. Superficially speaking, they would be right, but I believe that this legislation has little to do with colour. It is, in my opinion, a recognition on the part of the predominant race that the drink habit is an evil which, while they themselves are unable to get rid of it, they do not want other races to contract. Viewing the position in this manner, I believe liquor prohibition among the Austro and coloured races to be the forerunner of general prohibition.

Whether, however, general prohibition becomes an accomplished fact or not, so long as the predominant race continue to indulge in alcoholic drinks, be it never so moderately, partial prohibition, such as we now have, cannot be of much practical use. This, it is submitted, is a forcible illustration of one of the evils incidents of contact between the European and other races. And unless those who preach abstinence are themselves ready to practise it, all liquor legislation must largely be a makeshift. I wish the Commission could see their way to point out to the electors of the Transvaal what a serious responsibility rests upon their shoulders. They make it impossible for their representatives to pass legislation that is so desirable. It is they who must take the responsibility for the breaking up of many a home. I am writing under a full sense of my own responsibility. I know only too well how many Indian youths, who never knew the taste of spirituous liquors, have succumbed, after having come to South Africa or the Transvaal.

We have here an example of how Mr. Gandhi will not hesitate, when necessary, to set himself against the opinion of many of his countrymen or to declare boldly whose is the responsibility for any recognised evil.

So far as the Indian community itself is concerned, Mr. Gandhi has appointed for himself one supreme task—to bring Hindus and Mahomedans together and to make them realise that they are one brotherhood and sons of the same Motherland. The result is that there is to day no real Hindu-Mahomedan problem in South Africa. All act and work and suffer together. Now and again, of course, individual religious fanatics try to sow discord, but the better sense of the community is against all such attempts, and that is why Hindus and Mahomedans alike are to be found amongst his most devoted followers. His attitude as a Hindu towards Mahomedans is well defined in the following letter addressed by him to a Mahomedan correspondent:—

I never realise any distinction between a Hindu and a Mahomedan. To my mind, both are sons of Mother India. I know that Hindus are in a numerical majority, and that they are believed to be more advanced in knowledge and education. Accordingly, they should be glad to give way so much the more to their Mahomedan brethren. As a man of truth, I honestly believe that Hindus should yield up to the Mahomedans what the latter desire, and that they should rejoice in so doing. We can expect only if only if such mutual large-heartedness is displayed. When the Hindus and Mahomedans act towards each other as blood-brothers, then alone can there be unity, then only can we hope for the dawn of India.

And as has already been seen, Mr. Gandhi is prepared to shed his blood in order that the bonds of Hindu Mahomedan brotherhood might be the more firmly cemented.

His charity is at once the admiration of his friends and followers and the confusion of his enemies. A telling example of this was given when, in October, 1908, together with a number of compatriots, he was arrested and charged at Volksrust, the Transvaal border-town. Mr. Gandhi then gave the following evidence on behalf of his fellow countrymen, whom he was defending, and though he was not called upon to make these admissions:—

He took the sole responsibility for having advised them to enter the Colony. They had largely been influenced by his advice, though no doubt they had used their own judgment. He thought that, in giving that advice, he had consulted the best interests of the State. He asked accused to enter at a public meeting and individually. They probably, at that time, had no idea of entering the Colony, except, perhaps, one of them. He would certainly admit that he had assisted the accused to enter. He admitted aiding and abetting them to enter the Transvaal. He was quite prepared to suffer the consequences of his action, as he always had been.

Later, when giving evidence on his own behalf, he said:—

In connection with my refusal to produce my registration certificate and to give thumb-impressions or finger-impressions, I think that as an officer of this Court I owe an explanation. There have been differences between the Government and British Indians, whom I represent as Secretary of the British Indian Association, over the Austro Act, No. 2 of 1907, and after due deliberation, I took upon myself the responsibility of advising my countrymen not to submit to the primary obligation imposed by the Act, but still, as law-abiding subjects, of the State, to accept its sanctions. Rightly or wrongly, in common with other Austros, I consider that the Act in question, among other things, offends our conscience, and the only way, I thought, as I still think, the Austros could show their feeling with regard to it was to incur

in my raiment, the seas my seat and abode. It is I who have divided them as they are.

"Men are born, are overwhelmed by My Maya and become enterprising through my Law, never through their own desire. Those Brahmans who thoroughly study the Vedas, perform many spiritual sacrifices, bring peace to their souls and vanquish anger: it is they who attain to Me. Those persons who are addicted to bad actions, are swayed by greed, are misers, crooked-minded and void of soul-culture can never reach Me. The paths of Yoga are as easy for pure souls to tread as they are uncertain to the wicked and the foolish.

"Whenever religion suffers from revolution and vice triumphs over virtue, I create myself and walk the earth and set things right. Whenever are born on the earth the selfish and envious Asuras and Demons so powerful that even the gods cannot destroy them, I in the form of man take birth in the family of pious men and bring peace to the world again by subduing them. I am white complexioned in the Satya Yuga, yellow in the Treta, red in the Dwapa and dark in the Kali. At the end of each great cycle it is I who destroy every thing. I am the Three Paths, the Soul of the Universe, Giver of all happiness, Superior to All, All-Pervading, the Endless and the All-Powerful.

"At the last Kali Yuga of each Kalpa I spread my illusion upon all beings and enter into my trance-state. When old, old Brahma, transformed into a child, goes to sleep and keeps sleeping, I rest here on the waters until he is awakened. Now, go thou about on the waters in restless spirit until that time, when I slown will create again earth and sky and light, air and water, and all beings."

"So saying, O King, that wonderful Being vanished from my view. Then he and he this world was created again. Thus in the last Kalpa Pralaya did I witness this wonderful secret. The Lotus Feet Deity I then saw, you brothers have now established blood relations with Him, this Krishna. It is through His grace that I have obtained uninterrupted memory, become so long-lived and endowed with the boon of dying at my will. This Krishna who is now sitting before me, this Krishna present here, who is born in the line of the Vrishnis, is just now merely playing on His earth. But it is He, this Krishna, who is the Ancient Person, the Lord, the Unthinkable Soul, the Creator, the Destroyer, the Eternal and the Master of All! I have been able to remember all these facts only through the inspiration of His presence here. He is the Mother and Father of all beings: do you all take His refuge."

BABA BHARATI'S LECTURES.

"Light on Life" is a selection of five spiritual discourses by Swami Baba Premadasa Bhairati. The subjects treated are: (1) The Real Real Life, (2) Have You Loved, (3) Do We Love, (4) Thought Force, (5) Sages, Saints and Sons of God. These discourses are very interesting and inspiring. The book which contains 70 pages of substantial matter is published by Messrs. O. A. Nathan & Co., Esplanade Madras, and is priced at Annas Eight a copy, or the subscribers of "The Indian Review" can have the same at Six Annas a copy.

O. A. NATHAN & CO., ESPLANADE, MADRAS

CURRENT EVENTS.

BY RAJDUARI.

BRITISH POLITICS.

IT seems that the tug of war between the Lords and the Commons is still the most important feature of British politics, we might say, of European politics. The constitutional issue raised by the Peers threatens indeed to be a most serious one. It is a question whether it can be satisfactorily solved within the next few weeks. Nobody seems to be sanguine about such an expeditious ending of the issue. On the contrary, the conviction is growing universally that another General Election must take place between May and July for a more decisive pronouncement by the Electorate. Meanwhile the situation is indeed most critical for the Liberal Ministry. Indeed, it has been so since Parliament was opened on 21st February last. The Ministry has met since with a triangular opposition, firstly, that of the Nationalists who are divided under the leadership of Mr. Redmond and Mr. O'Brien; secondly, that of the Labourites, and, thirdly, of the Unionists. The opposition of the Labourites, however, is of the mildest. The fiercest is that of Mr. O'Brien who courses the Budget as most oppressive for an agricultural country like Ireland. Here he differs from Mr. Redmond who proclaims on the housetop that nothing will satisfy the party he leads except the consideration and disposal of the Lords' veto in priority to the Budget. That is the preliminary to all other parliamentary business. The veto being removed the Budget could be easily taken on hand. But it is forgotten that the veto resolution must be eventually embodied in the form of a Bill which must first be passed by the very body whose privilege in this behalf is to be laid low for all times to come.

It is understood that he now contemplates giving up the practice of law, believing that he has no right to obtain his livelihood from a profession that derives its sanctions from physical force. He acknowledges no binding ties of kin or custom, but only of religious obligation. Ram Krishna tested his freedom from caste-prejudice by sweeping out a pariah's hut with his own hand. Mohandas Gandhi has tested his by tending the wounds of a Kaffir savage with his own hands. With him religion is everything, the world and its opinion nothing. He does not know how to distinguish Hindu from Mahomedan, Christian from infidel. To him all alike are brothers, fragments of the divine, fellow-spirits struggling for expression. All he has he gives. With him, self-surrender and absolute sacrifice are demands of his very nature. By outward signs he is a political fighter. In actual fact he is a man of religion. His deep spirituality influences all around, so that no man dares to commit evil in his presence. He lives in the happiness of his friends, but he does not hesitate to create a condition of spiritual unrest in them when he conceives it his duty to point out the right and condemn the wrong. He cannot condone falsehood, but he reproves and rebukes lovingly. Indeed, love is his only weapon against evil. He sees God in every living thing, and therefore loves all man-kind and the whole animal world. He is strictly vegetarian, not because of orthodoxy, but because he cannot cause the death of any creature and because he believes that life is of God. In faith he is probably nearer in touch with pure Jainism or Buddhism than any other creed, though no formal creed can really hold him. To him all is God, and from that reality he deduces his whole line of conduct. Perhaps, in this generation, India has not produced such a noble man—saint, patriot, statesman in one. He lives for God and for India. His one desire is to see unity amongst his fellow-countrymen. His every endeavour in

South Africa is directed to showing the possibility of Indian national unity and the lines upon which the national edifice should be constructed. His winning manners, pleasant smile, and refreshing candour and originality of thought and action mark him out as a leader of men. But those who know him best recognise in him the religious teacher, the indicator of God, the inspiring example of "a pure, holy soul," as he has been called by the Rev F. B. Meyer, the modesty, humility and utter self-abnegation of whose life provides a lesson for all who have eyes to see, ears to hear, and an understanding spirit.

CANNING AND SOME OF HIS FRIENDS.

BY

PROF. HENRY DODWELL, M. A.

WE have had several books in recent years casting much light on the personal history of the men and women who lived at the beginning of the Nineteenth Century. There was, for instance, the "Creedy Papers," which bring us into personal contact with the leading members of the Whig party of the time, with Whitbread, Romilly, Grey, and the rest, with all their weaknesses pointedly and vividly described by that acrimonious observer, Mr. Creedy. Then too there was Lord Dalrymple's "Letters to Ivy," showing us very much the same world from another point of view—that of the scholarly, somewhat never refined Ward, whom his estate of £100,000 a year, which would have been welcomed readily enough by most men, only made miserable. Now we have just had new light on the period from yet another quarter—"Canning and His Friends," edited by Captain Josceline Bagot, is not so wholly new as the "Creedy Papers" were; but a great deal of the correspondence published in it has never been till now at the service of the historian; and, as Captain Bagot says, the book offers mat-

of this cave. Altogether we cannot but sympathise with a Prime Minister so situated as Mr. Asquith. He is tossed to and fro by the billows of the troubled sea of British politics all around him, and it is plain he has not yet found a stable rock on which he can firmly stand and stem the tide of those surging billows. All now depends on the situation which may be created after the Easter holidays. There is the Resolution touching the veto to be submitted to the House and discussed. Should that Resolution be accepted it would then be put in the form of a Bill. We must wait till that legislative measure is introduced into the House and the reception it meets with from the Opposition and the hereditary legislators. The crisis is bound to reach its climax before another four weeks have passed. This much, however, is certain that the constitutional issue now raised cannot end in reality till it has been strenuously fought and won. Mere compromise will never do. The battle has begun and must be fought from now to now for final accomplishment.

CONTINENTAL POLITICS.

The Continent may be said to be still serene, albeit a little noisy here and there. Germany attracted the greatest attention during the month owing to the force and character of the growing opposition of the irrepressible Socialists to Imperial autocracy. Outside the Reichstag they came into serious conflict with the Police in which the latter cannot be said to have cut a good figure. But the greatest demonstration of a revolutionary character took place in the German Parliament itself. The Socialists contended that within its precincts the Chancellor alone must be held responsible for his deeds and utterances. They cannot any longer tolerate the force of the Chancellor sheltering himself behind the Emperor and throwing the burden of his acts and utterances on that masterful authority. Parliament must refuse to hold him responsible as the British Parliament refuses to hold

the King responsible. It is to the ministers alone that the Reichstag can look and the Ministers must bear their respective responsibility. Of course, that was a revolutionary resolution to move which the Chancellor and his adherents opposed with all their might but to no purpose. Imperial autocracy can only be curbed when the Imperial Ministers are sent about their business by the representatives of the people whenever it is their wish not to place any further confidence in them. The momentous significance of the Resolution can thus be easily gauged. It was a flank attack against the Emperor himself whose erratic utterances and deeds, often of a mischievous character, have now become intolerable to the most advanced politicians and freethinkers in the German Parliament. As the fates would have it, the Resolution of the Socialist wing was passed by a narrow majority after a stormy debate. The Chancellor was hissed and booed. It is to be hoped the Emperor William will learn the much-needed lesson and take to heart the blow the Socialists have at last given him. Of course, the Mailed Fist will now intrigue to have the Resolution set aside. That will only be the signal of a fiercer mortal combat which can bode no good to the Fatherland.

In France, they have just ended their long wrangle about the Budget in Parliament, Mon. Calliaux being overthrown, Mr. Cochery picked up the financial gauntlet. But even he, too, had had to abandon a greater portion of the new taxes. The gaping deficit of over 110 millions of francs had to be met by that last resort of baffled financiers, Treasury Bills which are in their nature short lived but not incorporated with the funded Debt. In the French Budget also the deficit was primarily owing to the sum required to meet old age pensions—the great Socialistic remedy of the day for the amelioration of the indigent mass. Still 29 million francs have had to be raised. It may not be uninteresting to recount the principal

amateur artist of some skill. He took great interest in Gillray, the great caricaturist of the time, and introduced him to Canning when was quick to see how Gillray's humorous invention and forcible drawing could aid in that attack on Jacobin principles which he was actually making through literature in the *Anti-Jacobin*. When Sneyd was past forty, George Ellis writes to him, that Julia, a member of his family, "who is as well as a girl of fifteen can be, who is very much in love [with Sneyd] occasionally bursts into a loud laugh without provocation, and excuses herself by reminding them of some story that you had told her." He must have been a sympathetic as well as a humorous companion to have deserved what Lady Malnesbury wrote to him:—"You understand the theory of that fine complicated instrument *The Heart* better than any other male I ever met with, and can play on it so as to know how far it is in tune without injuring it or handling the chords too roughly."

Another interesting person is a diplomatist who had somewhat of a distinguished career under Canning—Charles Bagot, a relative of Sneyd's who introduced him to Canning's notice. When Bagot was still at Oxford, he and Sneyd had taken counsel together, and decided that the best thing to be done was to enter political life under Canning's banner. Canning, however, had left office before Bagot had left Oxford; and Bagot's hopes were deferred for six years, till 1807. Bagot's father-in-law, Wellesley Pde, brother of Lord Wellesley and the Duke of Wellington, wrote an interesting letter of advice when Canning offered Bagot the post of Under Secretary. "Canning says," he writes, "he wishes you to consider well before you decide upon accepting the office, as it will be impossible under the present circumstances of the country for him to go on unless you are equal to giving up your whole mind to the office; and to lagging without cessation or relaxation. . . . The

next thing to be considered is your knowledge of French. . . . It is absolutely necessary that you should be well versed in the French language; and therefore you will consider how you feel qualified to act accordingly. I advise you boldly to say you are a most perfect master of French, and then make yourself so as fast as you can." It is to Bagot's credit that he told Canning that he could not converse in French, but only read it easily. He was a success at the Foreign Office and subsequently entered the Diplomatic Service, representing England at Washington, St Petersburg, and the Hague. He was at the last named place when Canning sent him the famous hoax known as the Rhyming Deepak, a burlesque rhyme put into a cipher the key of which Bagot had not got, and about which he spent some days in anxiety till he received the cipher and deciphered the message. When Canning became Prime Minister, he offered his old friend the post of Governor-General of India, but was forced to withdraw it because Lord Bagot, the diplomatist's brother, chose that precise moment for voting against Canning in an important division in the House of Lords. Bagot ended his career by dying in Canada as Governor-General in 1813.

A great part of the two volumes under review consists of letters written either by or to Bagot. He seems to have been in many respects an admirable man. We have just seen how he frankly admitted he could not speak French, though it might have been highly prejudicial to him. The same spirit seems to run all through his career. In 1816, he went out as Minister Plenipotentiary to the United States. The war was but just concluded, and the Minister's position was difficult, even though he did all he could "to do away with the *malus animus*." "Seriously I have had a swarming time of it," he writes to Sneyd, "and have worked harder and done more unpleasant things during the last four months than I ever did in my whole preceding life. . . . In England, as far

THE WORLD OF BOOKS.

Sketches of Rulers of India. By G. D. Oswell. (4 Vols: 2/6 each. Clarendon Press, Oxford. To be had of G. A. Natesan & Co, Madras) *

These volumes are as their name implies a sketch of the lives of those who played their parts in the history of India each one his own way either as a ruler or as one who contributed towards the success of that rule. The matter of the work is taken from the admirable series of the Rulers of India issued by the same press under the editorship of the late Sir William Hunter; and the author of these volumes lays claim to having summarised it for the benefit of youthful readers and of those who may not find the time for the study of the bigger books. The best method of cultivating loyalty is the right reading of history, and the right manner of teaching it is to let the pupils see the truth and nothing but the truth. There has lately been a tendency shewn in this country to modify history with a view to put before the readers what the writer considers as making for loyalty. This defeats its own end. The development of the proper historical judgment is the best corrective to the mental aberration that would distort facts. This can best be achieved only by the best effort to present facts as such and as distinct from inferences. The series of lives before us is an attempt to do this with considerable success. The feature of the volumes, however, is the introduction in each of the volumes where there is considerable discussion of current topics. Any discussion of subjects of this kind is not likely to lead to conclusions acceptable to all; and it would have been better to have omitted them in a work with the particular objects before it as the present one,—not that we imply that the opinions are wrong, but that it is impossible to bring home the truth. We would reluctantly instance here what is said of Hodson

in the introduction to the first volume regarding his murder of the princes. He himself was prepared for the moral blame attaching to the act, but we find the act characterised as having been due to the 'Orientalization' of Hodson's character. He has other features of character worthy the admiration of youth; but is this justification required either in the interests of truth or in the interests of the reputation of the 'dashing, daring and reckless adventurer' as he was called? Again, in the third volume is found in the same introduction (pp. 22 ff.) an elaborate attempt to trace to the Brahman hierarchy responsibility for all the agitation and unrest. We are not concerned with the justice or injustice of the imputation; but what we wish to remark is the effect of such statements on youthful readers. We feel bound to say that the impression produced would be the reverse of that desired. These notwithstanding we would welcome the book as an addition to the literature on a subject which is but ill-provided in the handy form in which the books are issued.

The Indian Constitution: An Introductory Study By A. Rangasami Iyengar, B.A., D.L., Assistant Editor, "The Hindu". Rs. 2. 1

We congratulate Mr. Rangasami for having brought out this very useful and valuable book. He has presented under one cover a great deal of valuable information regarding the Indian Constitution. In this volume we have a concise and comprehensive study of the Indian Constitutional system, with an Appendix consisting of Select Constitutional Documents, including all the Councils Acts, the new Reform Regulations, Rules and a full summary of the Schedules for all the Provinces.

This book should be on the desk of every educated Indian who takes an interest in Indian Polity. We can confidently recommend it to College students, who will find the subject treated in an intelligent manner from the standpoint of the student of general constitutional history.

searches set about to observe it. He at first thought he could represent the motion of this body also by a parabolic orbit. A very long ellipse, it may be stated, differs little from a parabola in the region of the sun. But Halley was not the man to be content with half-truths only. He ransacked for the records of observations of no less than twenty four other comets ranging back over two centuries behind him, and set to work on them. The task was simply stupendous seeing that he had to invent the very methods to work out cometary orbits. Surely it would frighten many an arm chair astronomer of to day, who for merely standing at the eye-end of a telescope and exposing a plate would fain pass as a representative of such giants of olden days. Halley, in these remarkable researches, found that three of them including the comet of 1682 had nearly identical orbits; and what is more that they could be much better represented by an ellipse. "Could it be the same comet coming at regular intervals. Is there a mercury among comets?" he is said to have cried when he arrived at this result. The great astronomer at once undertook to put it to the supreme test and predicted the return of the comet of 1682, which has ever since borne his name, for the year 1758. He seems to have felt the importance of the announcement, but knowing fully well that his own earthly course would have long ended before his comet came round in its course, wrote in language almost touching "Wherefore if it should return impartial posterity will not refuse to acknowledge that this was first discovered by an Englishman."

When, 76 years afterwards, the predicted time came, there was the liveliest interest awakened. Halley had indeed known the perturbing effect of some of the planets on the comet, but he does not seem to have gone through them in detail. The study of perturbations had not been reduced to a science as it is to-day; and he had only al-

lowed roughly for them. Still the comet was quite faithful to his prediction and on Christmas day 1758 when it was first seen, there was the triumph for the dead astronomer and the living gravitational astronomy. The object itself would appear to have not been very striking. We are simply told that it was visible to the naked eye having a thin tail. The next return was in 1835 and Sir John Herschel's pictures of the comet shows most wonderful variations of shape. It may be expected that there will be some interesting physical observations to be made during the present visit as well.

Historical research has succeeded in identifying Halley's comet with memorable apparitions of comets in former times. Dr Hind, with the help of Chinese records, has carried his identifications right back to the beginning of the Christian era; but several of his are open to grave doubts. The most celebrated visits are those of 1066 and 1456. The former is believed to be depicted, in the famous Bayeux Tapestry and the story is also told of William the Conqueror utilising the appearance of the comet to encourage his followers by remarking "That a comet like this is to be seen only when a Kingdom wanted a King." The return of 1456 seems to have been especially grand. It certainly appeared at a very exciting time. Constantinople had just fallen into the hands of the Turks and there was still war going on between them and the Christians. It used to be mentioned in some books that Pope Calixtus III of this time cursed this comet and the Turk in one "Bull" and "caused the Church bells to be rung to scare the comet away," but it has now been proved to be a fable and without any foundation.

Now, for the present visit, the comet was announced to have been first detected on September 11, of last year. That would be more than seven months before the time of perihelion passage which has been computed to occur about April

Cochin Tribes and Castes, Vol. 1. By
L. K. Ananta Krishna Aiyer, B.A., L.T. (Higgin-
botham & Co., Madras. Price Rs. 10.)

This is a highly interesting work of great scientific interest by a talented Indian gentleman. Mr. Ananta Krishna Aiyer's sketches of castes and tribes of Cochin State show that he has been unparing in his work amidst them. They bring out many queer and interesting customs, which show what a old world India is, despite its fresh and modern aspects. Dr. John Beddoe, F. R. S., writes an appreciative preface to the work, while Mr. A. H. Keane, the distinguished Anthropologist discusses the value of the materials garnered by Mr. Ananta Krishna Aiyer. The many illustrations that the book contains add to its interest and value. We have no doubt whatever that work in this direction, under proper guidance, will yield, as in the present case, excellent results, both to Science in general and to the individual workers. Mr. Ananta Krishna Aiyer has shown what an Indian could do in this line, and we hope that Governments, both Native and Indian and Provincial and Imperial, will encourage research work in this line by indigenous scholars, whose predilections lie in that direction.

"The Diabetic Treatment of Diabetes."

By Dr. D. D. Basu, Allahabad.

* This booklet is intended for medical practitioners as well as laymen suffering from diabetes. Formerly Diabetics were absolutely precluded from the use of all kinds of starchy foods, but since Dr. Fany's researches on Carbohydrate Metabolism, Medical opinion has veered round and the unfortunate sufferer is allowed to take a modicum of bread and other starch containing food stuffs. Dr. Basu shows wisely in not entering into the realm of the Etiology and Pathology of Diabetes and the various recipes he has given for the preparation of "diabetic" foods may come in handy for Medical men and patients. The only new feature in the book is the "great stress laid on the cocoa nut cure" and it certainly deserves a more extended trial.

BOOKS RECEIVED.

THE HUMAN COVER. By B. L. Putnam Weale. Macmillan and Co., London.

***ROUTLEDGE'S EVERYMAN'S CYCLOPEDIA.** Edited by Arnold Villiers. George Routledge and Sons, London.

LONGMAN'S ELEMENTARY HISTORICAL ATLAS. Longmans Green and Co., London.

ELEMENTARY PHYSIOLOGY, for Teachers and others. By W. B. Drummond. Edward Arnold, London. 2s. 6d.

MASSAGE AND TRAINING. By Harry Andrews. Health and Strength Ltd., London. 1s. nett.

DRAMATIC SCENES FROM ENGLISH LITERATURE. Selected by F. Johnson. Edward Arnold, London. 1s. 6d.

A MANUAL OF ENGINEERING FOR POLICE OFFICERS. By V. Subba Aiyar. Higginbotham & Co., Madras.

THE INDIVIDUAL AND REALITY. By E. D. Fawcett. Longmans Green & Co.

A LIFE OF JESUS CHRIST, in modern English. By Rev. James Smith Macmillan & Co.

THE STORY OF HEReward: The Champion of England. By Douglas C. Stedman, B.A., George G. Harrap & Co.

WHO IS WHO, 1910. A & C. Black, London.

WHO IS WHO YEAR BOOK, 1910. A & C. Black.

THE ADVANCEMENT OF INDUSTRY. By Henry H. Ghosh. Cambray & Co., Calcutta.

THE NATURE AND ORIGIN OF LIVING MATTER. By H. Charlton Bastian, R. P. A. Series. Watts & Co.

DAILY MAIL YEAR BOOK, 1910.

BOOKS RELATING TO INDIA.

THE RUPEE PROBLEM. By M. D. P. Webb C.I.E., Karachi.

MANY MEMOIRS, of Life in India, at Home, and Abroad. By J. H. Rivett-Carnac, C.I.E. William Blackwood and Sons, London. 10s. 6d.

KASHI OR BENARES. By Edwin Greaves. Indian Press, Allahabad.

***THE PHILOSOPHY OF BRAHMANISM.** By Bhanath Tattva-bhusan. Rs. 2-4

India in Indian and Foreign Periodicals.

GROWTH OF INDIA. By Mr. Shab. Munir Alam, Vakil. ["The Muslim Review", February, 1910]

KALIDASA'S MISER CHARACTERS. By Prof. Tota Ram, M.A. ["The Vedic Magazine",]

TUKARAM'S ABHANGAS. By Mr. V. M. Mahajan. ["The Theosophist", March, 1910]

THE MANUFACTURE OF MATCHES WITH MEXICO MACHINERY. By Mr. A. Goose. ["The Modern Review", March, 1910]

THE BASHMITH'S WISDOM. By Eva M. Martin. ["The Occult Review", March, 1910]

PROGRESS OF TECHNICAL EDUCATION IN NATIVE STATES. ["The Dawn and Dawn Society's Magazine", March 1910.]

THE DETON IN MALABAR. By Mr. A. Galletti. L.C.S. ["The Calcutta Review", March, 1910.]

Still we have no reason to be afraid of any serious consequences. Of course it will be quite a different matter if the comets were not of the attenuated flimsy stuff we know, they are made of. It is probably common knowledge that the several planets attract the comets when the latter get near them and produce the perturbations an astronomer has to take into account in working out cometary orbits. By the law of gravitation comets also return the compliment, but fortunately for us, they cannot disturb the planets; for, their masses are quite negligible in comparison with such robust bodies as the earth and the other planets. Should they, however, have any perceptible weight, no one can say where our planets will be. Comets do not always move in closed circles or nearly in the same plane as the planets. The perturbations they will produce, coming from any and whatever direction they choose will never be able to neutralise each other, as the planets, to some extent, amongst themselves do. The result will be that the permanence of our well-ordered planetary system will be imperilled. Is it indeed *Design* then, that gave the comets their tolerably free courses but flimsiest bodies; liberty to terrify if they pleased, but to destroy, never!

THE REFORM PROPOSALS.—A Handy Volume of 160 pages containing the full text of Lord Morley's Despatch, the Despatch of the Government of India, the Debate in the House of Lords, Mr. Borchgrevink's statement in the House of Commons, and the Hon. Mr. Gokhale's scheme presented to the Secretary of State for India and also the full text of his speech at the Madras Congress on the Reform Proposals. Price Rs. 6. To Subscribers of the Indian Review, Rs. 4.

THE BRAHMANES AND KAYASTHAS OF BENGAL. By Babu Gurudranath Dutt, C.A., M.R.A.S., Author of the "History of the Hoivra Raj," etc. The present work purports, in a brief compass, to be a national history of the two great castes, Brahmanes and Kayasthas, which form the bulk of the educated population of Bengal. It is an endeavour to explore a field left still untouched by Oriental scholars, and my researches have resulted in exploring the traditional structure of the ancient chroniclers of Bengal, which was a stumbling-block to many renowned antiquarians. Price Rs. 1. Reduced to Rs. 8.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

ANCIENT CEYLON.*

By

MR. C. HAYAVADANA RAO, B.A., B.L.

Mr. H. Parker deserves to be congratulated on the highly interesting work he has produced on the people and antiquities of Ceylon. As Assistant Director of Irrigation for nearly thirty years he had ample opportunities of knowing the island thoroughly and this volume sums up his studies of the aboriginal Veddas, and of the early history and archaeology of Ceylon. Mr. Parker devotes nearly a third of his book to the former and it seems to us that he throws considerable fresh light on the subject of the social affinities of the Veddas with the primitive forest tribes of Southern India. Dr. Virchow's views on this point have been confirmed by Mr. E. Thurston and Dr. Haddon, and Mr. Parker, arguing from independent sources, arrives at the same conclusion. He is of opinion that they are an aberrant branch of a pre-Dravidian Race, which dispersed in different directions on the advent of the Dravidians. "On the whole it may be concluded," he says, "that the advance of the Dravidians to the South of India . . . may have eventually led to an exodus of an aboriginal and probably pre-Dravidian hunting and fishing tribe across the shallow strait that separates Ceylon from India." He places their immigration into Ceylon "at the latest from the second millennium before Christ." They have not, he says in a subsequent chapter, "the slightest Negroid appearance." He is further of opinion that the modern Singhalese are the result of the fusion between the aboriginal inhabitants and the Indian settlers from the Gangetic Valley. Tamil (Dravidian) admixture at a later stage produced, according to him, the

* Messrs. Luzac & Co., London, 25s. net.

Swadeshi Enterprise and Mahomedans.

The first article in the March issue of the *Dawn and Dawn Society's Magazine* is devoted to a refutation of the statement that Mahomedans have not contributed anything to the advances of the Swadeshi movement. The writer says that there are and have been a considerable number and variety of Swadeshi Industrial enterprises which have owed their origin and development exclusively to Mahomedan initiative, energy and capital. There are two Match Factories fitted with up-to-date machinery and owned by Mahomedians, namely, (1) the Gujarat Islam Match Manufacturing Co., of Ahmedabad, and (2) the Berar Match Manufacturing Company of Elthipour. There are also two Mahomedan Oil Mills, the Nawab Sahib's Oil Mill, 214, Upper Circular Road, Calcutta, and the Mulla Mahomed's Oil Mill, Rangoon, and a Mahomedan Paper Mill, namely, the Mahomed Bhai Jamaluddin Paper Mills, Sitapur. In Lucknow, there is a Ice Factory and there is also a Flour Mill run by Indian Mahomedians in an up-to-date style; while at Cawnpore there are a number of Mahomedan firms engaged in the manufacture of leather goods. Cawnpore also boasts of a first-class Rolling Mill and an Iron and Steel Factory, fitted with up-to-date machinery. Not only has the Factory been started with Mahomedan capital, but it is also under the direct control of a Mahomedan expert, who is the son of the Principal Director, a Mahomedan, and who learnt his business in England. The Factory is, perhaps, the first of its kind in the United Provinces, and is an important one being capable of turning out 40 tons of finished iron in 24 hours.

The Bengal Steam Navigation Company owes its inception to Mahomedan energy and initiative. Mahomedans have started a Bank in the Punjab under the name of the Orient Bank of India, Ltd. Again the process of sugar manufacture owes its

advance to Khan Bahadar Syed Mahomed Hadi, M. R. A. C., Assistant Director of Agriculture of the United Provinces. About 30 Factories are working now under this process. There are 9 Sugar Factories owned exclusively by Mahomedans.

There are 5 big Bombay Cotton Mills either owned or managed by Mahomedans. About two lakhs and a-half spindles and 1,344 looms are working in these Mills. No less than 60 Cotton Ginning Factories are either owned or managed by Mahomedans. Outside Bombay City, there are 30 such Factories; in the Berar and the Central Provinces there are 14 of them, and in the Punjab about 6. The Bengal Silk Mills Company is a Swadeshi organisation, being the result of Mahomedan energy and capital.

Besides these, there are other Swadeshi enterprises in which both Hindu and Mahomedans have most usefully co-operated, e. g., the Bengal Woollen Company Limited, the Bucks Manufacturing Company, etc.

Constitutional Government in India.

Mr. Nares Chandra Sen Gupta, in his third article on "Legislation and Legislature in India," in the *Indian World* for January and February, not only lucidly traces the law-making power of the Supreme Council, but points out the essential limitations of that Council. The Acts of 1781, 1813 and 1833, defined the powers of the Governor General in Council, and that of 1833 specially constituted the Governor General in Council the sole legislative authority in India. The principal differences between the Acts of 1833 and 1861 are thus summarised, the other powers being the vesting in the Executive Government the power to make temporary ordinances in case of emergency and validating certain Regulations made by the Governor-General in Council for new regulations in districts whose validity was open to the greatest doubt;—

chronological purposes. He says that brick-making has been practised in Ceylon from at least 300 B.C., while we know from the Sathpatha Brahmana that it was known in India as early 1,000 B.C.

Attempts at identification of old cities and places often yield, as most antiquarians know, but imperfect results. Mr. Parker, however, seems to have been more fortunate. His great knowledge of the island has apparently aided him not a little in this work. Tambapanni, Wijaya, Upatissa, Uruwela, Parana Nuwara, and Sri Wad dhana Nuwara are amongst the old cities that receive attention at his hands, and there is it must be conceded, a great deal to be said in favour of his identifications.

In dealing with irrigation works, which Ceylon like Southern India possesses abundantly, Mr. Parker is perfectly at home. He thinks that the art of reservoir construction in India owes its origin to the early peoples of the Euphrates Valley and that Ceylon borrowed it from Southern India. The value of the chapter on Inscriptions in Ceylon is enhanced by the list that Mr. Parker gives of the earliest of them, and by the illustrations which, by the way, are a prominent feature of his work as a whole. The earliest known inscription of Ceylon at the present day is of the 3rd Century B.C., almost contemporary with those of Asoka in India. Mr. Parker discusses besides, in a highly original manner, symbols on coins, which he thinks, "were inserted because of their protective powers". On the whole, we have nothing but high praise for Mr. Parker's work, which decidedly adds to our knowledge of Ceylon, ancient and modern.

SIR SYED AHMED : A biographical sketch giving a succinct account of his life and containing copious extracts from his speeches and writings. With a portrait. Price Rs. 4.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

INDIANS IN THE TRANSVAAL

By MR. H. S. L. POLAK.

(Editor "Indian Opinion," South Africa, and the Transvaal Delegate to India.)

I am given to understand that there is an impression abroad that General Smuts is in a particularly good mood because he is reported to have replied, recently to a letter of the Hampstead Branch of the International Arbitration and Peace Association, saying that he had outlined to Lord Crewe his scheme regarding the Indians in the Transvaal and Orangeia, and that he was convinced that, when details were completed, the Association would realise that every effort had been made at a lasting settlement.

I do not know how much truth there is in the statement regarding General Smuts' proposals about Orangeia. Being a Transvaal Cabinet Minister, or insurance of his into the domain of Orangeia affairs would involve strongly of a work of supererogation. But I do know what his proposals as to the Transvaal are. They are based upon the following cablegram that it will be remembered, I received from Mr. Gandhi some months ago:—

The Transvaal Government agree to repeal the Asiatic Act of 1907, but they desire to insert a clause in the Immigration Law limiting the annual number of Asiatic Immigrants. The Indian deputation have declined to agree to legal differentiation upon racial lines, and have proposed that a clause may be inserted in the Immigration Law, empowering the Governor of the Transvaal to frame Regulations fixing the number of Immigrants of any nationality thereby maintaining the principle of legal equality without interfering with existing powers of administrative differentiation.

Since then, it appears that Transvaal Government have refused to accept the suggested solution offered by Mr. Gandhi. They do not object to permitting the annual entry of a limited number of Indians for professional work as an act of grace, but they will not permit of such entry as a matter of right. In other words, Mr. Smuts, as Lord Crewe wrote in November last to Mr. Gandhi, "was unable to accept the claim that

The Function of Art Schools in India.

Dr. A. K. Coomaraswamy, in the *Modern Review* for February, writes incidentally of the true functions of Art Schools in India in criticising the paper on Indian Art read before the Society of Arts by Mr. Cecil Burns, Principal of Sir Jamsetjee Jeejeebhoy School of Art in Bombay. He says that the modern method of painting pictures and sticking them indiscriminately on nails about the walls of houses comes as near to the absolute divorce of art from architecture as is possible, but old Indians knew better that walls were to be painted on and that the heart and centre of the temple was its image and neither painting nor image were executed apart from any consideration of the place they were to occupy. The principal causes for the decline of Indian Art may be mentioned. One was the passing away of many Native Courts, as in Tanjore, where the Court was the great patron of the sumptuary arts, the other cause was that India has no Ambassadors and consuls scattered through the world to send home information of the true requirements of those countries with which India might still conduct, as once she did, an export trade in the products of sumptuary art. The ancient craft of India is not dead, but they are in a bad way. They could be saved by a true national impulse, but a Swastika that seeks only to boycott or imitate European manufactures, for a temporary political end, will not save them; nor, says the Doctor, will four Schools of Art in India, "administered by men who are prepared to acquiesce with remonstrance on the official decision to adopt European styles (i.e., second hand Gothic or third hand Classic) in government and other public buildings, save them any the more."

Dr. Coomaraswamy says of the true functions of Art Schools in India—

The true function of Schools of Art in India, is not to introduce European methods and ideals but to *gather up and revitalise the broken threads of Indian tradition*, to build up the idea of Indian Art as an integral part of the national culture, and to relate the work of Indian craftsmen to the life and thought of the Indian people. So far from this, the School of Art, craftsman has hitherto worked essentially for a foreign public, making things which neither he nor his own people desired to use, but only to sell. No wonder the lungs do not work and the legs are wobbly. When Indian craftsmen worked for the Indian people they knew what was wanted, and why, and their work was altogether serviceable. Now that they work for tourists or occupy themselves in carving furniture for Anglo-Indian bungalows, or in making teapots overloaded with cheap ornament for Anglo-Indian tea-tables, it is naturally otherwise.

The White Slave Traffic in America.

The *Chautauquan* for February has a note on the above subject which is of great importance as throwing a lurid light on the methods employed by certain white men. For a number of years, there has been an international traffic going on in unfortunate, immoral and degraded girls who live lives of shame and vice in vile resorts and who do not even command the wages of their sin. Every possible attempt has been made to suppress this crime but with no avail. Police officials have been bribed by the capitalists of this traffic. Last December, a special report was made on this subject by the National Immigration Commission after an investigation of fifteen cities. The *Chautauquan* says that these women are cruelly exploited, maltreated, beaten, robbed of most of their earnings. The number imported every year is estimated at some thousands and they come from Europe, Japan and China. Many of them are of American birth and are forced into prostitution by fraud, strategy, pretended philanthropy. The following paragraph from the report shows how these atrocious crimes are committed and how the authorities are evaded:

Those who recruit women for immoral purposes watch all places where women are likely to be found under circumstances which give them a ready means of acquaintance and intimacy, such as employment agencies, immigration homes, moving picture shows, dance-halls, sometimes waiting rooms in large department stores, railroad stations, manicuring and hair dressing establishments.

India Through Suffragette's Spectacles

Mrs. Jessie Duncan Westbrook contributes an article on "How India Strikes a Suffragette" in the *Modern Review* for March. She says she found India answering her expectations to a great extent. She found the bazars full of life and thought how much jollier the lives of the poor folk were than in England. "There the shop-keeper each is shut up in his own shop behind closed windows; our artisans work in solitude at home or in big inhuman factories. Here in the picturesque bazars everything is done in the open air." But India was a man's world. People seem to have forgotten that there were any girls in India.

To one who comes from England it is known how all the elementary education and a great deal of the advanced education is in the hands of women, how women work in politics in most of the greatest newspapers and as public speakers and writers, how they run the charitable organizations, how there is not one society for social reform that is not managed—not only partly but mostly—by women, it came as a shock to find that the women are not used at all here. All the brains and social enthusiasm that in other countries are supplied by the women of the middle classes are here absolutely wasted.

Mrs. Westbrook is surprised at the astonishing low level of Indian women in regard to education and asks if Indians do not realize that to conduct household affairs, to rear up children as they ought to be, to help them in their mental life, to bring them up not only to be good individuals but worthy citizens and sons and daughters of India, to be able to speak a citizen and the inspirer and adviser of one's husband, Indian women should receive as wide and varied an education as that required to make a clever sarkis, skilled doctor or a wise magistrate.

The writer says:—

I hear the Indians protest a great deal against the way they are governed; I hear them speak of liberty, of self-government, of following out their national ideal, and I came to India with the strongest sympathy. But how dare any man talk of freedom with his women-folk enslaved in the double prison of purdah and ignorance? How can he hope to build a healthy, intelligent, modern nation from people whose mothers are in a mediæval stage of darkness?

Press Law in India.

Sir A. H. L. Fraser, writing in the *Nineteenth Century* for February, discusses the alterations which he thinks should be made in the Press Laws of India. He admits that no alteration in a Press Law will deal at once adequately and promptly with such crimes as the recent murders. It may tend to prevent this terrible evil, but it will not remove the evil which already exists. It would be absurd to suppose that any reform in the Press Laws would alone secure the suppression of sedition and anarchy, but it is of the first importance to see that the law is made as effective as may be in preventing the dissemination of evil teaching and the incitement to crime among the people. Sir Andrew Fraser describes the existing law, which, he says, is adequate to deal with the offences complained of, provided it was supplemented by provisions to secure the fixing of responsibility upon the guilty persons:—

"If registration were refused except on proof of the existence of satisfactory safeguards against mischief, public sentiment in India would generally approve. It does not, however, seem to be necessary to go so far as this. It is necessary only to fix the responsibility on the right persons, to provide for the cancellation of registration in case of conviction unless that cancellation can be safely dispensed with, and to apply firmly the existing provisions of the penal law as reasonably interpreted. The substantive law against seditious writings and obscene offences seems to be satisfactory; and the principal defect which experience has shown is that responsibility cannot at present be fixed. This is all that experience has up to the present time shown to be necessary in regard to the law."

THE DIVINE BABE OF THE "KALPA PRALAYA."

The picture of Babe Narayana floating on the waters of Kalpa Pralaya with a *Vata* leaf as his bed after eating up half the Universe will interest our readers and will recall the account given of him end of the Universe within his belly into which Rishi Markandeya, one of the immortals entered and reamed for an eon. The following account of this Story translated from the *Mahabharata*, we take from Swami Baba Premanand Bharati's famous book on "Krishna The Lord of Love":

Said Markandeya: "O King! In this time of the Kalpa Pralaya, when all gods, asuras, elements, demons, men, animals, trees and the firmament, etc., all, all the mobile and immobile beings and objects, will be dissolved into one vast ocean, I alone will hover over that endless expanse of water and become sad hearted on viewing this general destruction. After floating on it for a very long period of time I will feel extremely exhausted. Then, shortly after, a huge tree in the midst of that one-ocean will attract my eyes. O King! Resting on the spreading boughs of that tree I will see seated on a couch of glory a lotus-eyed Boy with a face radiant like the light of the full-moon. Instantly on seeing him I shall be extremely astonished and will say within myself 'How wonderful! Everything has been destroyed, how then is this Boy resting here?' O Great King! Although I am blessed with the knowledge of the past, present and future, I shall fail to know who that child may be.

"Then that lotus-eyed Boy will thus speak to me in the sweetest voice. 'O Markandeya! I know thee. Thou art become very weary and wishing for rest. Therefore do thou enter my body and live there as long as thou mayest desire. I have been very pleased with thee.' O King! On hearing these words of the Boy I will be filled with the spirit of indifference to my manhood and long life, at which suddenly that Boy will open his mouth, and I will then enter into that mouth through some divine means.

"O Great King! Through his mouth I shall enter his belly and to my astonishment, shall see within him this whole earth of many kingdoms and cities, rivers, mountains, seas, the blue heavens bedecked with the sun and the moon, and the many forests. There I shall find Brahman engaged in various religious ceremonies, the *Kshatriyas* in ruling to the satisfaction of all other castes the *Vaisyas* in their usual vocation of agriculture, and the *Sudras* in rendering loving sacrifices to the Brahmins; lions and tigers, and all the gods, angels and aerial beings are living peacefully in their respective spheres. In fact, all that existed before I shall find existing within the belly of that Great Soul.

"O King! Thus having seen the whole world within that Boy, I will travel for many thousand years, like one in a dream, within that world and in trying to find out its limit will rush in all directions but will not succeed. In doing so. Then disappointment will turn my thoughts to that beautiful Boy again, and, with all the concentrated force in my body, mind and speech, I will then ask for his protection and grace. At this I will be carried, by a violent wind as it were, through his mouth

out of his body and I will find him still sitting under that tree.

"The Boy will then ask me with delighted heart and smiling face, 'O my good Rishi Markandeya! Thou didst become very tired floating on these waters for such a long time. Have you now been well refreshed by living within my body?'

"Then I will behold my soul freed from all bondage by the illumination which will enter me with the Boy's words. And placing his crimson Feet on my head I will address him thus with folded hands and humility, 'How lucky I am! To-day I have beheld the Lotus Eyed God of Gods, the Soul of All Things! O God! I have become very curious to know Thee and thus Thy wonderful Maya (Illusion) Entering Thy belly through Thy mouth, I have seen the whole world existing there. O Lord! It was through Thy grace that I did not lose my memory, and it is through Thy will that I have now come out of Thy body. O Lotus-eyed! I have become very desirous to know Thee. Why art Thou resting here in the form of a Boy after having denounced the whole world? How is it that this whole world is now dwelling in Thy body? How much longer wilt Thou rest here?' O Lord of Gods! These subjects are great and unthoughtable, and as I beg to hear from Thee their detailed explanation.'

"The God of the Gods, after consoling me, on the last occasion, began to answer my questions. He said:

"O Brahman! Even the gods have failed to know the mysteries of my creation, I will tell thee of it only to please thee. O Rishi! Thy wonderful devotion to thy father and to Me and to spiritual celibacy have won thee this grace, I have appeared before thy vision. In time past I called water by the term 'Nar'. This Nar is over my seat, hence I am called Narayana. I am the First Cause. I am Eternal, Inexhaustible, the Creator and Destroyer of all that exists. I am all Wealth, I am Death, I am Shiva. Fire is in my mouth, the earth is my feet, the sun is my two eyes, the Celestial Regions are my head, the sky and the cardinal points are my ~~four~~ arms and Eternity are my body, the winds my mind.

"All sacred ceremonies are performed to please Me. All the Vedas come out of and enter into Me. The peace-loving, mind-disciplined, enquiring, soul's-mystery-loving Brahmins contemplate and worship Me alone. I am the Fire called Samvartak, I am the Samvartak Wind, and it is I who am the Seren Soul that rises and shines in Pralaya. The stars that thou seest now in the firmament are the pores of my body, the sky

The cry of the Redmondites is, therefore, not a practical one. Of more importance is the carrying on of His Majesty's Government for which purpose the needed supplies must be voted. Already there is a chaos and a confusion which becomes worse confounded every day as the financial year approaches its close. A large amount of income tax remains unlevied. Other arrears of revenue also are uncollected. At least 30 million £ have to be raised for which it is now intended to issue exchequer bonds for a short period. Of course, the Army and Navy estimates have been passed, but that will not suffice. The financial deadlock in more than one direction is a great national embarrassment. The sooner the Ministry relieves itself from this embarrassment the better. It alone must clear the way to a prolonged and healthy discussion of the constitutional question. Of course, the opposition of the Unionists in the House is reduced to a mere nominal affair. They cannot help passing the Army and Navy estimates. Had they objected to them they would have forced the Ministry to resign but with no willingness to carry by themselves the government. Thus it was a virtue of necessity, though the more passionate and vehement section have not been slow to accuse Mr. Balfour of timidity. These allege that he is still a waverer as to Tariff reform. He is clear in his own mind what he ought to do, assuming that he takes up the reins of government. It is this mental attitude of the leader of the Unionists in the Commons which prevents the party from offering opposition to the Ministerial Budget. But Mr. Balfour is a very tactful statesman and withal weighted with the responsibility which must be his if called to power. And such a personage has to think twice and thrice before he could determinately make up his mind. And as to the Lords, they seem, we mean the Opposition, to be a divided party. The majority are all for perpetuating their hereditary rights

and privileges. These do not seem to relish a reformed House of Lords, that is, a Second Chamber which shall be an elected one from among the Peers themselves or from among the boroughs and councils as suggested by Lord Rosebery. The Goliath of hereditary aristocracy is, of course, no other than our late shoddy Pro-Consul. He considers himself to belong to that bluest of the blue class, commonly called the aristocracy. *Aristocracy of blood*, not intellect, is his hobby. His Second Chamber should be all Heredity. *Blood without Brains*,—as if the Democracy, now fast growing into power, can tolerate such a Chamber! How shortsighted are they who cannot read the signs of the times even now, when all the world sees them as clear as the Meridian sun! Poor Lord Lansdowne, always an invertebrate, finds himself in a tight corner as the ostensible leader of the Lords. But it seems that he is rather led than leading. The ardent "backwoodsmen," led by Lord Curzon and others of his kidney are driving him to a position which is really unbearable to his Whig instincts. For, after all, it must be said that though Lord Lansdowne has cast his lot for some years past with the Unionists, by political convictions and family ties and traditions he is a Whig—one of the few of that extinct political species which almost came to an end with the death of John Russell. Verily, the political atmosphere of Great Britain at present is full of latent electricity. Much will depend on the Prime Minister how he steers his bark through the turbid and stormy waters of Sylla and Charybdis. He has been accused of inconsistency, not to use a stronger word, by the Redmondites, that is, of having gone back upon his declaration at the great speech in Albert Hall. But Mr. Asquith, soon after the opening of Parliament, re-interpreted that speech and denied that he had played a rusesult. Then, again, he has his own internal dissensions to meet. There is a cave in the Cabinet which is indeed unruly. Mr. Lloyd George and Mr. Churchill are the stormy petrels



PULIKOLAM OR JELLICUT BULL

A numerous breed found largely in the Madras District. These cattle as a rule are comparatively small in size but are very active and capable of much endurance. Some of these are specially trained and kept for the purpose of bull fighting or bull baiting.

of these: 36 millions from succession duties, 10 millions from Customs; and taxes on gamekeepers, automatic machines of the pennyslot kind, gate-money percentages, and so on.

In Austria, politics have not improved. Hungary continues to be recalcitrant. But of late a new party has been formed there which promises to give a majority to the Government in the Reichstag. Next to this question is the eternal one of tariffs with France and with the Southern States. It is to be feared that the economical war will prove more costly and vexatious than the political one raised by Hungary.

The Turk and the Greek are quiescent albeit the Hellenic Cretans are having their own watching and waiting game. Spain and Portugal, too, are having comparatively quiet times. The Divine Figure of the North has not been in evidence. Neither is his faithful minister. But we must not forget the periodicity of assassination and repression in Russia. The present lull will very soon give way to a fresh storm and it remains to be seen how submissive will still be the Duma.

THE AWAKENING EAST.

Persia is still in the throes of financial embarrassment and the Ministry do not seem to have improved their position so far. Meanwhile they are fretting and fuming at the force which Russia has still near Tabriz. This is greatly resented by the patriotic party. The Persians threaten the Russian force. This attitude is looked askance by the Tsar and it is not impossible that fresh complications may ensue. It is to be hoped Sir Edward Grey's diplomatic statesmanship may be the means of bringing about a rapprochement. Evidently the location by Russia of the troops in that vicinity of Teheran is a sore point with the Persians and the sooner the sore is removed the better.

By an irony of fate the Dalai Lama was very recently a refugee guest in the capital of the British Indian Empire. What tricks the whirligig

of Time plays in its eternal rounds! Five years ago the Dalai Lama had to flee from the shots of British arms when nearing Lhasa. After varying vicissitudes and wanderings of an Ulysses character, but more real than the classic one, the great hierophant of Buddhism was obliged to flee for the second time from Lhasa where he had returned after a stay at Peking. The Chinese Government, which is so notorious for its Fabian policy, has now taken Tibet under its grip as it had never done before. It has shown its teeth to the Tibetans and demonstrated that it is now alive to the independence and integrity of this part of its distant dominions. There is to be a real, strong, Chinese administration. The Ecclesiastics may play their own religious game but they will find it to their cost if they dared to encroach on China's territorial supremacy. So the intriguing Dalai Lama finds himself for the second time a refugee. He is now to locate his diocese at Darjiling. Let us hope he will not meddle any longer in the politics which have so much burned his fingers.

In China, the cry is growing louder—"China for the Chinese." Meanwhile it is not easy to forecast how the enhanced silver duty in this country may operate on the economics of the Celestials. No doubt the undutiable silver of China will collide violently with the dutiable one of Sir Fleetwood Wilson. But will it lead to a slow and steady extinction of the Indian yarn trade? There are sagacious practical heads who assume an ominous silence which would lead us to infer that such may be the case. Currency nostrums of an artificial character always come home to roost but rather at a slow pace. But though the pace be slow it is sure. Cheap silver will be the making of China industrially in the next few years; then will be to Indian Cotton Mills unless they can meanwhile secure other markets where their yarn trade may be fairly established. From all accounts it looks that the Levant may be that market. However, we need not be prophets of ill or good omen. Time will reveal everything.

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accept them all the more readily that the interests of India were amply and skilfully pressed on the Commission by your representative, Mr. J. B. Brunyate. Aided by his knowledge of the subject the Commission was enabled to appreciate the importance and complexity of the opium problem in this country."

Thus the public has before it two distinct declarations of the Indian Government. First, that it was prepared without any fresh taxation to forego the opium revenue gradually, say, $3\frac{1}{2}$ millions net in 10 years; and secondly, that it accepted in principle the broad policy which the Commission had arrived at in Shanghai after fully hearing the other own representative. It is clear then that the Government of India since the last three years has fully prepared to forego the opium revenue gradually, say, according to their own reckoning, at the rate of £350,000 per annum. More in order that the policy of the total abolition of poppy growing may be carried on by Native States, simultaneously with it, the Government of India has been known to have negotiated with them how they should adjust themselves to the new policy—that is to say, how the cultivation of the poppy should be supplanted in 10 years by other remunerative crops in their respective territories.

Let us then probe to the bottom how the opium revenue of the Government of India has stood since the year 1906-07. I analyse below the figures as given in the table under opium at page 26 of the financial statement just issued.

	In Crores of Rupees.		
	Gross receipts.	Expenditure.	Net revenue.
1906-07	8.49	2.87	5.62
1907-98	7.87	2.50	5.37
1908-09	8.83	1.85	6.98
Revised Estimate,			
1909-10	8.28	1.65	6.63
Budget, 1910-11	6.98	1.64	5.34

It will be seen that the annual average of

net receipts for three years which ended with 1908-09 was 5.99 crores; that the revised estimate for the current year is 6.63 (owing no doubt to the "windfall") and that the Budget estimate for the coming official year is 5.57. Thus the last estimate is only short by rupees 42 lakhs compared with the annual average of the triennium. Practically, therefore, this diminution was what the Government of India had been fully prepared for since the declaration made three years ago that it would lose £350,000 or 52½ lakhs of rupees every year without the necessity of any taxation; the normal growth under the principal heads of revenue would, it was asserted, bear that loss.

Now, the normal revenue under the principal heads in 1906-07, was 48.78 million pounds; in 1908-09, it was 49.30 million pounds; in the current year, as revised, it is 50.94 million pounds and in the Budget for the coming year it is 51.68 million pounds. This Budget estimate, Sir Fleetwood Wilson has taken care to inform the public, is very cautiously framed. Practically, then, this normal growth of revenue under the principal heads is 2.90 million pounds in four years, say, at an average rate of 0.58 million pounds equivalent to 87 lakhs. Whereas the diminished receipts were calculated at 52 lakhs; in reality the amount estimated in the Budget, as just pointed out, is only 42 lakhs! How under the circumstances can it be in the mouth of the Finance Minister to assert that it is principally owing to opium that he is obliged to impose additional taxation? I say, that on the facts and figures related, he has failed to prove his case so far. If I am mistaken, I shall be pleased to stand corrected. At present, so far as I have studied the financial statement, and the statistical tables accompanying it, I have come to the conclusion that it is not opium but three large items of expenditure which have brought the deficit. These are, firstly, the heavy interest charge now to be

Jesus or Christ? (Williams and Norgate)

In this volume, which has been issued as a supplement to the Hibbert Journal for 1909, the whole problem has been discussed, of the relation of the Jesus of History to the Christ of Religion. The Rev. R. Roberts's article in the Hibbert Journal for January, 1909, entitled 'Jesus or Christ?—an appeal for consistency,' created a great sensation and evoked public discussion of the problem everywhere. In the volume before us the Editor has enlisted the services of several competent men to help the right consideration of this great issue. The writers represent the largest variety of opinion and their articles are marked by sincerity and a grave sense of responsibility.

As regards the question itself, its importance can hardly be overestimated. As Professor Bacon has pointed out, this demand for consistency 'has attended Christianity from the day that it became a religion, and must necessarily attend it to the end, in view of the conditions of its origin.' Hegel has distinguished between the moral and religious teaching of Jesus, and the representation of the Divine idea in the drama of Jesus's career. So too Dr. Percy Gardner,— 'In speaking of the earthly life of the Master, I call Him, with the Evangelists, Jesus; in speaking of the exalted Head of the Christian Society I use with Paul, the term Christ.' For, in identifying Jesus with Christ, we make God a Being who is omnipotent, yet limited in power; omniscient yet defective in knowledge; infinitely good, yet one who declines 'to turn any part of His knowledge as God into science for man'. (Rev. R. Roberts, Hibb Journal, January, 1909.) The point at issue, then, may be thus put in the words of the late Rev. Mr. Tyrrel— 'Does the predicate Christ as interpreted by the Creed, agree with the subject Jesus, as determined by criticism?

The question is of great moment not only for Christendom but for the whole body of the civilised religious world. The authorities of the

Hibbert Journal are to be congratulated on thus bringing together various views on this world's problem, avoiding at the same time all kinds of excess or unfairness which are the marks of intolerance and fanaticism.

The Dramatic History of the World. By Kelachellum Sreenivassa Rao (G. A. Natesan & Co., Madras Rs 4)

In this volume the author has attempted the history of the Drama from the earliest times and follows its growth and development in many countries. He combats the prevalent opinion that the stage is immoral *per se* and shows conclusively to what noble purpose the drama can be adapted. In this connection Mr. Rao says: "Indian theatrical representatives are... pure and harmless. No Indian satire ever insulted the feelings of any respectable family. No Indian dramatic piece ever attempted to attack the king and his ministers. No Indian performance ever insultingly attacked the religious tenets of all powerful reigning Popes. No Indian dramatic ever attempted to satiate his private grudge of mauling his rival on the stage. No Indian ever attempted to drag the dead into this world and to insult them with ludicrous arguments or used indecent expressions abhorrent to Society." The presence of Indian dramatic authors to dwell vividly on the charms of women the author ascribes to Eastern hyperbole and to custom. The decline of the Hindu stage, Mr. Sreenivassa Rao is of opinion, is due to the decline of Hindu kings. He is, at all events, a firm believer in its regeneration, and the main object of the book is to awaken inquiry, and to stimulate real solid work in this direction. The book is a purview of the stage and the drama, which though by no means exhaustive, contains an enormous amount of information on the subject. We heartily commend the work to all readers both European and Indian who are interested in the Drama, its past history, and its future possibilities in India,

there is considerable force in the whole of this contention. But even so, Section 108, of the Criminal Procedure Code, which is a measure of prevention and which was introduced into the Code twelve years ago for the express purpose of placing such a means at the disposal of the Government should have been sufficient, and what I cannot quite understand is why it has not been found effective. The only explanation I have heard is that the proceeding under that Section being judicial and liable to revision by the High Court it practically means a trial for sedition with this difference only that the person proceeded against instead of being severely sentenced, is merely called upon to give security. But this was precisely the chief merit claimed for the Section when it was enacted in 1898 as a reference to the proceedings of the Council of that time will show. My Lord, I cannot help saying that it would have been fairer to the Legislature if the Government had tried Section 108 of the Criminal Procedure Code in some cases instead of allowing it to remain practically a dead letter before applying for fresh powers. If it was considered that the time had gone by when the Section, as it stood, could be usefully applied—I myself am inclined to think that in some parts of the country the evil has now gone beyond the stage where Section 108 could be applied with much effect—a proposal to amend the Section so as to make its operation more simple and expeditious would have caused less disturbance to our ideas on this subject and would undoubtedly have been more acceptable.

My Lord, the principal addition which the Bill makes to the powers already possessed by the Government for dealing with sedition is that it makes the taking of security from printing presses and newspapers a purely Executive act. It also empowers the Executive to order the forfeiture of such security and even the confiscation of printing presses on the ground that an offence has been committed, though here an appeal is allowed

to a Special Tribunal of High Court Judges. These are the main provisions and they embody what may be called the principle of the Bill. My Lord, in ordinary times I should have deemed it my duty to resist such proposals to the utmost of my power. The risks involved in them are grave and obvious. But in view of the situation that exists in several parts of the country to-day, I have reluctantly come after a careful and anxious consideration to the conclusion that I should not be justified in opposing the principle of this Bill. It is not merely the assassinations that have taken place, or the conspiracies that have come to light or the political dacoities that are being committed that fill me with anxiety. The air in many places is still thick with ideas that are undoubtedly antagonistic to the unquestioned continuance of British rule with which our hopes of a peaceful evolution are bound up, and this feature of the situation is quite as serious as anything else. Several causes have contributed to produce this result, of which the writings in a section of press have been one. And to the extent to which remedy can be applied to these writings by such Executive action as is contemplated in the Bill, I am not prepared to say that the remedy should not be applied. There is no doubt that even if the powers conferred by the Bill are exercised judiciously, some inconvenience and even hardship is inevitable to well intentioned concerns. And if the powers are not exercised with care great harm is bound to follow. Moreover as long as this law continues in force even the best Indian concerns must work in an atmosphere of uncertainty and apprehension. But all these risks may be temporarily borne if they help in some measure to free the air of ideas of which I have spoken. Only it is of the utmost importance that they should be temporary and I therefore most earnestly urge that the operation of this law should be limited to a period of three years only. Further I think the rigour of some of the provi-

TOPICS FROM PERIODICALS.



Defects of the Present Day Arya Samajists

Pandit Ghani Ram has a very useful and candid article on this subject in the *Vedic Magazine and Gurukul Samachar* for Phalgun 1906. He says Arya Samajists have very few good preachers now—no efforts are being made to train men to do propagandist work in the spirit in which it ought to be done. The reasons why the loyalty of Arya Samajists is unjustly and maliciously doubted and traduced is that the body as a whole has always followed a policy of isolation. It has not accepted grants in aid for its schools, it has not asked big Government officials to preside at its prize distributions. With the official world, it never cared to come into contact, and its silent unostentatious work began, by and by, to be suspected. The writer says that their exclusion was not a wise policy to have been pursued. At least hereafter, the Arya Samajists should end this situation and remove all room for misinterpretation by setting aside this aloofness.

The Vedas should be studied in a thoroughly scientific manner; they should be treated as a living organism; our best men should be brought together and made to make researches in the Vedas, however much this may cost, so that the Vedas may be rightly interpreted and explained.

Mr. Ghani Ram proposes the establishment of an organisation which should be devoted to work of this kind. The members should complete the Veda Bhashya of Swami Dayanand. A fresh commentary on the Vedas, based on the Bhashya Bhashya, should be prepared as also a critical commentary on the Brahmanas and the Upanishads. The subject of Yagna should be investigated, and the ancient practices explained in the light of science. It has also got to be proved that the Vedas do not sanction animal sacrifice.

Eastern Art.

In the *Quarterly Review*, Mr. Roger Fry traces how the Western mind has slowly expanded on the subject of art. About a hundred years ago art meant only Greek or Roman sculpture and the art of the Higher Renaissance. Then Gothic art, early Greek art, Byzantine art were admitted. Finally, an opening has been made for the paintings of Japan, the drawing of Persian potters and illuminators, the work of the early Mahomedan craftsmen and sculptors of India, Java, and Ceylon.

Comparing Eastern and Western art in general, Mr. Fry says:—

"Eastern art, and especially Japanese art, is far more visual than ours, the actual vision of appearances is clearer, more precise, more rapid, and, above all, less distorted by intellectual preoccupations. It is more perceptual, less conceptual."

Mr. Fry sums up —

"What will be the effect upon Western art of the amazing revelations of these last twenty years? One can scarcely doubt that it will be almost wholly good. When once the cultivated public has grown accustomed to the restraint, the economy of means, the exquisite perfection of quality, of the masterpieces of Eastern art, it will, one may hope, refuse to have anything more to say to the vast mass of modern Western painting. And then, perhaps, our artists will develop a new conscience, will throw over all the cumbersome machinery of merely curious representation, and will seek to portray only the essential elements of things. In this purifying pictorial art, in freeing it from all that has not immediately expressive power, Western artists will be merely returning to their own long forgotten tradition. The greatest practical value of Eastern art for us lies in the fact that those essential principles which, in our thirst for verisimilitude, we have overlaid, have been upheld with far greater constancy by the artists of the East."

if we shall succeed in overcoming the evil altogether. Even if it lies dormant for a time, there is much in the situation itself which will constantly tend to stir it into fresh activity. I have already said that several causes have combined to bring about the present state of things.

ANGLO-INDIAN ARROGANCE

It is, of course, impossible to go into all of them, but one of them may be mentioned—it is the writings in a section of the Anglo-Indian press. My Lord, I doubt if many Englishmen realise how large a share these writings have had in turning so many of my countrymen against British rule. The terms of race arrogance and contempt in which some of these papers constantly speak of the Indians and specially of educated Indians cut into the mind more than the lash can cut into the flesh. Many of my countrymen imagine that every Anglo-Indian pen that writes in the press is dipped in Government ink. It is an absurd idea but it does great harm all the same. My Lord, I feel bound to say that this ill by itself cannot achieve much. It is even possible that the immediate effect of its passing will be to fill the public mind with a certain amount of resentment. And unless the powers conferred by it are used with the utmost care and caution, the evil which they are intended to combat, may only be driven on deeper ground. Force may afford temporary relief but it never can prove a permanent remedy to such a state of things as we have in this country. It is only in the co-operation of all classes and the steady pursuit of a policy of wise conciliation on the part of Government that the best hopes of thoughtful men on both sides for the future of this land must lie.

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INDIANS OUTSIDE INDIA.

THE INDIAN TRADER IN NATAL.

One of the most grievous of the wrongs suffered by British Indians in Natal has at last been redressed by the action of the Government and Parliament of that Colony, says the *Scotsman*. The grievance in question arose out of the manner in which the Dealers' Licences Act of 1897 had been administered by the Municipal authorities. This consisted in the systematic refusal to renew and transfer trading licences, even in cases where the holders had been established in business for a quarter of a century and even longer. The result of this action was frequently to ruin the business of the rich merchant, and to deprive the poor trader of his only means of livelihood. Ever since the Act came into force, increasing efforts have been made to bring about such a modification of its provisions as would make the infliction of grave injustice under it an impossibility. Mr. Chamberlain, when Colonial Secretary, found it necessary to make some very strong representations on the subject, but local prejudice at the time was so strong that his action yielded no beneficial result. Colonel E. M. Greene, Minister for Railways and Harbours, was in London last summer, when the Indian deputation was here, and as a result of several conferences between him and the authorities, he undertook to take the matter up on his return to the Colony. This he did by introducing a short Bill into the Legislative Council, giving Indians the right of appeal to the Supreme Court of the Colony in all cases of refusal to renew their licences. The Bill, after considerable discussion, was unanimously passed by the Natal Parliament, and has now been assented to by the Governor as the law of the land.

INDIAN WORKERS IN THE TRANSVAAL.

By direction of the Committee of the All-India Muslim League, London Branch, Mr. Zahur Ahmad, the Hon'g. Secretary, has written to the

(1) Under the Act of 1833 the Council could make laws for all persons whether British or Native, foreigners or others throughout the territories vested in the East India Company. The Act of 1861 extended to power for legislation (a) for all British subjects within the dominions of Native princes and states and (b) for all Native Indian subjects beyond the Indian territories.

(2) The Act of 1861 excludes from legislative interference by the Indian Council with Acts of Parliament affecting people of India passed after 1860 and the Acts of William IV. and Victoria which may be looked upon as laying down the constitution for the Government of India.

(3) The Act of 1861 authorised the introduction into the Council of measures affecting public debt or public revenue, religion or religious rites of the people, the discipline of the Army or Navy, and the relation of the Government with foreign princes or states but only with the previous sanction of the Governor-General.

The administrative functions of the Legislative Council have been enlarged by the Acts of 1892 and 1909, regarding the discussion of the Financial statement, the asking of questions, moving of resolutions and discussion of matters of general public interest. Mr. Sen doubts whether even under the old Regulations the asking of supplementary questions would not have been permissible, but the matter had never been tested as Mr. Surendranath Banerjee bid to admit before the Welby Commission.

After all, the fact remains that the Legislative Council is in no sense a sovereign power or the Government properly so called, such as obtains in all constitutionally governed countries where the Council of the Empire represents the sovereign power and it includes the Executive. A spirit entirely hostile to such a view is seen to animate the leading spirits of the Indian Administration, the Legislative Council being only a sort of advisory body. Mr. Sen, however, is hopeful. He says of the new expanded Council. —

Although the powers of the Council in the matter of resolutions fall far short of sovereign functions and although under the present circumstances it is scarcely possible for any resolutions to be passed which the Executive may not like, yet it is to be hoped that by a continued habit of submitting to the will of the majority of the Council even when it is adverse to their own opinion, the Executive Government will pave the way in the consummation on which successive reforms have been driving towards and help to make the Legislative Council practically as well as constitutionally the sovereign body only subject to the Government of Great Britain. And with a parallel movement towards broadening the basis of representation in the elections to the Council a sure move may be made towards constitutional Government in India.

Nationalisation of Law.

"A Practising Lawyer" pleads for nationalisation of law in India, in the pages of the *Standard Magazine* for January. The system of codification of substantive law has very largely helped in the growth of right legal conceptions. Law has grown from time to time and new rules are made to replace old ones. The writer advocates in this connection the establishment of a Native Council of India for the purpose of social legislation recommended by Mr. Justice Sankaran Nair in the *Contemporary Review* for May, 1906. But the private adjective law has landed litigants and people generally in quagmire. They feel that under the old Panchayat system they would have got their moral claim recognised, without the vast expense of time, money and energy which are entailed by the elaborate procedure now in force. As a cause for the pauperisation of the affluent classes in India, Mr. Ameer Ali has stated "It is the harassing litigation in which the Indian families become involved at some time or other, and from which they rarely emerge without total or partial ruin. It is an evil which has grown up under British rule, it is fostered by British laws and institutions." The writer is of opinion that the cumbersome system of modern procedure is not only foreign to the genius of the Indian people, but little understood by the illiterate millions. India is eminently fitted for any simple method by which justice could be administered both swiftly and economically, and the Panchayat system offers an excellent remedy. Another great defect is the method of administering justice in a language and spirit other than the people's own. The writer says —

It is fervently to be desired that the report of the Decentralisation Commission would contain a recommendation in favour of an organisation of the old Village Panchayat Courts in all British India and the transference to it of most of the powers of the Munsiff's Courts. Besides Arbitration Courts must be established in all the cities and their decisions must be made binding upon the parties. This is the only way in which Indian law can be nationalised. Else it would remain exotic and foreign.

this would be proved by the fact that there are sixty thousand men, women and children, who have become permanent residents notwithstanding the increase in the number of Indians returning to India during the last two or three years. The Emigration Returns for last year show that Natal received all the emigrants they wanted, and it is also a conspicuous item in the report that the immigrants in Natal sent the largest remittances by money-orders, their total exceeding Rs. 9 lakhs, thus proving what a happy hunting ground that Colony has hitherto been. In dealing with the colonial emigration system quite lately an official report spoke of it as placing within the reach of the Indian labourer advantages far beyond anything he can hope for in his own country, and expatiated on the eagerness of the time-expired emigrant to return to the land of his labour, after a brief visit to his native country. In Trinidad, British Guiana, Fiji, Jamaica, and Mauritius, there is a very large permanently settled East Indian population contented, prosperous and respected, secure from dread of famine and with opportunity for earning liberal wages always ready to hand. It is this prospect that Natal now seeks to take away from the coolie and it will be for the Indian Government to decide whether they are prepared to enter into any agreement on the lines laid down by the Commission in their Report.

The terms and conditions, which Natal would seek to impose, put quite a different complexion on the matter; for they mean that the Colony will get all the work it can out of the emigrants and then return them to India, very likely no better, or very little better endowed with this world's goods than they were when they landed. In it is the work as a freeman, or as a trader which enables the coolie to get the rupees together so rapidly. At this point too comes in the Assam planter, with whom the coolie contract system will soon, under Government compulsion, be a thing of the past

and he can fairly object to Natal having any advantage over himself in the facilities given for recruiting labour, or retaining it after it is once recruited. Men who have mixed with the Indian coolie in the Natal Sugar Factories describe him as being quite a different sort of man to his brother in India. Self-reliant, intelligent, industrious, and provident, and believe that a leaven of the Natal coolies in the labour ranks of India, provided that they did not leave their virtues behind them in South Africa, would help things along immensely up here. India can do well with all the labour she has—there is no question whatever of superfluous population, and the Government will be well advised to turn a deaf ear to Natal's pleadings, and decline to let a single coolie be recruited here unless he receives the same fair and reasonable treatment as in the other Colonies.

EMIGRANTS TO AUSTRALIA.

A party of 20 Europeans and Anglo-Indian emigrants are proceeding to Queensland via Madras, Tuticorin and Colombo. They are booked by the Royal Orient Mail steamer *Otway*. They are mostly railway men and they have purchased tracts of land in the districts of Brisbane, Rockhampton, Mackay and Townsville. One of these families come from Patabgarh in the United Provinces.

INDIAN LABOUR FOR MALAYA.

Mr. Montagu, replying to Mr. O'Grady, said that in view of the mortality among Indian labourers in the Malay States, action had been taken to put an end to the system of indentured immigration from India. The High Commissioner had informed Lord Orsby that after 30th June no more indentured labourers would be allotted to the Malay States.

The Causes of Indian Disaffection.

"An Indian Official" summarises what he thinks are the chief causes of the present discontent in India, in the *Empire Review* for February. He says that educated Indians are passively hostile to British rule, but, at the same time, he writes:—"If we can imagine England by an alien power, however benevolent, there can be little doubt that the vast majority of Englishmen, while they would disapprove of violent and murderous political crime directed against the governing power, would be very unwilling to help the foreigner in his struggle with such crime, or to betray the offenders to his officers." The writer is of opinion that "ill informed and short sighted as it often is, there can be no question that the patriotic zeal of the educated Indian of to-day has its foundation on a genuine desire for the welfare of his country and its people." The writer admits too that, of recent years, there have been instances where Indian opinion has been treated by the Government of India with an appearance of contempt which could hardly fail to produce exasperation.

He advises Government not to test an officer's merit by his efficiency alone, but also by his quality of "getting on with the people."

The writer says that a good deal of Indian ill feeling against Europeans is due to the assumption of unquestionable superiority of the latter as a matter of birth apart from merit, a striking instance of this being found in the obstinacy of Englishmen in applying the word 'native,' though Indians always object to it. Moreover, England returned Indians are not treated on equal terms by the English people, and "as long as the social gulf between Indian and Englishman is kept open, the hope of filling up the political gulf between the two races is remote indeed."

The "Indian Officer's" remarks about Englishmen's assumption of superiority will be read with interest;—

That same attitude of mind is found in many forms, from the conscious infallibility of the high official, and the supercilious attitude of some Anglo-Indian newspapers, down to the causeless insolence of the European loafer; and in all its forms it is pernicious. If ever there was a people which appreciated and responded to courtesy, consideration and fair dealing, it is the people of India. If only we could, one and all, realise this and act on it, and could also realise that the *swartter* in mode is the complement, not the opposite, of the *fortiter* in *re*, our troubles with the people of India would not disappear (no Government ever had entirely biddable subjects) but they would be immeasurably decreased. In particular, the man who has a real dislike for the people of India, as such, ought never to be allowed in India at all, still less in the service of Government. The proper resentment this feeling at once, and quite properly resent it, and consequently such a man, as long as he is in the country, is perpetually disseminating the seeds of race hatred. A man may not be able to help his feelings, no one can be in India for any length of time without recognising that in many respects Indian ways are not our ways nor Indian standards our standards; but the man who cannot, at the same time, find much to like and to admire, whose feeling towards the people, as a whole, is not one of kindness and benevolence, is *ipso facto* disqualified, whatever his abilities, from serving the country, and the sooner he is got out of it, at whatever cost, the better.

Advice to the Mahomedan Community.

"Junius" has a very thoughtful and suggestive article in the new *Muslim Review* for February. He says that Mahomedans should banish politics for the present and devote their whole time and energy in spheres social, religious and educational. The Shiabs and Sunnis "divided as they now are by envy, malice, hatred and all uncharitableness," should be united in loving brotherhood. "The fabric of Islam is torn by dissensions, fierce and bitter to a degree; and we sit in our arm chairs, comfortably and complacently speculating over franchise, self government, membership of Council, etc., etc." A great advance still remains to be made in education. And again.—

The education of women, the elevation of their status, is a question which yields to none in weight and importance. By a kind of tacit prescription they are relegated to the four walls of the Zenana steeped in ignorance and superstition. Can a society reach its real stature of progress and development if deprived of those soft, refining influences, those heart subduing graces, those unfailing springs of encouragement and compassion, the exclusive privilege and prerogative of women and which constitute life's deepest, holiest joys?

asked for was a bottle of wine and a slice of meat, to keep himself merry. What, if true, is still more to her credit is that, according to the same history, she won golden opinions from all the people. Rajput and Maratha annals say that from the time she was thirty to her death she ruled the State founded by her father, Mulhar Rao Holkar, with wisdom and determination. Her fame spread over the length and breadth of India. The other Maratha chiefs, ready enough to quarrel among themselves, would have thought it a sacrilege, Sir John Malcolm said, to show hostility to her, and would have defended her against the outsider. Potentates like the Nizam of Hyderabad and Tipu Sultan of Mysore held her in high esteem. On her accession to power she had a bow and quiver fastened at each corner of her elephant's howdah, as a hint that she was ready to defend her rights; but no one questioned her authority, and for thirty years she reigned in peace. The heroine of Rajput history, Tara Bai, belonged to an earlier age. Tara Bai took up arms with her husband, the gallant Prithiraj, and helped him to recover their ancestral estates from an Afghan usurper. Rupamati, another Rajput lady, led her troops against Akbar's General and twice defeated him, perishing by her own hand, in a third engagement, when the tide of battle turned against her. Among the female Sovereigns of a later date the Begum Sumru of Sindhana deserves to be remembered. After the death of her French husband she managed her State and commanded her troops in person, leading them on one occasion in a charge which turned the fortunes of the day. Of the Rani of Jhansi, it has been said that she and Tantia Topi were the only generals on the side of the mutineers in 1857, who showed the least capacity for command. She died fighting in men's clothes again at Sir Hugh Rose's troops.—*The Statesman*.

A Model Indian Ruler.

The Thakore of Gondal is one of the most remarkable Princes of India, seeing that he is a fully qualified M. D., of Edinburgh University and a Fellow of the Royal College of Physicians of England. He turned two visits to England, when he was still a young man, to good profit by going through the regular course at the great Scottish University. This was in consonance with the reputation for studiousness that he had gained at the Rajkumar College, where he was not merely the head boy, but, in the words of the Principal, "stood head and shoulders above his fellows." Owing to his intellectual capacity he was entrusted with the administration of his State at the early age of eighteen, and the twenty-fifth anniversary of the event was celebrated the other day with much rejoicing among his subjects, who presented him with a loyal address reciting the principal achievements of his government. Among these is mentioned the remarkable fact that a million pound sterling has been expended on works of public utility.

The Thakore comes of an ancient Rajput family, and claims descent from Krishna, thus belonging to the Lunar dynasty. He is the twelfth chief of his house to rule in Gondal. He has been greatly aided in his public work by his wife, the Rani Nand Kunyaba. This lady visited England with her husband in 1890, and she was the first Indian Princess to defy the prejudices of caste by crossing the Kala-Pani or "black water." The Rani had the honour of receiving from Queen Victoria in person the insignia of the Ladies' Order of the Crown of India. The Thakore himself also received both his honours from the late Queen. They have a family of four sons and three daughters, all well educated. The eldest son and heir, who is now associated with his father in the administration, was at Eton and Oxford, two others were at Harrow, and the fourth is at Victoria College, Jersey. The daughters have also passed various examinations.—*The Graphic*.

The Indian Unrest

Mr. Bipin Chandra Pal in an article to the *Contemporary Review* traces the causes which have contributed to the evolution of the idea of India as a nation, for most of which England is herself responsible. He says —

In considering the present Indian unrest it must be always borne in mind that it is this nation-idea which lies really at the root of it. This nation-idea is not a mere importation from Europe, but essentially a natural native growth, to which the conditions created by British rule have made material contributions, but which owes its origin to that great Indian Renaissance which has followed the discovery of Sanskrit and the fruitful investigations into the culture and civilisation of India which this discovery directly led to. It is a part of the general awakening of Asia, which is rising up in a determined protest against the intellectual and moral, no less than the commercial and political, domination of Europe. It is already a mighty moral force in the country, visibly shaping and moulding not simply people's political or economic ideals, but also their social life and laws, and which is even pressing the sacred symbols and mysteries of their religion into its service. Towering above the old rivalries of creeds and cultures stands to-day a new creed in India the creed of Nationalism, and new cult, the cult of the Mother.

It is essentially an intellectual and spiritual upheaval the forerunner of a mighty social revolution, with a new organism and a new philosophy of life behind it. It is the summing up of the long course of past historic evolution in India. Its message is the perfection of humanity through a reconstructed social and civic life in the light of a lofty spiritual philosophy. This is the inner meaning of the present ferment in India.

It represents the travails of a new birth—the birth of a rejuvenated India, preparing to enter the larger and saner life of a renovated humanity which the new Asiatic Renaissance is slowly leading to. The European Renaissance, to which the modern world owes so much of its present progress and enlightenment, has been exhausted. Humanity is on the threshold to-day of a new era and a new Renaissance, the inspiration of which is coming from the recovered thoughts and ideals of the long neglected East.

The Religion of the Artist

If the belief is anywise widespread that artists are without real religion and only worship the external beauty of nature this view is contradicted by August Rodin, the great French sculptor. He delivered himself on the subject of his personal religion and the kind of faith held by members of the artistic world in an interview with Mr. Paul Gsell, printed in *La Revue* (Paris). We quote from a translation that appears in the *Boston Transcript*. Mr. Gsell asked Rodin if he was a man of religion, and got this reply:

"That depends on what you mean by a religious man. If you mean a man bonded to certain practices, bowing down to certain dogmas, then I am not at all religious."

"But to my mind religion is something altogether different from mumbling a creed. It is a consciousness of the unexplained and the inexplicable, an adoration of the unknown force that maintains the various types of living creatures, a suspicion of a natural world beyond the reach of our senses, of the whole vast domain that neither the eyes of the body nor those of the mind are capable of seeing. It is the unpleasing of our consciousness toward the infinite, toward eternity, toward limitless truth; it is love—piety—that may be illusory, but nevertheless gives wings to the soul in this life. In that sense I am religious."

"If no religion existed I should have to invent one. True artists are the most religious of mortals. People fancy that we live by our senses, and that the world of appearance suffices us. They take us for children, intoxicated by flashing colors, amused by forms, as a child is amused by dolls. They don't understand us. Lines and shadows are to us only the signs of realities that lie hidden. Our minds plunge beneath the surface and into the soul of things, and then, when we reproduce contours, we enrich them with their spiritual content."

"The artist worthy the name must express the total truth of nature, not merely the truth of its exterior, but also and particularly that of its inner self. When a good sculptor models a human torso, it is not only the muscles that he represents, it is the life animating them—better than the life, the power that fashioned them and endowed them with grace or vigor or amorous charm or untamed fury."

The Glass-Making Industry of India.

The glass-making industry of India is one of the most ancient of the world's manufacturing activities. Since time immemorial the various materials from which good glass is made have existed in this country in the forms of pure deposits of sands and sandstones, limestones enriched by admixtures of iron and magnesia and other favourable mineral properties. Pliny records the tradition that the best glass in the world at his time was manufactured in India, and there is little reason to doubt that in the days of the Buddhist Gupta dynasty there was flourishing in this country a glass-making craft which could favourably compare with those of Egypt, Phœnicia, Greece or Rome. That work of this kind was carried on at the beginning of the Christian era is attested by certain finds of General Cunningham, who discovered in a tomb at Mankayala in the Punjab a glass-stoppered vessel and similar receptacles or fragments in other tombs. Of evidences of the progress of the industry in later ages there is no lack; the panes in the panels of the central inner gate of the Taj Mahal and the beautiful Indian enamelled glass preserved in the South Kensington Museum would alone afford sufficient proof of 17th Century merit. It is, therefore, altogether to be wished that an ancient art which attained no small distinction in India should preserve its former dignity while profiting by the greater facilities for progress afforded by modern scientific discovery. In this connection it may be observed that the old model-glass furnaces contain a number of serious defects: they cannot, in their present condition, burn coal, while the methods of regulating the passage of air in the furnaces in order to permit of higher temperatures being attained and heat preserved from being wasted through excessive draught, leave much to be desired. The annealing arrangements too are primitive. But these and other defects could be remedied by modifications

of no great extent in the designs of the furnaces and it is encouraging to find that during the last thirty years a new glass-making school has come into existence with the object of developing glass-making industry on Western lines by the erection of smelting furnaces of the same designs and on similar principles as obtained in Europe. Two Glass Factories were lately started in Bengal at Sodepore and in Titagarh, but owing to the inexperience of their promoters and the 'ignorance' of the commissioned foreign experts with local conditions, these factories had to be shut down. A joint stock concern was, however, soon floated in the Punjab at Amhala and another in Gujerat, but neither of these were successful in their origin, though now the Amhala Factory has been revived under the style of the Upper India Glass Works to whose enterprising Secretary, Mr Aksh Dhan, the Lahore Exhibition has afforded an opportunity of stimulating the Indian industry by varied exhibits, and by drawing attention to many points of interests to its well-wishers. Two companies have also been floated with success in Madras and the establishment of further Glass Factories is announced at Panipat, Naini (Allahabad), Hardoi, Makhampore (Agra), Buxar and Jabulpore, while the Maharajah Scindhia has been devoting attention to the development of glass-making as a cottage industry, with valuable results. Enterprising students of the art have also been travelling afield to receive instructions in Japan, America and Europe, and there are said to be some two dozens of these at present studying ceramics and kindred subjects abroad. It would, however, be a distinct advantage if a system could be established of apprenticing young glass-makers to some Factory in India, where the special conditions of the Indian industry could be made clear to them and where, while becoming acquainted with the character of the raw materials which India affords, they could also receive practical demonstration of the defects of the older systems.—*The Pioneer.*

Indian Companies Act

The Indian Merchants' Chamber and Bureau, Bombay, have sent a representation to Government regarding the proposed amendment of the Indian Companies Act, in which they suggest that the English Act should be substituted for the Indian Act, for the reason that it is progressive and abreast of modern requirements in co operative banking and finance. The Chamber urge that, in order to protect creditors and depositors of a joint-stock company, it should be enacted that when the property and assets of a company are to be mortgaged, previous notice of at least two weeks of the transaction should be given to all prior creditors of the company or, that all prior creditors should be considered as having the first charge on the company. Another matter on which the Chamber have expressed their opinion is the desirability of inserting a provision in the Act requiring the appointment, as auditors, of only those who are trained and who possess the requisite and recognised qualifications.

Calcutta Swadeshi Chamber.

At a recent meeting of "Swadeshi" dealers, manufacturers, and bankers, a Swadeshi Chamber was organised. Requisite funds were eagerly subscribed and a sum of money needed for current expenditure was paid on the spot. A provincial committee and office bearers were appointed. It is not to be an association of any particular branch of Swadeshi trade, but an all-comprehensive organisation, which is to embrace the entire industrial activities of the Swadeshi movement. When the time for division of work arrives, the Chamber may be split up into different sections concerning themselves, with special departments which may be allotted to them.

Tariffs with India

Speaking of Tariffs with India, Prof. H. B. Lees Smith says:—"It is not necessary to quote the declarations which have been made by the Government or the resolutions passed by the House of Commons. Throughout them we have maintained, as we were in honour bound to do, that we should not force India to adopt free trade, if we did not believe we were acting for her good. This attitude was perfectly justifiable as long as Great Britain herself upheld free trade. But what will her position be if she herself abandons it? British statesmen will be faced by two alternatives. It is possible for them to assert unshakably that India is merely a "plantation" whose good must be sacrificed to the interests of British Capital. They can acknowledge that their arguments and pledges in the past were mere hypocrisy which, having served their purpose, can now be abandoned. This alternative is of course inconceivable. The only other is to grant India her fiscal freedom and to allow her to erect a protective tariff."

Uses of Cotton Waste.

Two kinds of material are included under the name of cotton waste; one of these is a thread waste which is used by those in charge of machinery and for packing purposes, and the other is a soft waste which is generally re-spun. The latter is often worked up into yarns which are used in the manufacture of cotton, or cotton and woollen, goods. Additional uses for this kind of waste are for making wadding, for upholstering purposes and for the manufacture of smokeless powder. To a much smaller extent it is used in cotton-tipped cigarettes.

In addition to that in the waste proper, a large trade is done in cotton linters, as well as in cotton pickings; these are composed of pieces of cotton which become detached in sampling and transportation, and which are sold at prices about 10 per cent. less than those of ordinary cotton.

QUESTIONS OF IMPORTANCE.

Mr. D. E. Wacha on Enhanced Taxation.

Mr. D. E. Wacha writes to the *Times of India* :—

Sir,—It is to be feared that opinions will greatly differ on the justification or otherwise of the enhanced taxation proposed by the Finance Minister. At any rate, having carefully gone through the financial statement and the statistical tables which accompany it, I would unhesitatingly observe, speaking for myself, that authority has failed to prove his case for the enhanced taxes on the two grounds specified by him. In the 2th paragraph, Sir Fleetwood Wilson observes that save the increase in land revenue in every other important respect "our receipts were below expectations. The most disappointing section was our railway earnings which reflected the slowness of the general improvement being almost a crore short of what we had counted on realising by the end of October." It would be seen that, as far as the revised estimates for the current year are dealt with, the biggest hole in the balance sheet of the Empire is caused by the shortage of nearly a million sterling in net railway gain to the State. Incidentally "the most dramatic feature in the situation has been," continues the Finance Minister in paragraph 10th, "the unexpected development of our opium revenue." After graphically describing the incident of this precious opium drama, he avows in paragraph 12th that "the result of the great appreciation in the value of Indian opium in China is that our revenues in the current year will gain about a million pounds beyond what we budgetted for."

So far the windfall has had no disturbing influence on the fortunes of the finances for the current year now coming to a close. The shortage in State gain from railways is made up by that windfall.

Turning next to the Budget estimate for 1910-11, the Finance Minister is hopeful that the year will turn out good. But immediately following that optimistic forecast there is the pessimistic declaration that unfortunately he cannot expect a surplus without the help of additional taxation! For this state of affairs are urged two reasons. In the first place, "the reduction of our exports of opium to China will cause a serious fall in our opium revenue. In the second place, we are obliged to apportion to Eastern Bengal and Assam a much larger share of its land revenue than it has hitherto retained." These are the two "adequate" reasons openly declared for raising taxation. I do not wish at present to encumber your columns by expatiating on the questionable policy involved in the second of the reasons. I confine myself to an examination of the first, viz., the apprehended shortage in opium receipts in order to prove that it is wholly fallacious.

Now, Sir, I should, in the first place, remind the public of the broad fact that both the Government of India and the Secretary of State had declared three years ago that the opium revenue must gradually vanish, provided the Chinese Government were sincere on their part in suppressing the opium traffic in their own country. Indeed, the Government was prepared without any fresh taxation to forego in ten years, at the rate of £350,000, the net opium revenue which they declared was 3½ millions sterling. Since that declaration was made there had been a Commission in Shanghai which unanimously arrived at certain conclusions, nine of which have been specifically alluded to by the Finance Minister in the 48th paragraph of his statement. I will only quote one sentence which I consider most relevant to the purposes of this correspondence. "The Commission was a thoroughly representative body; its conclusions were unanimous; and there is nothing in its findings to deter us from expressing our acceptance of the general principles which it laid down. We

of the period of stress following severe famine to help the cultivators with large quantities of good seed and the like, and the confidence thus gained has been very great. Again travelling agents have been employed in going from place to place, generally on some special quest, and getting into touch with villagers and cultivators in Bombay.

In this case the men employed should be of considerable experience, be thoroughly imbued with the fact that they are the servants of the people, and be, if possible, cultivators themselves. And so on. But, confidence must be gained, I would again insist on the matter, before anything material can be done.

When the confidence of the actual cultivators has been secured, the greater part of the difficulty is over. It is then only a matter of showing, of clearly proving, that what you recommend is good and will pay, and the chief trouble is to ensure that your information actually reaches the cultivators themselves.

MOST CERTAIN METHOD.

The number of methods which can be adopted for this purpose is very great. The most certain in effect have been already referred to—the formation of local associations of agriculturists where matters can be freely discussed, and in connection with which members will make trials for themselves and for their neighbours to see, and the institution of demonstrations by the agricultural department either on cultivators' land specially hired for the purpose, or by special demonstration farms. Where applicable, both these methods are effective in almost all cases. The spreading of demonstrations over larger areas under the control of the agricultural department however involves a very large staff and a very well trained staff. This is not likely to be available for many years to come, if ever, but so far as it is available whenever there is anything definite to be shown the method of local demonstration has proved itself extremely effective. As

already stated the Committee feel that experience has shown that plots taken from cultivators for a short period and placed under a man who is himself a cultivator well-trained for the particular demonstration in hand are more effective than actual demonstration farms. Such plots should be small, should limit themselves to special and definite demonstrations, should show nothing which is not certain to be a success, and should be accessible to surrounding cultivators at all times.

To enable improvements to be carried out over a wider area we must return to those methods which have been successes in other lands, such as exhibitions, shows, publications and so on. They will be successes if you already have the confidence of the people, otherwise they may cause much talk, but will lead to little real effect. Hence the value, so far as ultimate results are concerned, if these methods have been very various.

We have now considered most of the methods which have been adapted to ensure a wide extension of the knowledge of agricultural improvements. But there is one other to which I would like briefly to refer, namely, the training of the sons of cultivators in practical agriculture either on the farms of the agricultural department, or in special institutions. This has been carried on to a certain extent at Nagpur, and also in Bombay. The whole matter is, however, as yet in an experimental stage. Difficulty has been found in attracting the right class of students and those who come do not by any means always wish to go back to improve their own land. Where the right type of boys have been attracted, and where the course has been short and practical throughout, there have, however, been a good number of cases of success. But the whole question of the large applicability of such training is, at present, doubtful, and a very considerable amount of experiment will be required and that under different conditions, before the best method is ascertained.

paid on the enormous annual borrowings of millions for railway purposes, and, secondly, the very large growth in the Civil and Military charges. But these will require treatment by themselves in a separate letter. It will be sufficient to state here what are the actual increases as shown in the Budget:—

	Lakhs Rs
Civil Charges	90 11
Interest Charges on Railways . .	50 12
Military Charges	46 68
	<hr/>
	187 71

says, 187 crores of rupees. These are the increases in permanent expenditure which account for the deficit, and not the falling off in opium which had been fully discounted since the last three years.

UTTERANCES OF THE DAY.

Mr. Gokhale on the Press Bill.

Mr. Gokhale said.—My Lord, it is a cruel irony of fate that the first important measure that comes before the Reformed Council is a measure to curtail a great and deeply cherished privilege which the country has enjoyed, with the two brief interruptions for three quarters of a century. But while the plans of statesmen have matured slowly events designed by malignant fates to frustrate their purpose, have moved faster. And thus we find that just when this scheme of reforms has materialised, the sky is dark with clouds which probably will roll away before long but which for that time wear a threatening aspect. My Lord, I confess that the regret with which I approach a consideration of this Bill has been deepened by the fact that the measure is being hurried through its several stages by suspending the standing orders and without giving the country practically any opportunity to express its opinion on it. In saying

this I do not forget the fact that Lord Lytton's Act of 1878 was introduced and passed at one sitting nor do I overlook the consideration shown by your Lordship after deciding to suspend the standing orders in giving at least three days for consideration and in referring the Bill to a Select Committee. But, my Lord, was the unusual procedure necessary? Surely a week or ten days' delay in enacting this measure would not have made any appreciable difference to anybody, since the Bill seeks to apply to the situation what at best can only be a slow remedy. However, I do not wish to pursue this point further. I might not have said even this much, had it not been for the fact, that the Government has been reproached in certain quarters for giving us even these three days.

My Lord, in the minute of dissent which my Hon. friend Mr. Mudholkar and I have appended to the Report of the Select Committee, we have briefly stated our position in regard to this measure. That position I would like to amplify in the few minutes for which I propose to occupy the attention of the Council. It is admitted on all hands—the Hon. Member in charge of the Bill has admitted it in his speech—that the Penal Code is amply sufficient to "punish" sedition and that the special legislation of last year can effectively put down incitements to violence. What is contended, however, is that the punishment of seditious writings and utterances, under the Penal Code, so far from restricting the area of sedition, actually widens it by reason of the unhealthy excitement it causes and keeps up for months, the rush of natural sympathy of the public to the accused, the crown of martyrdom that comes to be placed on their heads and the amount of odium which the proceedings bring to the Government. And it is urged that the Government is convinced that the right plan to deal with sedition is to proceed by way of prevention rather than by way of punishment. Now, my Lord, I will at once admit that

[MARCH 1910.]

EDUCATIONAL.

INDIA'S TRUE LINE OF EDUCATION.

A communication addressed by the Maharajah of Banikwan to the East India Association on "What should be India's future line of education on Western methods," is reprinted in the January issue of the *Imperial and Asiatic Quarterly Review*. The Maharajah says that worthy platform speakers, preachers of sedition, the misguided youths who commit anarchical crimes and the irreverent students of to day, are all the outcome of English education. Western education, in good many things, has been a failure. While this education has taught Indians to have a taste for everything Western, particularly Western politics, while it has opened several new and unknown branches of education, it has also created deep discontent. "The folly of breaking down the traditions of a country," says the Maharajah, "where civilization flourished long before the West knew what civilization meant, in teaching politics to the Oriental on Western lines entirely, is a lesson that English and Indians themselves have yet got to learn. The discontent that now exists is only a forerunner of more in store for the rulers, and for those who have heard and are being disgusted with the present state of affairs."

The Maharajah, after a fling at the promulgators of the divin theory of India's poverty, thus proceeds to dive into the real causes of the trouble:—

The real cause of unrest is that English education has opened up a lot of branches for Indians to educate themselves in. There is at the present moment a great desire amongst Indians to go in for technical and industrial education, and though the English have given them opportunities to educate themselves in all these multifarious branches, yet when they do get this education, they find that there are barriers, so to speak, any benefits which they could fill, and in which they could reap the benefits of the education that they had acquired. Therefore the solution of unrest will not be simply in putting more seats on the Executive Councils, or in giving them more seats on the Imperial and Local Councils, but it would lie in the educated Indians getting more berths in all the different lines of education under the Govern-

ment of India; and after all, when we come to think of it, any highly intellectual man will become discontented and cranky if he does not get an opportunity of using the intellect that he has cultivated. Why do we have so many agitators? Because these fellows have not got enough responsibilities on their shoulders. I am sure that if anyone of the so-called political agitators in Bengal and elsewhere had a responsible office under Government, he would soon begin to sing a different tune, for, he would then realize that to criticize a subject without having a full knowledge of it is sometimes entirely different from 'knowing' the subject full well, and ascertaining the real responsibilities attached to it. What is wanted, therefore, is moral education to make Indians realise that British Government whatever its defects, is the best possible for India.

THE UNIVERSITY OF INDIA.

Mrs. Annie Besant has sent from Madras the following letter to the *Times of India* in connection with her scheme for a Hindu University:—

Sir,—In the very kindly reference made to myself in the speech of justly honoured Vice-Chancellor of your University, there was a mistake which I crave leave to set right. The University for which, I hope, with the generous help of our splendid Viceroy, Lord Minto, to secure a Royal Charter, is not a Hindu University. The petition is signed by leading men of all the great faiths, and has as its special characteristic that it will affiliate no college in which religion and morality do not form an integral part of education, whether this be imparted in the college itself or in hostels connected with it. A college belonging to any faith can be affiliated if this condition be fulfilled. It is "The University of India," and all faiths will be on an equal footing. If we obtain a charter, it will facilitate, not hinder, the granting of other charters. Personally, I think, a University should be undenominational and welcome students of all faiths; and even in colleges, an undenominational college with denominational hostels would be legal; so that students of all faiths should study together in secular subjects, and learn their respective faiths in the hostels attached.

sions can well be softened without rendering the Bill less effective. With these, however, I will deal when I move the amendments of which I have given notice.

My Lord, I have said that the situation in several parts of the country is an anxious one. That, however, does not mean that in my opinion things are really going from bad to worse. On the contrary I entirely share the view which was so clearly and firmly expressed by Your Lordship on the opening day of this Council, a view so striking contrast to the nervous opinions that one hears on so many sides, especially in this city—that the general situation is far easier to-day than it ever was during Your Lordship's time. There is no doubt whatever that the Reform Scheme, despite considerable dissatisfaction about details, has largely eased the tension of the situation and has brought over to the side of the Administration factors that might otherwise have remained sullenly or hopelessly aloof. There is no doubt also that these wicked assassinations and dacoities which have been disfiguring the page of Indian history since last year have at last roused the Indian community to a sense of the great danger in which it stands. Our community is a slow-moving community but once it begins to move it moves surely. And anyone who can read the signs may see that it has shaken off its lethargy and begun to advance to the support of law and order. My Lord, the crop of violence that has come to the surface had its ground prepared five years ago. I sincerely believe no new ground is being added to it and though we may not have seen the last of these outrages, I think we are nearer the end than many imagine. But the juncture is most difficult and delicate one, and if ever any juncture called for the utmost tact and conciliation—such as we have now learnt, despite repressive measures to which you have been from time to time driven, to associate with Your Lordship's name—that juncture is the pre-

sent. Angry cries for reprisals—however, natural and even justified—will not mend matters and will certainly not assist the task that lies before the Government.

PROGRESS AND THE PRESS.

My Lord, I am not one of those who think that any appreciable section of the Indian Press has always been seditious or that the Press in India has on the whole done more mischief than good. On the contrary, our Press has been in the main a potent instrument of progress. It has quickened our national consciousness; it has spread in the country ideas of justice and equality not only between man and man but also between class and class, it has stimulated our public spirit; it has set us higher standards of public duty. And till five years ago, I do not think that barring a very few exceptions any section was actually seditious, if by sedition a desire to see British rule overthrown is understood. A considerable proportion was no doubt often ill informed, prejudiced, even intolerably bitter in its comments on the administration and its measures, but this sprang mainly from ignorance and from a feeling that grievances were not redressed and not from any actual hostility to the rule itself. During the last five years seditious ideas have no doubt spread more or less in all parts of the country and in some parts more rapidly, and extensively than in others. This however has been due to special causes which are now well understood and over which it is unnecessary to dwell. I think, my Lord, my countrymen are now growing alive to the fact that nothing is more surely destructive of our hopes of future progress than the spread of these ideas in the land. In my opinion, our first duty is to help in removing these ideas from the air and because I feel this most strongly I am prepared to let the Government apply to the situation even the drastic remedies contemplated by this Bill. I do not know

MEDICAL.

FEEDING BOTTLES WITH TUBES

At its sitting of October 26, 1909, the French Senate adopted a resolution conceived in the following terms:—"Article 1. The selling, the offering, and exposing for sale and the importation of infants' feeding bottles with tubes are forbidden. Article 2: The inspectors of pharmacies and the authorities cited in Article 2 of the decree of July 31, 1906, shall be entrusted with the duties of seeing to the application of this present law, which shall only come into force three months after its promulgation. Article 3. All infraction of the provisions of this present law shall be punished by a fine of 25 to 100 francs, and in the case of a second offence by imprisonment for eight days to one month. Article 463 of the penal code is applicable. In all cases the tribunals shall have power to order the confiscation of bottles seized when the law is contravened."

SOUR MILK.

No very in the scientific world has excited so much interest among the general public than that of Professor Metchnikoff, the world-famed bacteriologist, that, under certain conditions, a diet of a specially prepared form of sour milk will prolong human life to an immensely healthy and vigorous old age. This is a discovery which appeals to the very heart and mind of suffering, distressed, and dying humanity. We all shrink from pain and disease, most of us dread death. In fact, most of us are engaged in one long struggle to keep out of prison, the workhouse, and the grave. The sufferings of old age are chiefly due to the inheritance of a mispent youth. But not always. A vast amount of our physical ill health and consequent depression is due to the fact that in a certain respect our internal physical conformation is such that, whether we will it or not, we carry about with us from the cradle to the grave a constant and ever-increasing supply of poisonous and rotten

food. This, naturally, in time results in a perpetually poisoned body. It is inevitable that it should be so, and we, alas! are unable to help ourselves.

Now, no man can really be physically healthy or mentally happy and light-hearted who goes about with a poisoned body, and in late life it is comparatively rare to meet people who are as comfortable and happy in their bodies and in their minds as they were as children or young men and young women. Some time ago Professor Duclaux and a friend were travelling through the mountainous regions of semi-civilised Bulgaria and they noted with the greatest interest and astonishment that not only did a vast number of the inhabitants attain great length of days but that they were physically and mentally active, alert, happy and vigorous to the very end. They learned that out of a population of less than three millions there were no less than three thousand who had attained a hundred years and upwards. The Bulgarians, therefore, centuries ago, had solved the great problem of human life—How to keep a healthy mind in a healthy body, and how to live long in the land which the Lord their God had given them.

This discovery of the Professor naturally caused the greatest interest throughout the civilised world generally, and particularly here in England for the reason that it touched upon a subject of literally vital interest to suffering and dying humanity. How to live long and happily: Drink sour milk—"Sketch."

THE INDUCTION OF SLEEP.

The instant the mind is brought to the contemplation of a single sensation, that instant the sensorium abdicates the throne, and the hypnotic faculty steps it in oblivion. Having arranged his head comfortably on the pillow, the patient takes a very full inspiration, and then the lungs are to be left to their own action. But the patient must now direct to himself that he sees the breath passing from his nostrils in a continuous stream, and the moment he brings his mind to conceive this, apart from all other ideas, he sleeps—Dr. Pereira.

Under-Secretary of State for the Colonies respecting the treatment of Indian Mahomedans who, as passive resisters, are undergoing or have undergone imprisonment in the Transvaal. The letter states that the great majority of Indians domiciled in the Transvaal belong to the Mahomedan faith. They are principally merchants and shopkeepers, and are the wealthiest and most influential section of the Indian community there. In common with their brethren of other faiths they have elected to suffer the penalties of the law in fulfilment of an oath solemnly taken in public when they were threatened with the invidious legislation against which they thus protest, with the object of appealing to the better feelings and sense of justice of their fellow colonists of European origin. They do not complain of the action of the Transvaal Government in enforcing the law, but they feel that they are entitled to the protection of the Imperial Government against unnecessary hardship inflicted in its enforcement. They regard the gratuitously harsh treatment to which they have been subjected in prison as an attempt on the part of the authorities to break down unfairly the passive resistance. Thus they state that, for a long time, the porridge served out to them was mixed with animal fat, and that recently, during the sacred month of Ramadan, Mahomedan prisoners were refused facilities for observing the fast.

In reference to Lord Crowe's recent statement in the House of Lords adopting the view of the Transvaal Colonial Secretary that Islamic law permits persons so circumstanced to observe the fast at a subsequent date, the letter observes that this is an incorrect representation of the Mussulman religious law. It is only in case of serious illness and whilst travelling that Moslems are allowed to keep the fast at some other time. The Committee, continues the letter, regard it their duty as loyal subjects of the Crown to call attention, in the interests of the Empire, to the intense

feeling of indignation and sense of injustice which the harsh treatment of their fellow-countrymen in the South African Colonies is arousing in all classes of the Indian people, a feeling that is being utilised by the enemies of British rule in India to foment disaffection. My Committee are also concerned that in the course of the campaign started with the object of breaking down the resistance of our fellow countrymen to a law which they consider degrading, unfair pressure would appear to have been put upon them by ignoring or overruling religious scruples and requirements, which in the case of the Mahomedans are the most sacred things in life. Speaking with a full sense of their responsibility, my Committee feel constrained to say that unless the lot of His Majesty's Indian subjects settled in South Africa . . . is ameliorated, and that without delay, it will add greatly to the difficulties with which the Indian Government stands confronted.

INDIANS IN NATAL

The Commercial correspondent of the *Pioneer* writes —

The report of the Natal Labour Commission provides a very handsome testimonial to the value of Indian labour in that Colony, its existence being declared to be essential to the well-being of several industries and that if the importation of such labour were abolished under present conditions these industries would decline and in some cases disappear entirely. The industries detailed were sugar, tea, mealie-growing, farming and coal mining, and it is said that were the Indians to disappear from the scene it would require double the amount of native labour to fill their places, these latter being so untrustworthy and casual in their work. In spite of this high character, and confession of usefulness, the Commission are in dread of anything but indentured labour; that is the coolie goes, and does his allotted task, and returns to India, not being allowed to live in Natal except as a labourer. How little popular

PERSONAL.

ANNIE BESANT AND H. P. B.

When Mrs. Jaques, of Washington, was leaving England for America in 1889, she went to say good-bye to H. P. Blavatsky, who said to her, "Well, Little One, when you return I shall be gone." Then came the question, "Who will fill your place?" H. P. B. gave her an earnest look for a moment, and then said, "Annie Besant. Do not speak of this, but I have word from the Master, and I will know just when to place the Master's ring on her finger." This brought out the exclamation, "Oh! how can that cold intellectual woman ever fill your place?" and H. P. B. smiled, and said, "She will unfold in spirit and become soft and beautiful, and she will be able to reach the people, and do a greater work than I could ever do." This was in the year when A. B. had just become a member of the Theosophical Society — *Theosophy in Australia*.

MR. ROYEPPE'S LAST WORDS

Mr. Royeppe, writing to the *Transvaal Leader*, says:—

Sir,—I have been arrested to-day, to-morrow will witness the spectacle of a Colonial-born Indian who knows no home outside South Africa being imprisoned for any period up to six months, and with perhaps hard labour thrown in, for the crime (if) of venturing to claim his just rights and privileges as a British subject in a British Colony. I trust your morning contemporary will not mind your giving me a small space in your columns, if only because the condemned man is entitled to a last word. And that last word, Sir, is this: that it would be well for the dominant race to give more consideration to subject races if the aim is not to set up in this glorious Empire. The history of the rise and fall of empires is the history of the abandonment of subject races to mental and moral self annihilation during the conqueror's pursuit

after wealth, ease and indolence. The festering sore on the fair form of the Empire has appeared in the political life, thought and action of this Colony so far as regards subject races, and the profound immorality of it has engendered an emphatic re-action throughout the length and breadth of the brightest dependency of the British Crown—India. But what is that to the assorted humanity of the Transvaal? What connection is there between the English in India and the man in the street here? If, however, there is a man in South Africa with a trace of pride of Empire, let him say to the Transvaal, which is slowly but surely bringing about the disintegration of the Empire, "Thus far shalt thou go, and no farther," if he would have the 300 millions of India to stand up with him for the King and the British Empire.

MODERN ZOROASTRIANS.

The only three baronets of India out of her three hundred and thirty millions are all Zoroastrians, and the only two Indians who ever sat in the great political assembly of Great Britain, the Parliament, were also Zoroastrians. . . . By the mysterious working of the law of Karma, the fidelity of the forefathers of the Zoroastrians to their faith in bearing the sacred Fire thousands of miles by land and sea to this ancient soil of oases has brought the glory which they now enjoy — *Theosophy in India*.

MR. VALENTINE CHIROL.

Mr. Valentine Chirol, the head of the foreign department of *The Times*, who is now in this country on a special mission for his paper, has been in India on six or seven previous occasions, on short tours, or en route between England and the Far East. Mr. Chirol is the author of "Twixt Greek and Greek," "The Far Eastern Question" and "The Middle Eastern Question." He joined *The Times* in 1892, and succeeded Sir Donald Mackenzie Wallace in his present post eleven years ago.

FEUDATORY INDIA.

The Begum of Bhopal.

WHERE A WOMAN RULES

For three generations a woman has ruled over the State of Bhopal in Central India, and Nawab Sultan Jahan, who has been created a Knight Grand Commander of the Star of India, is the third Begum so honoured. The State was founded more than two centuries ago by an Afghan soldier of fortune in the service of the Great Moghul, Aurangzeb. The present Begum's grandmother, Sikander Begum, was also a woman of exceptional capacity. She was recognised by the British Government first as regent and afterwards as ruler of Bhopal. During the Mutiny she displayed conspicuous loyalty, handing over a quantity of treasonable correspondence to the Governor-General's Agent, sheltering English Officers who had been expelled from Indore, and dealing promptly with her own troops when they showed signs of joining the rebels. Sikander Begum was her own Prime Minister, and she governed Bhopal with a firm and just hand. Her daughter, Shah Jahan Begum, who succeeded her, imitated her example in throwing aside the restrictions of the "purdah," and she, too, proved herself a successful ruler. The present Begum, Nawab Sultan Jahan, has administered the State since 1901. Though unlike her mother and grandmother, she has not been persuaded to throw aside the veil, she insisted on being present at the Delhi Coronation Durbar and at all the State ceremonies that added splendour to the occasion. Early last month she held a grand Durbar on her own account, when she made a stirring speech to the assembled notables. It was a few days after the attempt to assassinate the Viceroy at Ahmedabad that her Highness denounced the outrage in remarkably strong language. Her people, she said,

must follow the example of their ancestors and show their loyalty and devotion both to herself and the British Government. Too often the telegrams we get from India are full of virulent criticisms of British rule, selected from the columns of a seditious Press or culled from the speeches of professional agitators. Possibly in districts under English administration leading men are not so ready as might be wished to vindicate our policy in public; but the Indian princes, or at any rate, a large number of them, have openly declared their abhorrence of the insults which have been offered to the Paramount Power. The Begum of Bhopal, at her Durbar insisted, that India enjoyed many and great advantages under foreign rule, and that it was base ingratitude to question its justice.

HER PLACE IN HISTORY

But the honour now bestowed on the Begum has been earned not only by outspoken loyalty, but by her earnest attention to the welfare of her own subjects. The name of Nawab Sultan Jahan, like that of her grandmother, will unquestionably have a place among the famous women of Indian history. And though the emancipation of women, as in most Asiatic countries, is still a dream of the future, the sex can boast that from the earliest ages its champions have proved their equality to men, on the throne, in the Council Chamber, and even on the field of battle. The heroines of the Sanskrit epics would have points to the most valorous claimant for female suffrage. Nur Jehan, wife of the Great Moghul Jehangir, was a better "man" than her Imperial husband. She managed all the affairs of the realm, a Persian Chronicler records, and nothing was wanting to make her an absolute monarch but the recital of the Khutba in her name. The Emperor recognised her merits as a stateswoman. She was quite clever enough, he said, to look after the Empire; and all he

POLITICAL.

POLITICAL.

MARCH 1910.

NEW N. P.'s PROFESSIONS.

The following table, which is made up to include the results up to January 21st (except Ay Burghs and Breckneckshire), shows their classification :-

Accountants	
Agriculturist	2
Architects	1
Art dealer	2
Auctioneers	1
Authors	2
Army officer	5
Average* kilnmaster	1
Bakers	1
Baristers (including 27 K. C. S.)	5
Blacksmith	44
Brewers	1
Ex-Army Officers	2
Ex-Civil servants	25
Coal Factors	5
Colliery clock weighman	2
Commercial traveller	1
Customs Agent	1
Gas meter	1
Contractor	1
Distillers	1
Doctors	1
Draper	2
Educationist	3
Engineers	1
Ex Engineers	1
Farmer	5
Fish curer	1
Independent m. m. d.	9
Insurance Director	1
Iron masters	112
Journeymen	1
Lactors	7
Manufacturers	16
	3
	23

Merchants	
Motor Trade, in	21
Miners	3
Naval Officer	4
Ex-Naval Officer	1
Newspaper Proprietors	1
Pastor	8
Pilot	1
Political Organisers	1
Publisher	7
Printers	1
Railwaymen	4
Societaries (Private)	3
Secretaries (Labour)	9
Shipowners	10
Solicitors	8
Spinners	17
Stationer	0
Stockbroker	1
Surveyor	1
Ex Teachers	2
Underwriter	3
Victualler	1

Total .. 419

In some instances the members have more than one profession, in which case they are classified under the most important.
Baristers, who do not practise, and Solicitors who have retired, are not included under the headings "Baristers" and "Solicitors".

INDIANS IN THE FINANCIAL DEPARTMENT.

The Secretary of State has, we learn, sanctioned a substantial increase in the proportion of Indians in the Enrolled List of the Financial Department of the Government of India. In future half of the vacancies each year will go to Indians, who will ordinarily be selected in India by competitive examination of candidates nominated from the various Provinces. The other half of the vacancies will be filled by Europeans selected in England by the Secretary of State, who will, as a rule, take candidates next to the successful ones in the Indian Civil Service Examination.

INDUSTRIAL AND COMMERCIAL SECTION.

The Indian Coal Industry.

There are few things more remarkable about the growth of industry and commerce in modern India than the increasing production of coal. A publication recently issued by the Indian Commercial Intelligence Department shows that, whereas in 1878, the total amount of coal produced was only 1,015,210 tons, in 1908, it amounted to 12,769,635 tons, and of this about 90 per cent was produced in Bengal. The Indian coal output has been increasing steadily ever since the mines were first worked, and the figures for 1908, represent an increase of $14\frac{1}{2}$ per cent over the figures of 1907, and $30\frac{1}{2}$ per cent those of 1906. The return shows the imports of coal into India from the United Kingdom for the last 20 years, and though the 220,139 tons imported in 1908, is far below the maximum of 775,017 tons reached in 1894-5, it is still the greatest quantity imported from any one country. Australia comes next to England in the size of her exports of coal to India with 145,796 tons, and the other countries exporting coal to India bring the total imports up to 455,806 tons in 1908. India exports more coal than she imports, and in 1908, the total exports were 571,582 tons, of which 354,783 tons went to Ceylon, 108,801 tons to the Straits Settlements, and 85,559 tons to Sumatra. The following table gives some idea of the consumption of coal in the different Indian industries. —

	Tons
Railways (including railway workshops)	3,684,000
Port Trusts	91,000
Bunkur coal	1,100,000
Inland steamers	500,000
Jute mills	635,000
Cotton mills	843,000
Iron and brass foundries	528,000
Tea gardens	94,000
Consumption & collieries wastage	1,300,000
Other forms of industrial and domestic consumption.	3,879,000
Total	12,654,000

On the railways Indian coal is largely replacing foreign coal. Twenty years ago one-fourth of the coal consumed on Indian railways was foreign, but in 1908, Indian coal represented nearly 98 per cent of the total. The shipments of Bunkur coal from Calcutta are far in excess of those from any other port, and they have increased almost continuously for the last 20 years. Most vessels that touch Indian ports consume Indian coal. Occasionally it is mixed with Welsh coal, but usually only Indian coal is burnt. The average price of Indian coal at the pit's mouth is about 4s a ton, which compares with 6s 10d for the United Kingdom, 11s 2d for France, 8s 7d. for Australia, and 6s 2d for the United States. The reasons for the cheapness of the coal at the Indian pit's mouth are the closeness of the coal seams to the surface, with the consequent reduction of trouble in obtaining it, and the cheapness of Indian labour. Against this, however, it should be remembered that it is estimated that one English miner can accomplish as much work in the same time as five Indians if they are Bengalis or two if they are Pathans. There were, on March 31, 1909, 125 joint stock companies engaged in coal production in India with a nominal capital of £5,404,140 of which, £4384,823 was paid up, and with a total debenture issue of £429,666. The total number of persons employed in coal mining in India in 1908, was 129,173. — *The Economist*.

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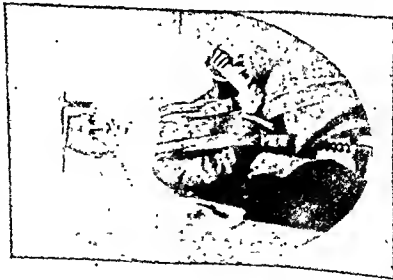
The Allahabad Exhibition.

The German Standing Exhibition Committee has issued a circular, impressing on German manufacturers the opportunity they lost in not participating in the Lahore Exhibition and urging them to make the German section at the Allahabad Exhibition as complete and imposing as possible.

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Supplement to "The Indian Review"

A NATAL-BORN GRADUATE PASSIVE RESISTER



Mr. Joseph Royce, B.A. (Cambridge).
Barrister-at-Law.

A BARRISTER-HAWKER



Mr. Joseph Royce as he appeared when arrested
under the Asiatic Act.

MR. JOSEPH ROYCE.

Mr. Joseph Royce is an Indian Christian born and bred, up in Natal, a Graduate and a Barrister at Law, the outbreak of the Boer War this Colonial born Indian joined the Natal Indian Ambulance Corps, serving as leader without remuneration of any kind and was subsequently awarded the South African War Medal. Call to the Bar in London and enrolment in the High Court of Justice entitles one to practice the law in any part of His Majesty's Dominion. The Natal Bar is crowded and Mr. Royce resorted to settle in the Transvaal. In view however of the restriction against Indians he resorted to the Colonial Office seeking the good offices of Lord Curzon, and in reply has been told that on a reference to the Transvaal Government it has been ascertained that they are unable to issue him a permit to enter and reside in the Transvaal. Mr. Royce sought to enforce his rights by entering the Transvaal, and was sentenced to imprisonment.

Using Sea-Weed as Manure.

Of late years the chief use to which sea-weed has been put in this country is as a fertiliser, and in this direction the U. S. A. Department of Agriculture has made some interesting investigations. As sea-weed taken directly from the rocks contains about 80 per cent. of water, and as it is most valuable for fertilising when it is only partly dried, it is clear that it is useful for that purpose only along the coast. But it has been carried eight or ten miles inland and still used effectually. It is a particularly good fertiliser for such crops as potatoes and clover, which require plenty of potash. It is said that there is no place in New England where red clover grows so well as near Rye Beach, where the soil has been fertilised with sea-weed ever since the country was settled. In that locality it perpetuates itself and grows on the same land year after year without re-seeding.

Amritsar Cotton Mills Co., Ltd.

The report for the period ended 31st December, 1909, shows that the net earnings of the Company (including the sum of Rs 808-9-10 brought forward from the year 1908) amount to Rs 42,000, which your Directors think satisfactory under the peculiar circumstances of depression which had been prevalent during the year under report.

The Directors recommend that the above Profit of Rs. 42,000 be distributed among the Shareholders as Dividend at the rate of 6 per cent per annum.

A pair of new spinning mules with its preparatory Machinery has arrived and is now in the course of erection.

Artificial Silk Industry.

At a meeting of the London Section of the Society of Chemical Industry, Dr. J. Lewkowitch presiding, a paper was read by Mr. W. P. Dreaper on the *Artificial Silk Industry*. This industry, he said, was now represented by a yearly output of about 6,500,000 lb of artificial silk, an increase of 500 per cent. on the output in 1896. The product obtained from nitro cellulose was still responsible for half of this output, but the cuprammonium and viscose processes were making rapid progress. At present the artificial product had not come into competition with the natural silk to any appreciable extent, although owing to the production of finer counts of superior strength and fastness it was likely to do so in the future. It had been stated that the true elasticity of a cellulose filament was equal to that of real silk, and if this was the fact, then there was no reason why a product might not be ultimately obtained which would replace the filament spun by the silkworm. The strength of the yarns of the artificial product was improving rapidly, and was now from 50 to 70 per cent of that of real silk. In the discussion which followed the paper, the general opinion seemed to be that the future of the artificial material lies in the direction of novel applications rather than in its employment as a rival fabric to natural silk.

Protection Against Moths.

Recent experiment has shown that carbolic acid is the best thing for fighting moths. For cloth storage use the following mixture:—45 parts pure carbolic acid, 30 parts camphor, 30 parts oil of rosemary, 5 parts oil of cloves, and 5 parts of aniline dissolved in 2,500 parts of alcohol. For furs:—20 parts pure carbolic acid, 10 parts oil of cloves, 10 parts oil of lemon peel, 10 parts nitro benzole, 2½ parts aniline dissolved in 1,500 parts of pure alcohol. With this fluid the goods are moderately sprayed with the help of an atomiser. If they are kept in tight packages, one spraying, we are assured, will suffice for the season. Cloths in store-rooms will require twice spraying.

she is on her three sides by sea, with her tremendous coasts, there is need for maritime protection. But so far, as the fear of a foreign invasion by sea is remote, the need of a strong navy is not at all paramount. For internal peace, however, and for purposes of repelling external aggression on the frontiers, a moderate land force has long become inevitable. Here the State policy determines what should be the strength of the force. On that number depends the annual cost of maintaining the army. Unfortunately, this policy with regard to the army has never been constant or consistent. It has varied with the conflicting views of the various "experts" who have been quinquennially entrusted with the chief command of the troops, modified only by the character generally of the Government of India itself for the time being. A pacific Viceroy may curb the zeal of a warlike Chief, while a warlike Viceroy with a warlike Chief may engulf the country in a costly and wasteful war. After the days of the Mutiny what has been known as the Laurentian policy was in vogue till 1876. It was the policy of what has been thoughtlessly christened that of "masterly inactivity". It was inaugurated by the great Sir John (afterwards Lord) Lawrence and firmly maintained by his successors till the retirement of Lord Northbrook. And there was no Anglo-Indian administrator who had a broader and more intimate experience in the minutest details of the requirements of the country and the sentiments and feelings of its people than that great Pro Consul whose name shall live in British Indian history so long as the British Indian Empire lasts. Sir John insisted upon never interfering with border politics. His Government wisely recognised that the safest and the most economic way of defending India against external aggression from the land-side was to remain within the natural boundaries of the country which are almost wholly impregnable. It

was a policy of remaining at peace with the border tribes instead of pouncing upon their barren territories and difficult mountain passes under any pretext or no pretext whatever. That statesmanlike policy was recognised by the British Government at home. It continued to be maintained, despite spasmodic ebullitions of the Jingoism of that generation, till the advent of Lord Lytton, with Mr. Benjamin Disraeli, that "Guru of Gunpowder and Glory", as the Prime Minister of England. He was no doubt the precursor of that "insane" militant Imperialism which has since made such rapid strides in Little England and which wrought the South African War, with its fresh burden of national debt to the tune of 250 million £. Lord Lytton brought with him in his pocket a new foreign policy. It was the very opposite of the Laurentian one which had worked so beneficially for the country and limited military expenditure for well-nigh a quarter of a century to the modest figure of 16 crores of rupees. It had for its aim and object the spoliation of Afghanistan which Lord Northbrook nobly resisted till at last he was driven to resign his exalted office. The pretext of the presence for a time of the Russian Embassy at Kabul in 1875 was made the signal for going to war with the ill-fated Ameer Sher Ali. The rest is history and it is superfluous to enter on it. But the historical sequence of this new frontier policy may be briefly related as it would clearly demonstrate how far it has been the main instrument which has led to that growing military expenditure, now standing at the colossal figure of 32 crores of rupees per annum. Though the Simla Army Commission of 1884 recorded in black and white that for all purposes of internal defence and repulsion of external aggression—with Russia nearer to India than she was in 1873 when the Gortschakoff Constantinople Convention was brought into play—an army of 60,000 British and 120,000 Indian troops

AGRICULTURAL SECTION.

Indian Agriculture.

Dr. Marold H. Mann, Principal, Agricultural College, Poona, writes as follows to the *Agricultural Journal of India*:—The introduction of improvements into Indian agriculture is surrounded by peculiar difficulties. The fact that generally speaking, the agriculture of the country is in the hands of very small holders, who form a naturally non-progressive class, is the first of these. Perhaps of equal importance with this is the rigid separation, which has long existed and still exists, between the different classes of society throughout the larger part of the country, for, as a result of this the educational movements of the past few years have hardly touched the cultivator of the land. He, in fact, still remains largely out of contact not only with progress but also with the knowledge of progress. And if you add to these reasons the fact that the Indian farmers are usually men whose capital is little more than the ownership of their very small area of land who work almost entirely on borrowed money there results a condition which is eminently unfavourable to progress.

To introduce anything which may be considered an improvement in the special conditions of Indian agriculture the first necessity is that you should be absolutely certain that your process or implement is actually an improvement under the conditions existing in any particular spot. This would, at first sight, seem a truism, and so it is. And yet, its neglect has led in the past to the greatest failures, to the loss of confidence by the 'ryots,' and to set back progress whose seriousness it is difficult to estimate. In the older days, for instance, American cotton was introduced into India in very large quantities. No experiments were made as to its suitability in many of the areas, where it was planted, either agriculturally or economically. What was the result? The

cotton fell in many areas of course. This would not have mattered so much, perhaps, in itself, but confidence was lost, the department introducing the cotton was thought by the cultivators to be unpractical, and they hesitated, to say the least, to adopt any other suggestion.

THE GREATEST DIFFICULTY.

The next step is to secure the confidence of the people. And here is perhaps the greatest difficulty of all. Indian ryots have from time to time been exploited by people of the most various kinds, sometimes with, sometimes without, intention, so that they are rightly suspicious. If anything is suggested they at once look for the motive. What has the men to gain by it? What has the Government to gain by it? Is he the agent of some one else? Such are the questions which at once rise in his mind and have to be met.

The winning of confidence has been accomplished in various ways, but whatever the method, it is of the first and most vital importance to the whole success of the work attempted to be done. The next method which has been used, is that of demonstration of the value of improvements on the spot, usually by instituting a demonstration farm for the purpose or by temporarily hiring some land from an actual cultivator. In either case, if it is to do any good, the confidence of the people must be won either before or during the demonstration itself. Working on these lines it has been possible to make considerable progress in Madras, in the Central Provinces, and in several other parts of India, new varieties of crops have been introduced, new methods have been largely adopted, and seems likely that this will form one of the most effective means of introducing new matters into the practice of cultivators.

Other methods have been utilised for gaining the confidence of people, the essential preliminary to doing very much for the introduction of improvements. In the United Provinces and in the Central Provinces, advantage has been taken

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beneficial result to the population at large. So that during the decade which ended with 1907-08, the net increase was 946 million £ equivalent to 1419 crore rupees. Thus, without including famine insurance charges.

But apart from civil charges, there has been a larger expenditure by way of interest charge on account of railways. For the past few years the policy of the Government has been of a character which must needs cause the greatest embarrassment in Indian finance in the near future. It may be useful to remember at this stage that the expenditure on railway construction and extension is of a twofold nature. There is the expenditure incurred year after year (1) from revenue account and (2) from public borrowings. There has been a growth in expenditure of railways chargeable to revenue of 673 million £, say 10 crore rupees. The larger the amount drawn from the ordinary revenue for railway purposes, the greater is the diminution of funds for more pressing objects of public utility, like education, sanitation, and so forth. These are comparatively starved, while this enormous sum is spent on railways of doubtful utility to the population at large. But this is only one part of railway expenditure. There is also capital expenditure. This, too, has immensely risen, from 331 million £ in 1898 to 1371 million in 1908, say on an average 1040 millions, equivalent to 15,20 crore rupees. Practically the growth has been exceedingly larger and larger since 1902-03 as may be better apprehended from the following figures:—

1902-03	..	..	463	million £.
1903-01	..	..	468	"
1904-05	..	..	602	"
1905-06	..	..	2244	"
1906-07	..	..	793	"
1907-08	..	..	1271	"

Thus for the last four years the annual average is 1223 £ against 465 £ previously. It is an

annual growth of 758 million £ on which, of course, a larger interest charge has to be paid. The amount estimated for the current year in the Budget is 586 million £ against 503 million in 1906-07. Practically in 4 years the interest charge has increased by 1½ crore rupees, while the normal growth of net revenue has been 80 lakhs only. This enormous expenditure on interest is undoubtedly the result of the very extravagant railway policy of the Government which has been in vogue during the last 5 years. It is entirely owing to the outcry of the purely European Chambers of Commerce. The object, however, of this paper is not at present to discuss the justice and expediency of the railway policy of the Government. It is simply to illustrate the broad fact *how far policy entails State expenditure*.

Thus brings us to the question of the reform of Indian finance. It would be altogether impossible in these columns to deal exhaustively with this subject. Its fringes only can be touched. What the representatives of the taxpayers in the Viceregal Legislative Council should press on the attention of the Government is the urgency of formulating its domestic and foreign policy on both of which depends the expenditure of the Empire. It is of no use entering into the question of economy and retrenchment so long as the Government continues to carry out its present policy in regard to civil and military expenditure on the one side and railway capital expenditure on the other. What needs to be carefully and vigorously pointed out is the greater strain put on the slow growing resources and revenues of the country. Enhanced taxation alone is the outcome of its policy. Therefore, it is necessary to modify that policy. Indeed, this modification of the policy is absolutely essential as a preliminary to financial reform. For so long as the present policy, which leads to expenditure from time to time by leaps and bounds, is persisted in, it is hopeless to see Indian finance established on a

Departmental Reviews and Notes.

LITERARY.

MR. GOSSE ON BIOGRAPHY

Mr Edmund Gosse gave an address at the London Institution on January 31 on "The Ethics of Biography."

He observed that a biography should be a philosophical treatise, not a sermon upon religion or morals. A book now almost entirely unknown—Sir George Paul's life of Archbishop Whitgift—was the earliest English biography of modern times to escape the pitfall of mere pious rhetoric. A failing in most modern "lives" was their great length, while the carelessness with which some of them were put together would hardly be credited. Material which ought to be winnowed and sifted until nothing but the purest flour remains was often slung together in breathless haste in a rough heap without selection or arrangement. Quite recently the biography of a certain excellent modern Bishop was compiled by a popular divine, who would perhaps himself be a Bishop one of these days. The author fell up to his neck into the pit of haste and carelessness. Trivial and important details alike were treated on the same scale. Complaining of the shapeless vastness of the book, he was told that the author "could not make it shorter he had not the time" (*Laughter*). There was a sound and unsound Boswell, and the latter abounded in all the more vulgar of our newspapers. Of late too great preponderance had been given to the family without due consideration of the claims of the public. The consequence was a certain false and timid delicacy, which had been steadily growing until it became more and more difficult to learn the truth about an eminent person, if that truth could not be considered in any sense

dignified. He knew a biographical work altogether suppressed because it too frankly represented the subject of it as engaged in trade although—such was the irony of life—it had been entirely due to his success as a tradesman that he was enabled to undertake the enterprise which his family desired to celebrate. The biographer should be tactful, but not cowardly; he should cultivate delicacy, but not false delicacy. He should have in mind a clear image of the man before he began to set the portrait on paper and that image would have its shades as well as its lights. His first consideration should be truth. The sanctity, the weakness, or the blindness of relatives should not be indulged to such a degree as to make the portrait untrue. Certain fashionable biographies of the present day deserve no other comment than the words "A lie" and in bold letters across the title-page.

PEOPLE MAKING SPEECHES

People are continually making references to speeches celebrated for their eloquence or because they have affected history. But when anybody wants to read such speeches there is a difficulty in finding them. It is therefore thought that a selection of noted orations may prove acceptable and useful. Mr. Herbert Paul, whose literary taste and historical knowledge are great, has made the selection. It ranges from Oliver Cromwell to John Bright, and will be published by the Pitman.

A FORTHCOMING NEWSPAPER.

M. Muhammad Shuja Ullah, brother of Maulvi Muhammad Insha Ullah of the *Watan*, proposes to shortly bring out from Lahore an Urdu newspaper, conducted on the lines of the *Watan* and the *Faiz*. The paper will be called the *Millet*, and we hope it will be an acquisition to the Muhammadan press. The editor is an experienced journalist and may be trusted to do justice to his heavy responsibilities.

right and left in order to indulge in the grand luxury of railways at breathless pace, here, there and everywhere. He never cares what burdens such annual borrowings cost by way of heavier interest charge year in and year out. Sufficient for the day if by sheer force of the privilege and power he wields he can get the productive partners to provide for the interest! It is altogether an one-sided partnership. It is altogether unnatural and can hardly be justified on grounds of equity and fair play.

What is really wanted for purposes of a genuine decentralisation of Indian finance is a certain well thought out and well-defined method whereby each Provincial Government may enjoy the fruit of its own diligence, while contributing a reasonable percentage of its revenue towards the expenses of the Imperial Government for purposes of general supervision and nothing more. By all means let the army and the railways be kept under its charge and control. But let their maintenance entirely depend on what each Provincial Government is able annually to offer. Let the percentage of the share the Imperial Government should obtain from each Provincial Government be carefully ascertained and fixed by parliamentary legislation. Let the percentage work automatically, that is to say, it should obtain more when the provincials are enabled to obtain more and less when the Provincials obtain less by reason of famine or other causes. For instance, assume that Parliament assigns 40 per cent. as the fair share of the Imperial Government under certain well-defined conditions and limitations. The 60 per cent. should be the share of each Provincial Government. When the provincial revenue expands, its own share will be larger but automatically the 40 per cent. will yield a larger share also to the Imperial Government. When owing to famine or other causes the revenue is less for the Provincials, the Imperial will also get less. The advantages of such an apportionment are obvious.

On the one hand, the scheme will give a reasonable contribution to the Imperial Government for its annual expenditure. The temptation to spend right and left without thought for the taxpayer will be greatly minimised. On the other hand, the Provincials will be able to work out better their financial salvation. Their productive diligence will be greatly stimulated. The more they get, the more they will be able to spend for the moral and material progress of their respective population and, of course, the Imperial Government will have its share of the provincial prosperity. Another provincial advantage will be this: That each province will vie with the others. At present, a backward province has no incentive whatever to expand its revenue, because it can always fall back upon the Imperial Government for doles whenever its revenues do not suffice. See how the Eastern Bengal Government has been able to get a dola this year. Practically all the other provinces have combined, as it were, to fill the deficit. Each province must be made to pay its way, but no province, under this scheme, can look forward to receive a dola from any other. This is the only rational and impartial scheme of decentralisation of Indian finance. This is the great financial reform loudly called for. To do aught else is simply to palter with our finances. Such paltering cannot help the taxpayer. If at all, it will throw greater burdens on him in the future by way of taxation, and even when the augmented taxation is placed on his shoulder many urgent wants will remain unsupplied.

Two points only need to be pressed on the attention of the Imperial Government by the popular representatives in the Viceregal Legislative Council. Firstly, a modification of its present foreign and domestic policy which is entailing year in and year out a larger and larger expenditure for which now and again enhanced taxation has to be levied; and, secondly, decentralisation of the finances on the lines indicated. But in

LEGAL.

A Famous Lawyer.

SIR EDWARD CLARKE.

In spite of his sixty eight years, that veteran lawyer, Sir Edward Clarke, K. C., is still seeking fresh fields of activity, and after having invented a new shorthand, he now comes forward with the announcement that he has perfected a system of swift longhand so that people will be able to write three times quicker than by the ordinary method. All through his busy career Sir Edward has found it necessary to write extremely quickly, and he has more than once stated how much he has been indebted to shorthand. His latest invention should earn him the undying gratitude of all business men, especially of those who have never studied the thousand and one difficulties connected with the various existing systems of shorthand.

Few people are aware that Sir Edward Clarke began to earn his living as a jeweller's assistant in the City. His father wanted him to remain in the business, and was much upset when the boy showed other inclinations. But the latter wanted to become a politician, and probably the proudest day in Sir Edward's life was that on which he felt that he had atoned for his youthful wilfulness by taking his seat in the House of Commons, while his father, aged eighty, and his little son watched him delightedly from the gallery. Sir Edward was called to the Bar in 1864, but previously to that he had been a writer in the India Office. He obtained his title in 1886.

Sir Edward's success at the Bar has been entirely of his own making. "I have entered a difficult profession," he once said, "neither propped by ancestry nor assisted by connection." Sir Edward made a triumph with his very first brief, and he was complimented on all sides for his cleverness. Since then, he has been concerned with some of the most famous legal cases of his time—and long ago he earned the title of "thalaw's strong man."

It is not generally known, but the brilliant lawyer was once offered a Judgeship, but he declined the honour, preferring a political to a judicial career.

In appearance, Sir Edward is a typical lawyer. He is short and squarely-built with old fashioned side whiskers and shaggy eyebrows, but his quick movements and his deep, penetrating eyes give him a striking personality and his decisive manner has frequently cornered a witness who was trying to avoid unpleasant facts. He is generally far too busy for recreation; but when he can spare the time, he goes in for boating, and as he has a house at Staines, he is sufficiently near the river to frequently indulge in his favourite sport. He has also a keen literary taste, has written a good deal on legal matters, and has published some interesting volumes of public speeches.

NO VOTES FOR WOMEN.

Latterly, Sir Edward has been a strong opponent of the "Votes for Women" movement. "Women in politics are almost always personal," he once remarked. "A handsome young guardman, or the son of a peer, will be an irresistible candidate to a woman who generally says of a man either that he is 'a dear' or that he is 'a wretch.' To vote for 'the dear' would be a matter of course, and to embroil women in the activities of political life would be an invasion of the home against which every woman would have a right to protest." Needless to say, Sir Edward's statement caused a great deal of criticism among the militant suffragettes.—*M.A.P.*

THE SEDITIONOUS MEETINGS ACT AT Dacca.

The effect of the order proclaiming Faridpur, Barisal and Mymensingh under the Seditious Meetings Act will prevent the holding of District Conferences, for which arrangements are proceeding in those districts. Mr. Krishna Kumar, a deportee, was to have presided over the Mymensingh Conference; Mr. Aswini Kumar Dutt, another deportee, over Barisal; and Mr. Pritwish Chandra Roy, of the *Indian World* over the Faridpur Conference.

in the result. It is true that there is no prose literature worth the name. Unless you accept the Brahmanas and some portions of the Upanishads as such, taking the whole of Vedic literature what passes for prose is really poetry. Unfortunately the limitation of metre is a disadvantage which has deprived Sanskrit of a large field of literary writing, as we find in the modern novels. It has deprived us of a lot of historical writing. But it has not in the least taken away from the value of poetry which introduces us to many aspects sufficient to challenge comparison with the literatures of other countries. Poetry of the epic, descriptive, didactic, lyric and of other descriptions you find in the wide range of Sanskrit literature and in no part of it is said to yield in comparison with the literatures of other nations. You have dramas in Sanskrit in as perfect a form as you find them among the Western nations. With all that one is struck by what I regard as a peculiar omission in the description or in the classification of *rasas* in Sanskrit literature. There are six *rasas*—Sringara, Veera, Karuna, Adbhutha, Hasya and Bhayanaka. I have in vain tried to understand why the beautiful has been omitted. The beautiful by itself has not claimed a place in this classification. I have not studied any book upon the subject which have helped to throw light on this little problem of mine. Can it be because beauty which is typified in the sister arts of sculpture and painting has not been realised in these arts to the same extent in this country as in others, so that even in the field of poetry you don't find it specifically stated that the beautiful is as much one of the *rasas* as the other six that have been named. The beautiful should not be placed on a pedestal lower than the other *rasas* enumerated. It is not that the Indian intelligence has been lacking in the perception of the beautiful; for, we find eminently beautiful descriptions of nature and scenes of real

life. It is not that the eyes of the poets have not been turned to what was beautiful around them. The fact is that the beautiful as such has not claimed the pre-eminent place that it is entitled to in the classification of the *rasas*. Can it be due to the somewhat exclusive character of the Hindu nation that the beautiful has not appealed to the Hindu mind? It must be confessed that much, if not most of our literature, has been allied to religion. In religion, the beautiful as such is only a snare and not a something to be striven for. May we account for the absence of prominent attention of the people to this *rasa*, may we explain that it is because the Indian mind is essentially religious and never sees the importance of the beautiful to the extent to which it is entitled. I do not wish to speculate. These are observations which I wish to make with a view to enable others to take up the idea if they choose and try to find an explanation perhaps more cogent than mine.

In connection with Sanskrit poetic literature, I wish to point out the difficulties imposed by the metre in four lines. This makes the song go forward to the full length of the metre and the poet lengthens out the idea unnecessarily where the idea is incapable of being naturally lengthened out. He shortens the idea and confines it within the limits of a narrow metre which cannot contain it. This is one of the difficulties under which the poets have been labouring in the field of Sanskrit literature. I wonder that there has not been one poet in these latter days who would discard those limitations and who would compose his verse without dancing in fetters, which he might well avoid if he only conceived the importance of placing the sense in the poetic garb without too closely adhering to the restrictions of a four lined metre. Notwithstanding what I have called difficulties in the path of the Sanskrit poet, the success achieved is great and, it may almost be said, it is wonderful.

SCIENCE.

THREE NOTABLE INVENTIONS

Three notable inventions with far reaching possibilities have been recently put on record.

- A puncture-proof motor tyre.
- A simplification of electric lighting.
- A new method of electro-plating

A PUNCTURE PROOF TYRE.

"An invention which, it is claimed, will do away with the tyre troubles of motorists, has been discovered by a German chemist named Pæumer," says the *Mail*. "The idea is to replace the ordinary inner air tube by a substance which has been given the name 'Pneumatis'—a compound of gelatine, glycerine, and other substances, combined by a patent process with compressed air. The substance is poured in a molten state between the wheel rim and the outer tube. It is claimed that such a puncture-proof tyre is equal in resiliency to the ordinary double tyre. The English rights have been acquired by a syndicate headed by Lord Pirrie, of Messrs. Harland and Wolff, who will manufacture the substance at their Southampton works."

ELECTRO-PLATING AT HOME.

The new system of electro plating at home was demonstrated under the auspices of the Society of Arts by Mr. Augustus Rosenberg. Mr. Rosenberg and his assistants, by simply rubbing a little of the powder with a moistened cloth on to tubes of different metals, in a very few seconds superimposed on the tubes a coating of tin, nickel, cadmium, and silver, and the electro plating was complete. By the same process a penny was covered with nickel. But the greatest interest was aroused when the Chairman (Professor Silvanus Thompson) produced a rare Japanese magic mirror.

CHEAP ELECTRIC WIRING.

The cost of "wiring" a house for electricity has hitherto been considerable. The wires have to be cased in wood for safety. A new method of heavily insulating the wires so that casing will be unnecessary has been invented, so that they can be hung about like bell wires and thus save much expense. This, it is believed, will render it possible to supply electricity at a cheap rate to working-class houses, especially now that metal filament lamps have reduced the price of the current. "So far," says the *Telegraph*, "only the experimental stage has been reached, a number of small houses having been fitted up in Rotherhithe. The idea is to make a fixed weekly charge of 2½d, per light during the summer months and 3½d, during the winter, the tenant to pay for all lamps after the first supply."

RE-PLATING A MIRROR

He explained that its front was covered with Japanese characters, and the back coated with silver, which had deteriorated in the English climate. In its original condition the mirror possessed the property of reflecting light on to a screen, and in so doing showing in the reflection the characters upon its front. In a few minutes Mr. Rosenberg partially re-coated the back with silver, and on the mirror being tested, it threw on to a piece of white paper a reflection of the characters on the other side. The success of the experiment was warmly applauded by the audience.

In this paper, Mr. Rosenberg described the invention at length, and compared it with the previous known methods of electro plating. He claimed that the "Galvanit" powder would in a few seconds apply a film of any pure metal to the surface of an article which would be indistinguishable on test from electro-plating. No preliminary cleaning was required, nor was the application of heat necessary.

one word in commendation; for, the *Ramayana* has permeated the very life of the Indian people. So long as there is a Hindu nation, I am certain that nothing in their literature will live which has not in some way or other been affected by the influence of the *Ramayana*. Beginning with the life of the boy, following him through forest and hermitage to the town of Mithila where he is married, following him back to the city of Ajodhya where he leads a happy married life, accompanying him in his banishment to the forest, going along with him in his journey through hermitages, following him through the forest in the battles that he fought single-handed and in the misery of separation from his dearly loved wife, and journeying with him again during the fellowship of Sugriva and the conquest of Lanka and the destruction of the enemies of the human race, following him right through all the relations whether of son or of husband or of brother, you find a life pictured from beginning to end which is the inspiration of the Indian people and which will live to be the inspiration of the Indian people, so long as there is any vestige of life in the Hindu nation.

Passing from the *Ramayana* to the *Mahabharata* I may say this. There is a line in the *Mahabharata* which when freely translated runs "What is elsewhere is here. What is not here is nowhere." Such is the promise with which Vedavyasa began to write the *Mahabharata*, a promise which has never been more thoroughly fulfilled in the composition of any book. Whether in the field of morals, or of religion, or of statecraft, or of love, or of pathos, or of heroism whatever be the sentiment which you would like to see illustrated, whatever be the situation which your imagination may conceive as likely to afford you consolation or become a theme of inspiration, you are certain to find its arch-type in the pages of the *Mahabharata*.

Passing on to the *Bhagavata*, I must say, it is a different description of poem, but a poem which has been the source of inspiration for most of the *Puranas*, a poem which has been the fountain-head of most of the later literature of this country.

Therefore when I lay claim on behalf of these three great works, for moral worth of the supremest kind I make no exaggerated claim on their behalf. It is a matter for regret that the Indian poets since the days of those great works, by reason of their grandeur, by reason of their profundity of human analysis—almost a portraiture of every incident of life and of the ways of thought and modes of action of the people—have not been able to shake themselves free from this golden bondage but have succumbed to their overpowering influence. Therefore, you find that the later Sanskrit literature walked not along the free path of invention but has subordinated itself with reverence and love to the presiding genius of those ancient books.

There are certain distinctive features of Sanskrit literature. Taking the earliest period of the literature dealing with the religion of sacrifices, namely, the *Vedas* and *Brahmanas*, I do not know the literature of any other country which has to anything like the extent of the Sanskrit literature engaged itself in that department. There is another distinctive feature which is sometimes present in other literatures in some little measure perhaps, but to nothing like the extent to which it has engrossed the attention of the Indian race. That I will speak of as the religion of conduct dealt with by the *Smritis* in such large abundance, much to our advantage, though somewhat to our lasting disadvantage. Still another distinctive feature is the idea of *tapas*. You cannot read any Sanskrit book which is worth the name of literature without your coming across that idea in some passage or other. What *tapas* is it is perhaps not easy to define. It is

GENERAL.

THE CREATION OF WOMAN.

According to a Hindu legend this is the proper origin of woman. Twashtri, the god Vulcan of the Hindu mythology, created the world, but on his commencing to create woman he discovered that for man he had exhausted all his creative materials, and that not one solid element had been left. This, of course, greatly perplexed Twashtri, and caused him to fall into a profound meditation. When he arose from it he proceeded as follows. He took

The roundness of the moon.

The undulating curve of the serpent.

The graceful twist of the creeping plant

The light shivering of the grass-blade and the slenderness of the willow.

The velvet of the flowers.

The lightness of the feather.

The gentle gaze of the doe.

The frolicsomeness of the dancing sunbeam

The tears of the cloud

The inconstancy of the wind

The timidity of the hare.

The vanity of the peacock.

The hardness of the diamond.

The cruelty of the tiger.

The chill of the snow.

The cackling of the parrot.

The cooing of the turtle-dove.

All these he mixed together and formed a woman.

WHO IS THE PERFECT MAN?

It is not your incessant worker, nor even your philosopher, that fulfils the high purpose of God and redeems the pledge of his inner self; but it is he whose whole life is dominated by an unshakable belief in the goodness, mercy, and justice of God, who has lost his own will in the will of his Creator, and quietly resigns himself into the arms of God. He has found the true "anchor of his soul," and with it the turmoils of his inner being

have ceased; his soul has found rest, peace, and a solemn serenity. He becomes a saint, and his nature changes into one "of ineffable sweetness and serenity, a nature in which struggle and revolt are over, and the whole man, so far as is possible to human infirmity, swallowed up in love"—*The Renewal of Religions*

RELIGIOUS CENSUS OF THE WORLD.

In a religious census of the world which he has just published, Dr. H. Zeller, Director of the Statistical Bureau in Stuttgart, estimates that of the 1,544,510,000 people in the world, 534,940,000 are Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,420,000 are heathen. Of these 300,000,000 are Confucians, 214,000,000 are Brahmins, and 121,000,000 Buddhists, with other bodies of lesser numbers. In other words, out of every thousand of the earth's inhabitants, 346 are Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions. In 1885, in a table estimating the population of the world at 1,461,285,500, the number of Christians was put at 430,284,500, of Jews at 7,000,000, of Mohammedans at 230,000,000, and of heathen at 794,000,000.—*Sunday at Home*.

BEST CURE FOR WORRY

The best and only cure for worry is to live an active, interested, vigorous, cheerful life, with plenty of interests outside of your daily work, and in other people as well as yourself, and with full recognition of the gospel of play. Keep up your interests, your work, and your hobbies; and you will seldom worry, and will never realise that you're old—until you're dead.—Woods Hutchinson, in *Munsey's*.

INDIAN REPRESENTATIVES AT INTERNATIONAL CONFERENCES.

Mr. A. Brereton and Colonel Cowie will probably represent India at the International Railway Conference in Switzerland in the spring, while Professor Heramba Chandra Maitra, Principal, City College, Calcutta, will represent India at the International Theological Conference at Berlin.

who sees the Buddha sees the Dhamma, he who sees the Dhamma sees Buddha. Thus did our Lord declare His nature to Vakkeli, the disciple who was so full of personal affection to the Buddha that he would sit for hours gazing at the golden complexion of the divinely glorified Body of our Lord. The Buddha vision has no limit, its nature is infinite, extending to countless millions of solar systems. No two Buddhas can appear at the same time. Brahmas, Devas, &c., may be counted by the thousand, but a Buddha is only one. When the great Sariputta, the right hand disciple of the Lord, grew eloquent in glorifying our Lord, the Buddha stopped him, saying that no one who is not a Buddha can know the exalted nature of Buddhahood. Only a Buddha can realize the absolute nature of a Buddha; therefore, he is above thought, and a mystery which cannot be solved either by gods or men. "Buddha vayo acentoyyo" Incomprehensible is the nature of the Buddha. He is immeasurable, deep as the great ocean, and therefore all questions relating to the Buddha nature are "abyakata", beyond speech, and answered only by Silence. Gods can be measured by the ordinary human mile, but when the condition of "anuttara samma sambodhi" is reached, there is no measurableness. The Tathagata is beyond expression. Such is the power of the Lord of Compassion, whose transcendental teachings have given to countless millions of gods and men the absolute liberation of Nibbana.

When India was in the zenith of her glory, when she was in her bloom, when no foreign power had come and destroyed the independence of her children, our Lord as the King of Righteousness, Dhammaraja proclaimed the infinite Doctrine which knows no territorial limits. The exalted code of morality which he had inculcated is not confined to one nation, to one caste, to one territory, but to all Humanity. Other law-givers came, but they were like

petty chiefs, proclaiming territorial laws, showing no love except to their especial caste or tribe. "Kill the Gentile, destroy the heathen, slay the unbeliever, pour hot oil in his ear if the Sudra hears the reading of the Vedas. Only the twice-born are allowed to read the Vedas". But when the sun of Righteousness appeared 2,500 years ago in the Middle land of India, differentiations of caste, colour, &c., disappeared, and the effulgent, spiritualising rays of the infinite Dhamma fertilised every heart that desired freedom from all flesh. The Great Army of Immortals was established three months after the "abhisambodhi" of our Lord, and the "kulaputtas," sons of noble families by the hundreds came to join it, leaving their homes, parents, wealth, &c. It was to conquer the army of lust and passion and low desires that the Immortals marched forth. It was to invade the territory of Mara that Buddha gave instructions to the yellow-robed Bhikkhus. The yellow robe of the Sakyaputras was identified with holiness, truth, concord, peace, love and other sublime virtues. East, West, North, South, wherever the Bhikkhus went, they were received with open arms, tens of thousands accepted the holy instructions of the Tathagata. The King and subject sat together on the same platform, listening to the divine truths which the Lord proclaimed with such abundant love. The Spiritual Brotherhood which was founded 2,500 years ago was open to both men and women. The two great organizations were known as the Bhikkhus Sangha and the Bhikkuni Sangha. Man was for the first time liberated. The slave began to feel that the time had come to gain his liberation, and the king paid homage to his own slave after he had joined the immortal Army of the Blessed One. The cast off woman, the widow, the virgin, who did not wish to be burdened with domestic duties, left with the consent of her parents to join the Bhikkhuni Sangha. Men and women breathed the

the unconditioned state of Anupalsara Nibbana-dhatu. The Dhamma that He had left became the Master, and the Arhat disciples, two hundred years after His Nibbana, went beyond the limits of India to preach the Dhamma. Ceylon, Burma, Kashmir, Aparanta, Mysore, Maharatta, Himalayan territory, &c., were the places that they had visited. Maharatta, Mysore, Kashmir, Candahar, the Gangetic Valley, the scene of our Lord's labours and of His immediate Arhats, are to-day no more Buddhist. The descendants of the ancient Buddhists are not the followers of the Lord. Later faiths and foreign religions have occupied the strongholds of Buddhism. The independent Princes who had ruled in India, paying homage to Buddha, have ceased to exist. Buddhism is now the religion of Japan, China, Ceylon, Arakan, Burma, Tibet, Siam, Korea and Cambodia. Buddha Gaya, one of the two most holy spots, sacred to all Buddhists, had gone out of Buddhist lands since the massacre of its Bhikkhus in 1202 A. C. by Iltakhtar Khilji. In 1876, an attempt was made by the late Mindoon Min, King of Burma, and two years after by his successor, King Theebaw, to re-establish Buddhism at Buddha-Gaya, but circumstances were against them. King Mindoon Min died a year after, when negotiations were being carried on to found a monastic establishment near the Bodhi Tree, and the deposition of King Theebaw by the British prevented him from carrying out the wishes of his royal father. The late Mahant, Hem Nara van Gir, was quite sympathetic with the Buddhists and was always willing to help them. His successor, the present Hindu Mahant, Krishna Doyal Gir, from the time he took office at Buddha-Gaya is showing hostility to the Buddhists. The British Government is against Buddhist aspirations and wish not that Buddhists of other countries should come and settle at Buddha-Gaya! The sacred Temple, where the Buddha had left imperishable associations, is by an irony of fate, in

the hands of an inveterate foe of Buddhism. But the Buddhists have the next most hallowed spot in their possession, and it is there that it is proposed to hold a Convocation of Buddhists in the month of October 1911, the month noted as the propaganda month, for, it was in the month of October that our Lord sent the sixty Arhats to preach the Dhamma. *Next year is the 2500th anniversary of the three great events in the history of Buddha* In the month of May the Prince Siddhartha became Buddha; on the full-moon day of Asalha—July, He preached the first sermon, which is called the Foundation of the Kingdom of Righteousness, the Dhammacakka; and on the full-moon day of October, He sent His Arhat Disciples to preach the life-giving Dhamma for the welfare of all.

On behalf of the Buddhists of Ceylon, we make the suggestion that to commemorate these unparalleled historic events, that a Pan-Buddhist Congress be held either at the Deer Park, Benares, or at Buddha-Gaya, and that measures be taken to build a Buddhist College at the former site, in commemoration of the Two Thousand Five Hundredth Anniversary of the founding of our holy Aryan Religion. The best time of the year to hold the Congress is October, the month that our Lord sent His Bhikkhus to preach the Dhamma to a sin-burdened world.

BABA BHARATI'S LECTURES.

"Light on Life" is a selection of five spiritual discourses by Swami Baba Premanand Bharati. The subjects treated are: (1) The Real Real Life, (2) Have You Loved, (3) Do You Live, (4) Thought Force, (5) Sages, Saints and Sons of God. These discourses are very interesting and inspiring. The book which contains 70 pages of substantial matter is published by Messrs G. A. Natesan & Co., Explained, Madras, and is priced at Annas Eight a copy, while Subscribers of "The Indian Review" can have the same at Six Annas a copy.

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THE CASE FOR INDIAN FINANCIAL REFORM

By

MR. DINSHAW EDULJI WACHA.

It is now an axiom of economists and financiers that the expenditure in a modern State almost wholly depends on its policy. For instance, the Continental States in Europe have great frontiers. The frontier of one country borders on that of another. Sometimes it so borders, not on one side only, but three. Under the circumstances it has virtually become a necessity with each of them to preserve and defend its frontier or frontiers, under the natural instinct of self-preservation. National defence is a paramount necessity. It implies the maintenance of a regular army for purposes of offence and defence. The latter contemplates the army on what is called a peace footing; the former on a war footing. Each State considers what may be the number of troops required for each purpose. That number depends on the strength of the neighbouring State. A State which is powerful, wealthy and militant, imposes on its neighbour an army sufficient to withstand an invasion. The State first determines the policy of offence and defence. On that policy in turn depends the actual cost of the army annually.

Or again, there may be a country which has no land frontiers to defend. It may be seagirt as the United Kingdom is. Seagirt countries

necessarily are ever in the pursuit of foreign commerce. That commerce, of course, is carried by a mercantile fleet, but lest it should be molested or seized in times of war, it becomes the paramount duty of the maritime State to protect it. It has also to defend itself against another naval State which may invade its shores. Here it becomes the question of maintaining a powerful navy both for purposes of offence and defence. The cost of the maintenance of such a navy is thus, again, determined by the naval policy of that State.

Policy, therefore, dominates State expenditure in every civilized country of the world. That policy, again, divides itself into two broad branches, foreign and domestic. The foreign one is more or less in relation, firstly, to offence and defence, and, secondly, to trade and commerce with countries abroad. The domestic policy is confined to the carrying on of an orderly but progressive administration which shall conduce to the greater development of the country and its resources. Here the ultimate aim and object must be the greater production of wealth which is necessarily the 'sinews' of an administration. Hence the character of the domestic policy of a country determines the cost of its annual expenditure for the above purposes.

India has on her north-west and north-east a wide frontier extending over hundreds of miles, which, though almost secure by natural barriers, demands some protection from external aggression. Besides, surrounded as

people tracing descent from a common ancestress, and living under the same roof it happens that a large number of people representing three or four or even five generations have to mingle together in close social intercourse. Domestic unhappiness and misunderstandings become fatally easy under circumstances such as these. Mr. Krishnan Nair's proposal is that power should be given to a female and her descendants both male and female, (all together designated a *Tavazhi*) to demand partition as against *Tavazhis* of a similar degree of descent from the common ancestress. The ground of his optimism is that there would be less chance of friction amongst nearer relations than amongst those who are more remote—a perfectly natural assumption.

We shall go back again to the fundamental conception of the institution to indicate the bearing of the Rajah of Kollengode's Bill. That root idea has one further consequence which is still enforced with a qualification which we shall notice presently. It is this. The family is the unit. The consequence was that the earnings of any member of the family originally went automatically to fill the family chest. But in the course of further growth such acquirers came to have a distinctive right over their acquisitions during their lifetime. And really it made no difference whether the acquirer was a man or a woman, whenever the acquisitions went to the family at all it went to the family of the earners' mother, and not his or her father. This is quite obviously consistent with the principle of tracing descent through females. But with the modern development of an insistent sense of the idea of paternity, this consequence was felt to be irksome. The male members of the family who are in India always the acquirers began to feel the hardship of the arrangement which took their property out of their children's hands and put it in the possession of their nephews and nieces. As soon, therefore, as men allowed their completely disposing of their property, during their lifetime they gave as much of their acquisitions as social sense allowed, to their children. But, still, on their deaths the property went not even to their *Tavazhis* but to the whole corporate family. Further progress in the individualistic and agnate directions was checked by the Madras High Court and the consequence was social dismay. The Legislature then interfered in 1898, and enacted that the acquirer had power to leave by Will such property to any one he liked. This has certainly relieved the situation somewhat because

it is now in the power of every Marumakkathayam to benefit any one to the extent of his self-acquisitions by Will after his death or by gift during his lifetime. But the Rajah of Kollengode wants the legislature to go further and declare that even in the case of a Marumakkathayee's intestacy, his self-acquisitions instead of reverting to the common family should go to his nearer relatives.

Both these proposals though they look harmless and natural enough are subject to criticism on general, not necessarily, *a priori* grounds. In the first place, as far as past experience teaches us, it may be safely affirmed that social legislation does not somehow work in India. I do not wish to flag a dead horse but one is irresistibly tempted to refer to the Malabar Marriage Act. It fell flat on the people and has remained an exquisite failure since. Even the enactment which gave testamentary power to the Marumakkathayees and to which I made reference a short while ago does not seem to have been made use of to the extent that it deserves. I do not lay this incapacity to profit by social legislation specially or solely at the door of the Marumakkathayees; it seems a more general vice than that. I shall only mention the Acts dealing with the disabilities of Religious Convicts and Widow Re-marriage; it seems the wisest policy to be sceptical about the possibilities of social legislation in India.

I cannot say that the full free, and in some places vehement discussion which the two Bills have called forth has helped to remove any general scepticism. Both the Hon'ble gentlemen claim that they represent the best opinion of the Marumakkathayees themselves; but one is reminded of the old story of the shield with two different sides. At any rate, the expressions of public opinion are not altogether unanimous and it is well that the Hon'ble gentlemen of the Madras Council should not be in a hurry about the matter. There will be absolutely no harm in shelving the matter for another year or so with a promise—or is it a threat? of its re-introduction at the end of that period. One is almost afraid to suggest it, when one remembers that the Malabar Marriage Act was based on the Report of a Commission; but it may well be a matter worthy of the attention of the Government whether a Commission should not be appointed to investigate the matter and ascertain local feeling on the subject. At all events, *festina lente* is a good working principle in life and legislation.

SUPPLEMENT TO "THE INDIAN REVIEW"



WILLIAM SHAKESPEARE.
Born 23rd April, 1564. Died 23rd April, 1616.

sound and healthy footing. While the resources of the country for the purposes of taxation are limited, it is economically unsound to mount up expenditure without any well-defined limit. The ability of the taxpayer, too, has to be carefully considered. At present it seems that he is wholly disregarded. We have seen, how, in spite of the reasoned remonstrance and protest of the representatives of the taxpayers in the Vice-regal Legislative Council on the occasion of the introduction of the Budget, the Government has simply carried out its pre-determined object of enhancing taxation without any valid reason. If the Government will not in the immediate future modify its policy so as to relieve Indian finance of its embarrassments, the result will be that expenditure will go on recklessly increasing, as it has done during the last ten years, certainly entailing, as the night follows day, additional taxation. To demand a Retrenchment Committee would be a mockery for the simple reason that the laborious proceedings of that body will only end in a barren result. Who is unaware of the insignificant economies which Lord Dufferin's Committee of 1885 recommended under the presidency of Sir Charles Elliot & Foor as the economies were, they were immediately swallowed up by the expenditure consequent on the fateful foreign policy that came in vogue at its heels; and later on the domestic, too, of which the closure of the mints was the most mischievous and unstatesmanlike. Retrenchment and economy are out of place so long as the policy which leads to financial crises, from time to time, and consequent enhanced taxation, is not modified. It is like the procedure of the proverbial Mrs Partington mopping the Atlantic. You may economise at the best to the tune of a crore or two, if ever so much, but the saving will soon be swallowed up by the surging sea of larger expenditure.

Next to a satisfactory modification of the present foreign and domestic policy resulting in mo-

derate expenditure, the cry should be for the independence of provincial finance. It should be for ever emancipated from the thralldom of the Imperial Government. There ought to be *genuine decentralisation*, not the mockery of the one which has, under various guises, been going on since the days of Sir John Strachey. Imperial finances demand decentralisation on altogether a different basis. The present position is this. There are two partners in the revenues of the Empire—the Imperial Government on the one side, and the different Provincial Governments on the other. But the *anomaly* is that while the unproductive partner pounces upon the resources and earnings of the productive, in the distribution of those resources and revenues, the productive partner is given the crumbs while the non-productive reserves for his own use the fattest portion which, of course, it spends like the prodigal. Each province puts forth its best efforts to increase its revenue from year to year in order that it may be able to meet the larger demands which a progressive administration requires for the better welfare of its people. But as the Fates would have it these hard toilers are not allowed wholly to enjoy the just fruits of their diligence. The Imperial Government in every sense of the word is an unproductive element in the finances of the Empire. *It produces nothing*; but it sweeps away into its own treasury the whole of the provincial revenues and then apportioned as it pleases what each should have after reserving the biggest slice for itself. Now, were the apportionment anything approaching fairness the action of the unproductive partner might be tolerated. He goes in for big pyrotechnic displays in the shape of ever-mounting military expenditure. He multiplies civil establishments, creates fat berths, spends freely right and left without a thought, the productive partners not being in a position to prevent him from spending their substance in this manner. More. The prodigal, without a penny in his pocket, borrows

It must give him immensa satisfaction to see that the division arrived at by the exercise of his sense of artistic perception and critical insight is confirmed by chronological research.

There was first a period of prentice work, whose activity consisted in the production of immature and boisterous Comedy, Tragedy and History; mature Histories and Comedies of refined workmanship came next, the second period ending with what may be called 'Painful Comedies,' portending the tragic period that was to follow, and a final reversion to Comedy exhibited itself in the last few plays which have been called "Romances."

The vague belief in a mysterious and sudden appearance of Shakespeare's activity in the dramatic world as entirely the result of his innate genius, fostered by the universal adoration paid to his memory and the scant recognition shown to his predecessors and his contemporaries who have influenced his work, is to a certain extent a circumstance that obscures the stages in the development of his art. The young and immature playwright has to be seen struggling in his path of authorship imitating the available models and trying to reproduce the spirit of the dramatists dominating the stage of the period, for a proper appreciation of the steady progress which he made with the full growth of his intellectual powers.

In the first group of plays which were put forward for the delectation of the Elizabethan playgoer is clearly seen Shakespeare's comparative immaturity in art. In the earlier set of these dramas consisting mainly of Histories and Tragedies, *Titus Andronicus*, *King John*, the two parts of *Henry VI.*, and *Richard III.*, Shakespeare was under the influence of Marlowe, who created the Elizabethan drama by giving it an originality of his own. During the short course of his meteoric career, Marlowe raised the conventional type of the drama to the position of

the interpreter of the Elizabethan grand age. Without elaborating his own dramatic instincts Shakespeare was merely trying to follow in the wake of Marlowe. With the aid of his 'mighty line,' he confounded the Elizabethan audience "with high astounding terms", and set them in unstinted admiration by "bombasting out a blank verse."

He adopted for the groundwork of his dramatic action, the representation of resolute villainy pursuing its one end despite all obstacles. The Machiavellian doctrine of virtue which consists in the exercise of a person's capacities to their utmost extent in a fierce struggle for supremacy dominates the spirit of these tragedies. Sometimes it is a single hero desperately striving against the forces arrayed against him; sometimes it is the collision of a number of powerful wills in a contest for worldly power. All the tragic creations of this period are thus grounded on this abstract principle of a person's unswerving pursuit of some worldly object, which he has set before himself. There is no appeal; to universal emotions; the tragedies call forth no responsive feelings in the audience but only pander to their unrefined and boisterous taste for blood-curdling scenes and high-wrought declamation! The average occupant of the pit in the Elizabethan theatre of Shakespeare's early days was in being somewhat resembling the braggart Pistol and loved to see this kind of tragedy acted on the stage, and Shakespeare had to meet his tastes if he wanted to win success as a playwright! Machiavelli's Philosophy thus supplies the framework for the early tragedies especially *Titus Andronicus*. The tetralogy of historical plays from *King John* to *Richard III.*, is one elaborate commentary on this principle of conduct, though there is a gradual infusion in the drama of human sympathy suggested by the vicissitudes of personages coming to near the hearts of the nation as members of their own Royal Families.

order that the voice of the popular representatives may be effectively heard and attended to in the Imperial Council it is necessary that the leading recognised public bodies, European and Indian, should adopt as planks of their platform for financial reform, the two suggestions made. Let them discuss and thresh out the subjects during the next twelve months. Let them educate the public through their organs of public opinion. And let the voice of the whole country be echoed by their representatives in the Council next year. If the Imperial Government is sincerely desirous to take the people more into its confidence and to reform Indian finance, it ought to pay heed to the popular voice in the Council. It may be that a year may not suffice for such agitation. But whether it takes two years or ten the time is ripe for a constitutional agitation of this character. We know the walls of the Council Chamber will not fall at once at the trumpet blasts of the representatives, but we are confident that repeated blasts must in the long run bring it down. So let our people begin this agitation in right earnest. It is of no use fighting for the shadow of representation and seats in the different Councils. Let them fight for the substance and that substance is Indian finance. In its prosperity lies our country's prosperity. And all who love their country ought to gird up their loins and enter the lists till the battle is fought and won. That it must be won in the end goes without saying. Only we must put our shoulders to the wheel and work on in right earnest till the goal is reached.

ARYACHARITRAM

STORIES OF ANCIENT INDIA.

Illustrative of Indian Ideals in the Past
IN SANSKRIT (DEVANAGIRI).

SELECTED FROM THE EPIC & PURANIC LITERATURE

AND EDITED BY

THE HON. MR. V. KRISHNASWAMI IYER, B.A., B.L.
Extracts from the Preface.

The following stories of Ancient India have been taken from the two great epics of this country and some of the principal Puranas. They are told in the words of the authors themselves, sometimes as they are narrated in the ancient books and occasionally with omissions where the narrative was unduly long or required compression.

The Book is in Sanskrit Devanagiri.

PRICE RS. THREE.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

Some Thoughts on Sanskrit Literature.*

BY

THE HON. JUSTICE V. KRISHNASWAMI AIYAR.

IN the whole range of Sanskrit literature one is struck by the majesty of the language, the sublimity of thought, and the splendour of the imagery. As a language it occupies a place which one may almost say is supreme.

Assuming the rôle of a critic I shall try to point out wherein it may be said that Sanskrit literature is deficient in comparison with some other literatures, wherein it may be improved by scholars of the present day and wherein it may be assigned a more humble place, notwithstanding the feeling of those who are admirers of the language and its literature. One thing stands to the credit of Sanskrit literature which no other literature can claim. No other literature has such an ancient history as Sanskrit. You may begin with Greece. You may pass to Rome, You may turn to England. You may feel the literatures of these countries to be among the noblest the world has produced. Yet, you will find that the literature of Greece may be summed up in a period of about 500 years. The literature of Rome may be summed up in a period of 700 or 800 years. The literature of England has even a shorter history than that of the other two great countries. It has not a literature of more than 500 years up to the present day. But according to the most modest computation the literature of Sanskrit is spread over a field of 2000 years. I think therefore that if the Indian intellect was productive and was given its free scope during all that period, it would stand to reason that the product must be of commensurate value and so it is, as you find.

* From a shorthand report of a speech made at the Anniversary Meeting of the Presidency College, Sanskrit Association.

the play—these and other defects which may be summed up in Swinburne's words: "We don't feel in the earlier plays, theatrical instinct twin-born with imaginative impulse, dramatic power with inventive perception." In the *Taming of the Shrew* is first seen the effort to fuse into an organic unity, conflicting principles of thought and action and vitalise the subject-matter of the story. The imaginative flights in which Shakespeare indulges in that exquisite fancy with the moon charmed circle of faeries, the *Midsummer Night's Dream*, are foreshadowed in the *Induction* to the play where a sense of earthly vacuity is sought to be impressed. There is seen in the *Comedy of Errors*, an increased ability displayed in the handling of the plot. The fourfold line of action caused by the confusions and mystifications of the two twos is successfully directed to a single comic purpose which however occasionally descends into the regions of farce. The weakness of this period to create characters who serve no useful purpose except setting the audience in roars of laughter, is exemplified in the part of Dromio of Syracuse. Character-drawing assumes a firmer and clearer shape in *Love's Labour Lost*, which is however subject to the weakness of bestowing undue attention on the analysis and contrast of the oddities of language and pedantry in characters of various ranks. *The Two Gentlemen of Verona* is noteworthy as the main complication is caused neither by a freak of nature nor by wanton stupidity as in *The Comedy of Errors* and in *Love's Labour Lost*, but by the agency of serious love. There are also in the play indications of serious and tragic elements. In the lyric symphony of spirit and song, *The Midsummer Night's Dream*, the marshalling of a variety of purposes, incidents and confusions for the furtherance of the main action, testifies to his growing confidence in the harmonious ordering of the plot. Mistakes in personal identity, the conflicting interests of lovers and the grotesque situa-

tion arising out of defects in the misuse of speech are made to contribute to one end, though with the aid of a supernatural machinery.

With the tragedy of *Romeo and Juliet*, Shakespeare may be said to have passed what Dowden has called the period in the workshop. The tragedy stands midway between the early tragedies of Machiavellian philosophy and the later tragedies imbued with a strong ethical tendency. The resoluteness of man's will is not marked in its operation, nor is the Greek doctrine of Necessity allowed entire domination over man's fate. In its scantiness of plot, its delight in orate imagery, its narrow range of ideas and its youthful impetuosity, is seen the hand of the artist just entering upon the world of life and art. Its beauties—the liveliness of fancy, the ravishing atmosphere of lyrical sweetness followed by a violent crisis in the course of love—these are the display of a youthful mind throbbing with emotional fervour. The story reveals no profound study of the human heart; there is not "the cloudless, boundless human view" referred to by the poet. It is what a youthful lover "sighing like furnace, with a woeful ballad made to his mistress eyebrow" celebrating the usual declaration of undying love, would have conceived and put into execution as a drama if he had the requisite lyrical gift which Shakespeare possessed even in his very youth.

The weaknesses of the style of this period of "effusion and effervescence" when the poetic or rhetoric quality was considerably in excess of the dramatic can be illustrated by many a passage from *Romeo and Juliet*. The manner of Lyly's Euphuism exhibits itself in Romeo's exclamation of paradoxical ideas on love:—

Why, then, O brawling love! O loving hate!
O anything, of nothing first create!
O heavy lightness! serious vanity!
Mis-shapen chaos of well seeming forms!
Feather of lead, bright smoke, cold fire, sick health!
Still waking sleep, that is not what it is!
This love feel I, that feel no love in this

There is one other peculiarity of Sanskrit literature. I speak of it in this connection with great diffidence, as to the importance assigned to what is called *Alankara*. You may freely translate it into rhetoric. I use the word rhetoric for want of a better word. I am not sure that the word rhetoric connotes everything that is connoted by the word *Alankara*. Rhetoric in other languages does not comprise all that is comprised under the name *Alankara*. This *Shastra* has made the path of the poet easy. I do not know whether any student of Psychology has examined the various *Alankaras* and tried to ascertain their mutual relations and the true psychological position they ought to occupy in the composition of Sanskrit verse. But it is a fact that *Alankara* has been studied with a thoroughness and completeness with which rhetoric has not been studied in other languages and in other countries. The various modes of expression, the various forms of imagery, the diverse modes of presenting an idea in the most attractive form, have all engaged the attention of the *Alankarikas* and they have laid down the rules in latter days which to the poetaster must certainly be a welcome guide and to the poet himself calculated to render his task easier. A poet is born as far as thought is concerned. But his thoughts need the fine vesture of language. Language comes by study, by accumulation of the knowledge of words, phrases and sentences which, I think, the *Alankaras* of Sanskrit literature have systematised in a way that every poet has to feel thankful for the assistance rendered.

I may also allude to another difficulty which the Sanskrit composer and which probably the versifier in any other language must feel. In the Sanskrit language it is a matter of advantage to have. It has got disadvantages in other directions. To compensate for them as it were—you find synonyms for almost every word in Sanskrit and the poet has to select words out of

them which I am sorry to confess that the latter-day poets have not utilised to the best advantage. The poet is at liberty to select the words from those synonyms. It is open to him, so far as language can help him, to make use of expressions which he feels are of course the best possible with reference to his poetical composition. So much with regard to the artistic value of Sanskrit literature, its advantages and disadvantages. Now, let me pass on to its other aspects, namely, its moral value.

Any literature is not entitled to that name, if it has no moral value. It is literature because it is elevating, because it appeals to the higher emotions and cultivates them to the best possible degree. If I say that the Sanskrit language has a high place in respect of moral value, I am probably saying nothing more, than what is sure to be claimed in respect of every other literature in the world. But I ought to say that so far as Sanskrit is concerned it has got a peculiar right to claim its moral pre-eminence. I hardly know of anything that engages the attention of the Sanskrit student that has not got its moral value. I will only refer, to the fact that the *Ramayana*, the *Mahabharata* and the *Bhagavata* have practically supplied to the Sanskrit poets all their themes. It may be a sign of lack of originality in latter-day poets, I don't know. But it is a fact that everything that has been written in the whole range of Sanskrit literature has its moral force drawn from those great works. But for those works, the poet would never have taken his pen in hand for the purpose of writing his verse. The fact that everything that has the character of literature is in some way or other connected with these three ancient books, almost decides the question of the moral pre-eminence of Sanskrit literature.

As regards the first of these three books, the *Ramayana*, I don't think it is necessary to say

taken from three distinct 'sources' and worked up with a view to the necessities of the drama. The dialogue is now employed not in 'the' arithmetical manner of *Lyly*, but to hold up the mirror to emotion and character. Except in the funny episode of Launezot Gobbo which does not contribute to the action, there is no sacrifice to comic dialogue.

Much Ado About Nothing, with the elaborate structure of its plot and its strong workmanship is again another forward step. Here he conceives of an exquisite sense of dramatic irony and makes the blunders of the inimitable Dogberry and Verges, the chief agencies in detecting the villainy of Don John.

The gilt-combats of Benedick and Beatrice though in the manner of *Lyly* are consistent with their character. The comic-spirit of Mere dith, "the sword of common sense and guardian issue of the herrest brain" is developed in the play with delicacy and keenness of perception.

As You Like It is of special importance as affording proofs of the development of Shakespeare's ethical and metaphysical aspects. The Duke who

Finds tongues in trees, books in the running brooks,
Hermes in stones and good in everything;

the libertine who professes "to cleanse the foul body of the infected world, if they will patiently receive his medicine", and his counterpart, the fool with the reflective turn of mind—all these contribute to the seriousness of the play and make it the most purely contemplative of all Shakespeare's comedies.

The management of the underplots, and the exercise of comic humour illustrated in the use made of Touchstone to expose mercilessly the grotesque absurdities of Arcadian rustic pastoralism are again indications of growing dramatic skill.

When we approach the comic masterpiece, *Twelfth Night*, we not only feel,

The sweet south, that breathes upon a bank of violets,
Stealing and giving odour;

but also realise the consummate workmanship of the artist. The admirable underplot; the masterly control of dramatic incident and the supreme development of the dramatic instinct, exist in a brilliant atmosphere of moonlight, mirth and music. Dramatic presentation has attained to its highest pinnacle of success in *Twelfth Night*.

We may pass on to Shakespeare's tragic period after a few remarks on the remaining plays of these years. *The Merry Wives of Windsor* is the only comedy of Shakespeare aiming at a direct portraiture of the manners of contemporary society like the plays of Ben Jonson. Falstaff revived at the command of Queen Elizabeth is not the Falstaff of old, but with him passes away Shakespeare's spirit of Comedy. *All's Well That Ends Well*, *Measure for Measure* and the puzzling comedy of disillusion, *Troilus and Cressida* are in Shakespeare's transition stage from Comedy to Tragedy. In them the tragic principle is unmistakably predominant and we are promised a period of tragic gloom.

This seems a convenient stage for examining the development of Shakespeare's Art in the metrical form employed in his dramas. He inherited the 'mighty line' from Marlowe and built his dramas on blank verse; but in his early days he was too weak to handle it and he could not make passion walk in his dramas without the aid of rhyme. The evil angel Rhyme was constantly luring him and it was sometime before he took farewell of her, except for special purposes as when he was dealing with a Comedy of Fairyland; the *Midsummer Night's Dream*, at a later date. The disuse of the Sonnet and other Stanzaic forms which are found in the earlier works is another sign of his growing ability in wielding blank verse. The regular lines of the early plays with their monotonous pauses and breaks in the end are

not an equivalent of penance. Penance may be one of the thousand forms of *tapas*. These are ideas which you will find largely dealt with in the epic literature and in the later literature which has derived its birth from it

Sanskrit is the parent of all Indian literatures including Tamil; for much that is claimed in Tamil as original is indebted to conceptions which are entirely to be found in the field of Sanskrit literature.

Such being the case, Sanskrit will continue to hold its place and draw its votaries. It will occupy the pre eminent place that it has held amongst all the nations of the world, as the means to build up the ancient history of the world and as the medium to give to the world ideas of religion and philosophy which the world has not yet sufficiently learnt to appreciate.

PAN-BUDDHISTIC CONGRESS.

BY

ANGARIEKA DHARMAPALA.

NEXT year in the month of May on the full-moon day falls the 2500th anniversary of the enlightenment of the Sakya Prince, Siddhartha Gautama. Two months after the attainment of the "abhisambodhi", the Buddha went to Isipatana, the present Sarnath, the Migadawa Deer Park, in Benares, to preach the Doctrine first to the five Brahman Bhikkhus, who were at one time his disciples, when the Prince was practising the bodily mortifications in the romantic wood at Uruwala. In the month of Asalha on the full-moon day, the Tathagata preached the Doctrine of the Holy Middle Path to the five Bhikkhus. Together with them, He spent the three rainy months, at the Deer Park, and in October on the full-moon day, He gave the benediction to the sixty Bhikkhus, of whom

fifty-five had come under His teachings within the rainy months, and sent them in different directions to proclaim the Dhamma for the welfare and happiness of all, in compassion for the many. Since that day, a day of rejoicing to the many millions of human beings the triumphant Wheel of the most Excellent Law had gone on revolving without cessation, until now it has reached the uttermost limits of the Earth. Buddha had since the Wasakha day of enlightenment, become the most hallowed spot in the religious world. Sitting at the root of the Great Bodhi Tree, the Sakya Prince discovered the Holy Truth that man suffers from Ignorance, and that the highest happiness is to be obtained by the destruction of Ignorance. Ignorance is the primary cause of all misery, and in our desire to have things that are not in our possession, we create Karma, which bind the human being to the wheel of finite existence. Maha-Bodhi at Uruwala is the centre of the spiritual world. It is there that our Lord attained the absolute condition of exalted Wisdom which characterises a Buddha from all other beings, making Him the chief of all gods and men. In attaining Buddhahood, He became the master of the three worlds, the possessor of the Ten Powers, and of the four vesarajjanana, and the six abhinna, viz., the divine ear, transcending the hearing of gods and men, the divine eye, transcending the sight of gods and men, the science of knowing the thoughts of all beings, the science of remembering the past births to countless kalpas of all beings, the science of working wonders, transcending the ordinary laws known to man, the science of attaining to the state of absolute holiness where all low material desires are annihilated, making one a "purified God." He is the Lord of Compassion, the Mahakarunika, whose nature is to think and speak Truth. He is therefore the Dhammakayo. He is the Embodiment of the Dhamma, and the Dhamma is identified with Him. He

world with a keen sense of a woman's sin; the anguish of a neglected father oppresses King Lear; special instances of ingratitude, cruelty and lust turn Timon a villifier of mankind. As Professor Raleigh pointedly remarks:—"If Othello had died blaspheming Desdemona, if Lear had refused to be reconciled with Cordelia, there would be good reason to talk of Shakespeare's pessimism. As it is, there is no room for such a discussion; in the wildest and most destructive tempests, his sheet anchors hold."

With Shakespeare's reversion to Comedy in the Romances of *Pericles*, *Cymbeline*, *Tempest* and *Winter's Tale* there is an atmosphere of serenity and peace despite the tragic elements still lingering in them. The Romances partake of an epic character, the leading persons being led through a series of fortunes to a haven of rest and reconciliation. The range of ideas embrace enormous bounds of space and time, which are sometimes suggested by a supernatural element.

Attention must also be drawn to the wide intellectual horizon that opens upon his tragedies and his last plays. The perennial problems of life and death, the reality or unreality of the supernatural, and principles of human conduct are discussed in *Hamlet*, *Othello*, *Lear* and *Macbeth*. The fortunes of states and societies and the solution of political problems are not only touched upon but elaborated in the trilogy of Roman plays. The conflict between public duty and private inclination; the sense of honour and patriotism as principles of conduct—questions like these are discussed not only with the calmness of a student but also with a full knowledge of their working in real life.

Before we take leave of the subject, the evolution of Shakespeare's art in the portraiture of woman must demand our consideration. Shakespeare's consummate ability in delineating women is one of the most popularly appreciated features

of his art. It constitutes one of his claims to superiority over his master Marlowe; it contributes largely to the ravishing delight and entertainment afforded by his plays to the average reader. But he achieved all this success only with the maturity of his art. His earliest conception of woman is a monstrosity of lust and revenge like Tamora, or viragoes and boisterous creatures like Margret of Anjou, Adriana or Kete. He is a long way off from the exquisite characters of the later plays. The women of his early Comedies are a mere product of the imagination, with no valuable human attributes, or a lay figure like Hermia or Helena. In his mature Comedies and Histories are found that brilliant galaxy of beautiful women, whose sparkling wit and humour, fineness of sentiment and womanly character, excite our profound admiration. Rosalind and Celia, Hero and Beatrice, Isabella, Portia, and Viola are all worthy of the master-hand of Shakespeare. In the still later plays are found exquisite characters of self-sacrifice and tenderness—women, patient under misfortune, worthy of the deepest love and the most intimate confidence of man—Ophelia and Desdemona, Cordelia and Volumnia, Perdita and the heavenly Imogen—who else could have sketched these characters, but Shakespeare in the full maturity of his art!

We feel we must stop. As Swinburne says, "Who can speak of all things or half that are in Shakespeare? And who can speak worthily of any?" After this feeble attempt to grasp the evolution of Shakespeare's art, we can only exclaim with the poet:—

"Each change of many-coloured life he drew,
Exhausted worlds and then imagined new;
Existence saw him spawn her bounded reign
And panting Time toiled after him in vain."

SHAKESPEARE'S CHART OF LIFE: Being Studies of King Lear, Macbeth, Hamlet and Othello. By Rev. William Miller, L.D., C.I.E. Rs. 4. To Subscribers of the *Indian Review*, Rs. 3.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

purifying air of liberation. They lived in an atmosphere of delight and joyfulness in beautiful parks, groves, and cloistered walks in monastic establishments exerting to realise the wisdom of Nibbana. Wealthy men and women contributed to make life cheerful and energetic. The Religion of the Lord was the Religion of "Araddha viriya and Appamada," of persevering virility and ceaseless activity, consummating in blessed (piti) cheerfulness. Where cheerfulness, liberation, activity, study, analysis, compassion, serenity, form part of life, can pessimism have a home in such a heart? The "vibhaya-veda" of the Buddha was the religion of experimental science. The heart was the laboratory where the good and the bad were dissected, where every religion was analysed and catalogued and relegated into the limbo of superstition, myth, and ritualism. Can a conqueror remain pessimistic? What Buddha warned His disciples against was over cheerfulness; and, therefore, He enjoined serenity, which had to be cultivated.

Two thousand five hundred years have elapsed since that memorable and glorious day when He proclaimed Himself as the Incomparable Conqueror. Asia had come under the mellifluous influence of His noble teachings. But the birth place of the Aryan Dhamma lost the precious Gem about a thousand years ago. Since then India had lost her national vigour. Great buildings, rock cut temples, aesthetically ornamented stupas were the legacy that the ancient Buddhists bequeathed to posterity. For nearly 1500 years, Buddhism existed in India. The vitality that was shown by the people of early generations, continued for nearly forty generations, and then succeeding generations gradually began to decline, for they bankered after sensual pleasures, which the Buddha had prohibited. The Buddha warned the Bhikkhus and Laics of the coming danger due to indulgence in luxurious living. Neither asceticism nor luxurious living is in accordance

with the psychology of the Holy Middle Path. Later generations neglected the exalted teachings of the Tathagata, and the Bhikkhus departed from the ethics of the Vinaya. Slowly the religion of sensualism under the disgusting form of Tantric rites permeated the Buddhist atmosphere and poisoned the fountains of Dhamma. Then came like an avalanche the blood thirsty cohorts of Mahmud of Ghazni, who like demons, began sacking Buddhist monasteries, destroying all that was beautiful and aesthetic. Temples, Buddha images, libraries, colleges, and their inmates succumbed to the fire, and sword of the barbarian Vandals. The national religion was destroyed, and India lost her priceless inheritance, which she had received from the Sakya Conqueror of Righteousness. For nearly seven hundred years, India had not a trace of the vestiges of the Religion of our Lord. With the advent of the British a change had come, and the wonderful progress made within the last fifty years in Europe in the domain of physical science has destroyed old barriers. New conceptions of matter have been proclaimed which might accentuate the dawn of a more selfless era. Old theologies, priestly intolerance, oligarchical despotisms, &c., are slowly being submerged by the more sublime ideas which are so similar to the exalted teachings which the Sakya-putra Gautama, the Bhagavat, had promulgated.

The Gangetic Valley had come under the influence of the teachings of the Bhagavat, during His lifetime. The first royal converts were Kings Bimbisara and Pasenadi Kosala. The Vesali Princes and the King of Avanti had accepted His religion. Great Brahman householders and ascetics had become His followers, and after He had spent forty-five years of His incomparable life in strengthening the foundations of the Dhamma palace, which was to serve for the times to come. He entered

constituents of cells. But besides these, the cells may sometimes contain intrusions of various kinds, such as Calcium carbonate crystals, resins, gums, etc. Of the different elements in the cell the two most important are the protoplasm and the nucleus. The former is the substance that carries life. Chemically it is only a complicated compound of carbon, hydrogen, oxygen, nitrogen and a little sulphur and phosphorus. A substance of such a composition can also be made synthetically, but it will not in the least resemble the natural protoplasm of the cell. The latter possesses the inherent force of life while the former lacks it entirely. The protoplasm is the living material in the cell. When it dies there is an end of the cell as well. Such dead cells there are in plenty even in living organisms. The outer portion of the bark of a living tree consists entirely of dead cells.

The nucleus of the cell also belongs to the living contents. It is a distinct organ of the cell and has an important function at the time of cell division, which is an attribute of all active cells. It is interesting to note that all many celled organisms whether they be men, elephants, trees or any other living object, start life as a single cell. That original cell is formed by the fusion of a paternal and a maternal cell. The embryonic cell thus formed in the mother's womb grows in course of time into man, elephant, tree or other objects as the case may be. In the case of animals the embryonic cell first divides into two, each of these again into two, and so on until a number of cells are formed. After a time the cells separate themselves into three layers the outermost of which gives rise to the skin and the extremities, the innermost forms the alimentary canal and the internal organs, and the middle developments into the brain and the nervous system. In the case of plants also differentiation sets in after the division of cells has advanced to a certain stage, and one portion then becomes roots, another portion becomes leaves, and

so on. Thus we see that animals and plants, however complicated their structures may be, are formed originally out of a single embryonic cell, which passes through several stages of complication, and reaches the final stage. We have also seen that the simplest of all living organisms consist only of single cells, without any complication in structure whatsoever, and that as we proceed to organisms of a higher order varying degrees of complexity are met with. There is thus a close analogy between the development of an individual and the development of the race, or to put it in scientific terms, phylogeny repeats itself in ontogeny. This is also one of the facts that lend weight to Darwin's theory of evolution.

So far we have been considering a few facts of general nature in connection with the animate world and let us now go on to the special study of bacteria.

Bacteria are generally classed, along with some fungi and other lower plants, as schizophytes or plants that reproduce themselves by simple division. This process will be considered in detail later on.

As we have already seen, bacteria are single-celled organisms. As regards shape they may be compared to billiard balls, lead pencils, and cork screws, i.e., they are either spheres, cylindrical rods of more or less length, or spiral rods. These three types have the specific names, coccus, bacterium, and spiral bacterium respectively. All bacteria are inconceivably small, and are not visible to the naked eye. But they can be made visible by such powerful microscopes as have the power of magnifying objects 1000—15000 times their natural size. When an ordinary bacterium is magnified, say about 1200 times, it will appear to be about 1—2 mm. long. The natural length in such a case will be $\frac{1}{1000000}$ — $\frac{1}{10000000}$ of an inch. A small dog 2 ft. long and 1 foot high, when magnified so strongly, will appear 2,000 ft. long and 1,000 ft. high. From this the reader

The Proposed Social Legislation in Malabar.

By

MR. GEORGE JOSEPH, M.A., BAR-AT-LAW.

THE two Bills dealing with Partition and Inheritance among those following the Marumakkathayam and Alyasantanam systems on the West Coast which have been introduced by the Hon'ble Mr. M. Krishna Nair and Hon'ble the Rajah of Kollengode have raised a tremendous amount of discussion both in Madras and Malabar. It is my purpose in this paper to indicate in broad outlines the nature of the proposed legislation with reference to present conditions and throw out a suggestion of mild scepticism as to the efficacy and significance of the Bills under consideration. I shall also follow up the suggestion with the proposal of a practical preliminary measure.

It is a trite observation that the Marumakkathayam system (and for our immediate purposes it is convenient to regard Marumakkathayam and the Alyasantanam systems as identical) is unique to the modern world. Its origin has been matter of various ingenious and more or less unconvincing speculations, and it may safely be asserted that the history of its development during the last half century and more has been considerably influenced by such speculations. At all events, the most characteristic and remarkable feature of the whole institution even to-day is the devolution of property through females rather than males. The most influential explanations of this state of affairs are two: The first of these accounted for it on the ground that the Nairs, the people among whom the system obtains being a martial race always out on military adventures, descent among them could be traced only through the females who remained at home as the emblems of social and family life. There is a second theory which regards the system as a relic of those ancient

times when marriage as an institution had not emerged and the relation of paternity had not been recognized either by fiction or as a reality. Without venturing at present to decide between the two theories, we may, however, say that on either of them the conclusion is irresistible that the family is still the unit in social existence and the individual will be regarded as an appendix to the family. This fact has further consequences in regard to the holding of property and the relations of the family to the outside world. If, indeed, as the basic idea of the institution holds, the individual is of merely secondary importance, the members of the family are entitled, not to any independent or exclusive interest in the family estate but only to their maintenance by the family. The family would require somebody to act on its collective behalf in its dealings with other families and other individuals. Strictly speaking, the eldest female member of the family is the one with the best right to the position and she will also in view of the demands of daily life, require to be invested with considerably more powers than the junior members of the family. But this theoretical presumption is now displaced by the practice and usage extending over a very long period of time; and the eldest male member is under normal circumstances the manager. This fundamental view of the whole social fabric is fraught with a theoretical consequence which usage has endorsed. If the family is the social unit and the individual can be regarded as only one of its members with the poor right to maintenance, it follows that the family property should not be subject to partition at the instance of any save the unanimous wish of all the members. Habit and usage have not shirked this stern logical result and what Mr. Krishnan Nair now proposes is that legislative relief should be afforded in certain contingencies against its operation. Since a family is constituted by all the

As in the case of vegetable matter so also do bacteria play an important part in the decomposition of animal matter. The reader may be quite familiar with the phenomenon of the putrefaction of dead bodies which one can easily detect by the unbearable stench emanating therefrom. However loathsome a putrefying body may be to us it is a grand restaurant for many millions of these little organisms which grow fat on the decomposed animal matter, and multiply at an enormous rate. Fancy what the results would be if the organisms did not exist. No dead body would undergo any decomposition. Even when buried under earth for a thousand years the corpses would remain quite as fresh as they were at the time of death. This may appear to be an advantage rather than disadvantage. But really it is not so, for if animal matter does not undergo decomposition there will be the same results in the long run, as when no decomposition of vegetable matter takes place. Plants, we know, are the food suppliers of animals, and the former manufacture the food-stuff mainly from the carbonic acid gas of the air. If now the animals simply consume whatever food they get from the plants and store it up in their bodies, which under our supposition do not undergo decomposition, then that portion of the carbon which goes to form animal bodies will be irrecoverably lost. In that case time will surely come when the supply of carbonic acid gas in the air will run short and then there will be as before an end of all life activities in this world. The decomposition of vegetable matter and the putrefaction of animal matter are therefore processes essential for the continuance of life in this world. These processes, as we have seen, are mainly the work of the minute organisms we are dealing with.

Another useful work of these organisms consists in the fermentation of some organic compounds which finds practical application in many industries. Alcoholic fermentation is the best

example of fermentations. It is not brought about by the agency of bacteria, but by an organism which is closely allied to them, what is known as the yeast. It is a single-celled organism and round or oval in shape like some bacteria, but much bigger in size than the latter. The yeast-cell contains a ferment which has the power of acting on sugar and converting it into alcohol. This is the principle of all alcoholic fermentations, whether in the manufacture of alcohol pure and simple, or the manufacture of beer, barley and potato, or the manufacture of toddy and arrack from the palm juice.

Allied to alcoholic fermentation is the acetic acid fermentation which is of very great importance in the industrial world. In the first place, it forms the basis of vinegar making which is a common industry in all the Western countries. It is also the foundation of the great industry of pickle-manufacturing. Those who have tasted English pickles will recollect the taste of acetic acid. Pickles are usually manufactured by soaking the vegetables in weak solutions of alcohol which, by exposure to air, is partially converted into acetic acid. The manufacture of vinegar also is based on this very same principle. Beer, cider, and other weak alcoholic drinks are exposed to the air and by the action of certain bacteria the alcohol in them is gradually converted into acetic acid. Several species of acetic bacteria have been discovered, isolated and prepared in pure cultures. Pure cultures are now used by some vinegar manufacturers and by so doing they have been able to effect considerable improvement in the quality of the vinegar they manufacture.

Another important fermentation is the curing of tobacco. Chewers, smokers and snuffers know fully well that each kind of tobacco has got its own specific flavour. The well known flavour of Havana will not be found in any other kind of tobacco. It was originally thought that the

THE EVOLUTION OF SHAKESPEARE'S ART.

By

MR. P. SESHADRI, M.A.

A word of apology is perhaps needed for this attempt to expound the evolution of a master's art on the occasion of the anniversary of his birth. It might seem at first sight that a critical examination of the development of his art is not exactly in the nature of humble offerings of laural wreaths at his feet, which ought to be the characteristic feature of celebrations of this kind. But it will easily be granted that an appreciation of artistic principles and a study of the progress in their application by one of the master-artists of the world to his work is, apart from its academical interest, a subject quite appropriate for such occasions, as the basis of the hero-worship is only likely to be strengthened by an observation of the development of the artist's mind. The average reader or spectator of Shakespeare's plays views the products of his genius with an admiration and reverence bordering on religious worship, which precludes all possibility of his being able to notice any stages in the development of his dramatic art. His breaths the cult of Shakespeare-worship with his first peep into the world of literary appreciation; he discerns no defects of structure, form or spirit in the dramas, which it is his privilege to enjoy in his study or at the theatre. Each of them appears to have attained to the supreme heights of art in dramatic presentation, imaginative power and literary craftsmanship; nearly all of them are associated with the laudatory outbursts—not very often measured—of the critical world, which has always loved to gloat over their uniformly infinite beauties. He is strongly imbued with the feeling, which has been shared by even some of the finest in-

tellects of the literary world, that Shakespeare's genius soars above the bounds of critical analysis and defies all attempts at a discovery of the nature of its inner workings. It is dazzling in its effulgent radiance. It is immeasurable; it is possible neither to sound its gulfs nor to scale its peaks. The average reader at least never pauses to discern even the dim outlines of the cloud-topped elevations of his genius, nor does he venture to peer into its abyssal depths and recognise the undulations at the bottom.

However, it is possible, as has been observed by Swinburne—whose recent death is as great a loss to criticism as it is to poetry—"to examine by internal evidence alone the growth and expression of spirit and of speech, the ebb and flow of thought and style, discernible in the successive periods of Shakespeare's work" and "to set down certain demonstrable truths as to the progress and development of style, the outer and inner changes of manner as of matter, of method as of design." Throughout the course of his plays, there can be traced a consistent evolution, in all that concerns dramatic composition—to use the well-known definition of Matthew Arnold, in all aspects of the "communicable" as well as the "incommunicable" elements of the intellectual work, which forms his contribution to the literature of the drama.

Without the help of elaborate chronological charts, prepared by critical scholarship and research, a student of Shakespeare must be able to see that the plays fall into certain well-defined groups which exhibit not only a variety of manner and spirit, but also different stages in the development of the master artist's genius. The student need not disturb the dusty files of the stationer's register, intrude into the privacy of Samuel Pepys' spy diary, or wade through a mass of contemporary Elizabethan literary and historical record to recognise this demarcation in his dramatic activity.

done by heating it in a bottle and hermetically sealing it, it will never turn sour.

Butter-milk is a healthy and delicious drink among us. It cannot be prepared without help of bact acid lactic. In Western countries butter milk is not used for human consumption. Even there bact acid lactic helps the dairymen in their profession, for the preparation of butter which is one of the most important agricultural industries in those countries necessitates the previous souring of milk and cream. This specific bacterium has been isolated in pure culture and some of the advanced dairymen of the West make use of the pure culture in producing the bact acid lactic milk. The milk is heated so as to kill all the germs in it and then a few drops of the culture of bact acid lactic are added. In this way the process of souring can be controlled which is a great factor in the success of butter-making.

The harmful bacteria that are found in the milk are the disease-producing germs of which there are a good many. The germs of cholera, typhoid fever, tuberculosis, and, in fact, almost all the infectious diseases among men may find their way to the milk which thereby becomes an important agency in spreading these diseases. The only way of checking this source of infection is to supply hygienically good milk. For this, it is necessary to subject all kinds of milk put in the market to periodical bacteriological examination by competent authorities. Such an experimental system has been instituted in the Western countries and a considerable improvement has been effected thereby in the sanitary conditions of the milk. The Western countries have also taken special precautions to ensure the supply of good germ-free milk to feed children. Ever since the introduction of regulations in this direction the death-rate among children in those countries has considerably gone down.

THE BRITISH EAST INDIA COMPANY.

By

MR. JYOTISH CHANDRA DAS.

IN the old historical Chartered Companies of England there was more of politics than of actual business operations, especially as they were growing mature in years. A discussion (only from the financial point of view) of the British East India Company, admittedly the greatest of the Chartered Companies, will throw some light on the mode of financing Companies in the earlier days. Though the modern financier will not find any practical necessity of the old methods, the student of economics will find them interesting. In this article the writer has scrupulously adhered to the financial side and omitted politics as far as possible.

The Charter of the East India Company was granted on the 1st of December, 1599, to more than two hundred persons, "to be one body corporate for the purpose of trading to the East Indies, to have a corporate succession, with power to admit and expel members, sue and be sued in the corporate name, and use a common seal." There was one Governor and 24 Committees (directors).

Up to the year 1612 the Company went on according to the 'regulated' principle. Under this system every paid member upon complying with the provisions of the bye-laws of the Company, could trade alone or together with others, at his or their risk, without reference to the Company in its corporate capacity. All those who had paid a certain amount of money were entitled to vote at the General Courts, where all the regulations were settled. In that year the Company was formed into a 'Joint Stock,' where the individual trader became merged into the corporation, and shared in the common profit and loss. This was, evidently,

The broader conception of tragedy is yet to dawn upon his mind. There is not the slightest suspicion of any complex inner workings in man's soul that are to form the predominating feature of the maturer tragedies. The conflict is only with the external circumstances; it is not of a nature that appeals to universal sympathies, nor is it raised to the philosophic dignity characteristic of the productions of the prime of his tragic period.

The horrors of bloodshed, mutilation and murder that are paraded on the stage with a peculiar delight are revolting in their grim details. *Titus Andronicus* is one long list of dreadful crimes perpetrated on the stage. The ghastly tragedy makes the reader exclaim whether it could have been written by Shakespeare who has always enjoyed the reputation of being called "gentle Shakespeare" and the characteristic feature of whose personal appearance, Tennyson describes singing of the "choice point logs of wise men" in the *Palace of Art* as being "bland and mild."

The weaknesses of the style and manner of this period of magniloquence, extravagance and fury are brought out in the following lines from *Titus Andronicus* where a father saves his infant son from being killed—

Stay murderous villains! will you kill your brother?
Now by the burning lapers of the sky,
That shone so brightly when this boy was got,
He dies upon my scimitar's sharp point
That touches this my first born son so dear!
I tell you younglings, not Esculapud,
With all his threatening band of Typhon's brood,
Not great Alcides, nor the god of war,
Shall seize this prey out of his father's hands

In an age, when in the words of Professor Raleigh "Force, stridency, loud jesting and braggart declamation carried the day, and left no room for the daintiness of the literary coracience" we may expect such passages to have received rounds of applause.

The early Comedies, *The Taming of the Shrew*, *The Comedy of Errors*, *Love's Labour Lost*, *The Two Gentlemen of Verona*, *A Midsummer Night's*

Dream, and the tragedy of *Romeo and Juliet*, which, but for its gloomy end, must be called a Comedy, also fall within Shakespeare's first period of dramatic creation and claim our attention next. If he began his early tragedies under the influence of Marlowe, his early Comedies are inspired by the influence of Lyly who was bringing into fashion the new Comedy of that age. The Greek conception of the imitation of real life and language was slowly working its way into the Moralities of that period.

The atmosphere of illusion thrown by Lyly over his creations suggested the spirit of many of these Comedies. The idea of an underplot subserving the interest of the main story—a dramatic artifice of very great value unknown to Shakespeare in the earlier years was adopted from Lyly.

The lyrical impulse which came to Shakespeare as a child of the Renaissance and as a disciple of the Elizabethan poets and dramatists, is seen in its joyous and exuberant play on its way towards the faultless and restrained numbers of his maturer art. The style has some characteristics of immaturity imprinted upon it and is still imperfect in many directions. The expression overruns the thought; extravagance and verbiage exist everywhere in rank profusion; the artificialities of Lyly's Euphuistic style are reproduced with perilous faithfulness though occasionally ridiculed with breezy humour; over-gorgeousness and over ornamentation, ride rough-shod over all considerations of sobriety and refinement in style.

The defects in the design, ordering of the plot and the general treatment of the plays is not less striking. Some of the plays are rather loose in structure; the comic parts are very often rude and their jokes grate on the ear; the comic dialogue introduced with a too liberal hand does not always advance the interest of the plot or form an indispensable part of

to their particular owners. This was, no doubt, to concentrate action of the subscribers. This might or might not be 'voting trust' but probably the purpose was somewhat alike.

Towards the close of the Seventeenth Century the shares of this Company began to be publicly dealt with in the market.

The Constitution of the Company during the Eighteenth Century was, that the court of proprietors (stockholders) was composed of all holders of at least £ 500 of stock, and the twenty-four directors being elected from owners of at least £ 2,000 of stock. The directors elected two of their members, Chairman and Deputy Chairman, and distributed the bulk of their business among ten Committees.

From this time onwards the Company was gradually going into the hands of the Government, who advanced vast sums for military operations in India. The Company closed its commercial business in April 1834, and sold all property that was not necessary for government in India and repaid its debts, the excess being taken over by the Government. The British Government paid annual dividends of 10 5 per cent. on the capital stock of the Company, till redeemed in 1874, at a premium of 100 per cent. when the Company was finally closed.

A Fragment On Education.

BY J. NELSON FRASER, M. A. (Oxon.),

Principal, Secondary Training College, Bombay.


CONTENTS.—Theory and Practice; The Ideals of Education; Psychology; Childhood and Boyhood, Youth and Manhood; What is Education? The Training of the Intellect; The Training of the Feelings; The Training of the Creative Power; Moral Training; Guilt and Punishment; The Sexual Life at School; The Private Hours of Boys; The Teacher and His Pupils; Teaching as a Profession; Education and the Individual; Education and Society; The Unsolved Problems of Education; Examinations and Cramping; The Training of Teachers; The Teaching of Science; The Importance of Little Things; The English Public Schools.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

INDIA IN THE PHILADELPHIA MUSEUM.

By

MR. SATIS CHANDRA BASU.

 MONO the Museums of the World the one in Philadelphia known as "The Philadelphia Museum" holds a unique place. It is not a so-called cultural institution. Here there is no exhibition of works of great masters of painting and sculpture. Here there is no display of rare books of gems. Here one cannot find an Egyptian mummy or a pillar from the Miceyan royal palace. But it is an institution, exceedingly valuable for business-men and students of industry and commerce. Here there are models, paintings, and photographs illustrating the evolution of the means and methods of transportation from the dawn of history to the present day. Here one will find a systematic collection of all kinds of skins and hides, and leathers produced from them. Here one gets a comparative view of the silk industry as it is done in China, Japan, India, Italy, and France. There is an accurate model of an establishment in Osaka, Japan, showing the whole history of silk industry from the hatching of the eggs to the packing of the raw silk in bundles. There are maps with elaborate notes explaining the evolution and expansion of modern commerce—the shifting of commercial routes and centres, and the international commercial position of different countries in different epochs of history. In general, here are exhibited the typical arts and industries and the economic resources of the undeveloped and semi-developed regions of the world—of Japan, China, India, Russia, Turkey, Siberia, West Africa, the Philippines, and the Latin American Republics. Of the great industrial countries only the economic resources of the United States are exhibited. The Museum does not have anything to show about the manufacturing industries in general of

in the wit combats of Mercutio and generally in the conversation of the whole play.

Now, we enter the period of Shakespeare's mature development in dramatic craftsmanship. For the productions of these years dramatic criticism can naturally have nothing but unalloyed admiration and enthusiastic praise. A brilliant set of Histories and Comedies were set forth during this period. *Richard II*, the two Parts of *Henry IV*, and *Henry V*, are of remarkable eminence in the Historical Drama. *The Merchant of Venice*, *Much Ado About Nothing*, *As You Like It* and *Twelfth Night* stand as a glorious array of literary achievements worthy of the world's greatest dramatist.

The work of tracing the evolution of Shakespeare's art may be said to be nearly over with the appearance of these mature dramatic creations. The skill in developing the artistic requisites of the drama with an effect to order and harmony reaches its highest point. Dramatic unity is not sacrificed for the paltry benefit of being able to indulge in scenes of mirth and laughter, as he now comes to his task with the most scrupulous notions of dramatic and artistic effect. In all these plays "dramatic form," as Walter Pater observes, "approaches to something like the unity of a lyrical ballad, a lyric, a song, a single strain of music."

The insight into human nature becomes deeper and deeper. His soul is expanding to its utmost bounds and the poet's eulogy —

Nature herself was proud of his designs,
And joyed to wear the dressing of his lines,

applies with a special force to the dramas that were produced after the beginning of this period. Criticism of life is seen in all its comprehensiveness and vigour, and dramatic creation acquires a new strength. To borrow a fine observation of Swinburne, "Apollo now puts on the sinews of Hercules."

The style exhibits perfect balance between the

thought and the verbal vesture. Expression does not over-run thought, nor is it found inadequate for the flights of the mind. Euphuistic artificialities and affected mannerisms do not mar its flow. A sober restraint and a faultless sense of purity are exercised in the choice of words, and there is no boyish enthusiasm for jewelled figures of speech and fantastic imagery. The vehicle is thus worthy of the plot, the characters and the general get-up of the plays.

A harmonious blending of action and character is the keynote of these plays. "The action," says Professor Courthope, "seems of itself to reveal the depth of the philosophy and the philosophy to illuminate the large extent of the action." It is true that Shakespeare's art underwent many phases of change in the next period of his literary activity, especially in the spirit of his plays and in his outlook on life, but in the mastery of what may be called dramatic technique, there could possibly be no further advance. It is too much to see in these Histories, as Walter Pater does, a philosophical purpose to exhibit the 'irony of kingship,' to draw the ironic contrast between the pretensions of kingship and the actual limitation of its destiny. The ethical and moral colouring is not very perceptible and is yet to appear. The Historical dramas are rather the results of the then rampant "Armada-Patriotism," which always evoked a responsive chord in Elizabethan audiences. Here are portrayed the effects produced by the character and conduct of individuals in their mutual relation with each other, and a series of famous events in the History of England supply the framework for a picture of universal human character.

Shakespeare's consummate skill in dramatic construction is observed in *The Merchant of Venice*, where the action of the play arises out of three separate sets of incidents. The plot relating to the agreement for the pound of flesh, the story of the choice of caskets and Jessica's elopement are

Western neighbours. These States were China and the two empires of India and the Indian colony in Java. "In India, the great empire of Hialusha has directly absorbed and indirectly influenced most of the Indus and Ganges Valleys, while the kingdom of the Chalukya in Southern India now reaches from ocean to ocean. In Java and Sumatra, a power has been created by emigrants from Western India which is destined to keep Buddhism alive in that part of the world for centuries and to exercise a profound influence on the commercial relations of the East." The sea trade in this period, we are told, is entirely controlled by China, the two empires of India, and the young Indian colony in Java. The map illustrating the period A. D. 740—A. D. 800 tells us that commerce between the East and the West is now highly prosperous due to the beneficent administration of the Caliphs—their good roads, serais, and excellent commercial regulations. Indian merchandise is to be seen in the markets of Mecca, Medina, Cufa, Bussorah, Damascus, Bagdad, Mosul, and Madain. At the great exchange marts of Siraf and Aden, merchants of China, India, Persia, Ethiopia and Egypt meet and exchange their commodities. "India and China sent stuffs, saddles, sandalwood, spices, ebony, lead, tin, pearls, and precious stones." The next map illustrating the period A. D. 800—A. D. 1070, records that "the ancient trade from China and India still converged at Balkh, and then diverged towards the Syrian Coast and the Black Sea." Chinese and Indian vessels had been coming to the Persian Gulf since the Third Century A. D. But the dangers of the Red Sea made Mesopotamia the terminus. Now, however, with greater knowledge of geography and the nature of the sea the superstitious fears of the perils of the dark sea are decreasing, and Arab mariners are boldly venturing out into the open ocean, and the way was thus prepared for a more extended

commerce. Red Sea is now going to be the Mediterranean of the commercial world. The map relating to the period A. D. 1070—A. D. 1210 informs us that the discovery of silver in the Hartz mountains and the strong government of Emperor Otto have been reviving European commerce, and Indian products are sold now not only in the south Mediterranean markets but also in countries north of the Mediterranean. And we are told that Byzantium "supplies Northern Europe with Indian produce, spices, precious stones, silks, fine woollen-cloth, carpets, cotton, fine leather, dye-stuffs, gums, oil, wines, and fruits." The next map relating to the period A. D. 1210—1300 A. D. says that the great ruler Seladdin has exercised his power to shift the trade-route between the East and the West for Egyptian interests. But India has her share in the commerce just the same. "The Continental system centering at about Bagdad and Constantinople had given place to a marginal system, reaching from China and India by sea to Aden, thence to Cairo and Alexandria, Venice, Genoa and Marseilles, Champagne, Flanders, Lubek, Hamburg; Novgorod, the Urals and the Arctic Sea." The map relating to the period A. D. 1300—the beginning of the 15th Century records that India is under turmoil—internal rebellion and external invasion. Trade and industry however do not seem to be much injured. Two of the greatest shipping centres of the world in this period belong to the Indian dominions, viz, Calicut and Madjapahit (Java). The next map brings us to the modern period. "In the Museum there are specimens with occasional brief notes of the following Indian products that figured in ancient commerce: perfumes, jewels, cloves (included in the early trade between India and Chaldea), pearl shells of Ceylon and Southern India, sandalwood ("in great demand prior to the 5th Century B. C."), Lappaaluzi (in great demand for personal deco-

transformed with the growth of intricate power and artistic sense into infinitely graceful and powerful verse with varied pauses and endings, producing a dignified effect.

In the tragedies that came from his pen in the late stage of his life, the Machiavellian's principle of tragic action is combined with philosophical reflection and intense emotional fervour. *Julius Caesar*, *Hamlet*, *Othello*, *King Lear*, *Timon of Athens*, *Macbeth*, *Antony and Cleopatra* and *Coriolanus* are profound studies in the conflicts of the human mind and passion—plays produced at a time when the poet was occupied, almost exclusively with the deep and painful problems of life. There does not seem to be any necessity here, to enter into the subtle aspects of these tragedies, or elucidate at any length, Shakespeare's 'tragic fact'. As Swinburne says—"Here is depth enough and height enough of tragic beauty and passion, terror and love and pity to approve the presence of the most tragic master's hand, subtlety enough of sweet and bitter truth to attest the passage of this mightiest and wisest scholar in the school of the human spirit." Students of Shakespeare's tragedies have felt the force of this appreciation. In the first two tragedies of this list, *Julius Caesar* and *Hamlet*, the heroes, Brutus and Hamlet are of a highly reflective and intellectual nature. In the two plays, passions do not assume the Titanic heights of the still later tragedies. In them there is neither a searching examination nor a full exhibition of moral evil.

The later tragedies, *Lear* and *Macbeth* in particular quiver with passion incandescent in every line and the tragedy rises to the most sublime heights recorded in the history of the Drama, ancient or modern.

Othello makes the reader feel that the author has thrown his entire personality into it. The complex spirit of *King Lear* where the comic character of the fool plays an important part,

is managed with ability. Without paying any great attention to the plot, the poet gives in the play a philosophic and comprehensive view of life. In *Macbeth* the virile woman Lady Macbeth is admirably contrasted with her husband. The later creations assume features of horror and dismay sometimes revolting to the sense in all their details of bitterness and gloom. During all this period of intense mental and imaginative struggle, the innermost depths of spiritual secrets are sounded, and the gloomy outlook on the world of men and action is made to yield the sublimest conceptions of tragedy.

With the change of spirit in the plays, the style suits itself to the taxing strain imposed upon it. There is no longer that even balance between thought and expression, the expression hurries along to keep pace with the gigantic strides of thought. The thought is very closely packed and the expression becomes more varied and finest though there is an occasional sacrifice of logical sequence. The eloquence touches the highest expressible points of poetic strength.

An emphatic refutation of the idea prevailing in certain quarters, that Shakespeare was in his Tragic Period a thorough pessimist and misanthrope is essential for a proper appreciation of his art. It is true as the poet says

To him the mighty mother did unveil
Her awful face

And he unlocked the gates of "thrilling fear" and "the sacred source of sympathetic fears" but he came out unscathed as is evidenced by the Romances of Comedies that came next. There is moreover nothing in the tragedies themselves to warrant the belief of George Brandes that Shakespeare gave his sanction at this period to a condemnation of human nature as essentially despicable and villainous. The unmistakable note of disgust and disaffection struck by some of the characters in the tragedies is due to personal circumstances. *Hamlet* enters the

(Assam); iron ore from Mahabaleshwar; copper pyrite from Upper Sind; copper and lead ore from Bishnum; whitelend from Punjab; nitre from Cutch, Sarun (Bengal), Lahore, Central India, Ellore, Nellore, Cawnpore, and Madras; alum from Bengal; lime from Bundelkhand, Bellary, and Upper Assam; sulphate of copper and carbonate of soda from Calcutta; zeolites from Deccan; copper ore from Singhbhum; calcite from the coal fields of Ranigunga; and calx spar from Masulipatam.

These are some of the Indian things I saw in the Philadelphia Museum.

SCIENTIFIC AND TECHNICAL EDUCATION.*

By

MR. H. N. ALLEN.

(College of Science, Poona.)

THE Ideal put forward by Lord Macaulay in his famous minute on Indian Education was to introduce a knowledge of Western arts and sciences, through the medium of the English language. Although he won his point and the higher education of the country has since been conducted in English, one cannot help feeling that to some extent the end, at which he aimed, has been neglected, and that the polishing of the tool he recommended is often treated almost as if it were the main object of effort.

Clearly what Lord Macaulay had largely in mind was the introduction of scientific and technical education, to replace the immemorial system in which the ancient scriptures were committed to memory by the pupils, under the guidance of instructors, who often did not themselves understand what they taught. Although the force of conservatism have been strong, and

seem sometimes to have been aided by those who have the perfectly laudable aim of imparting a sound literary education to the thousands of Indian students who desire it, yet progress is at best being made.

Technical instruction, pure and simple, is now being rapidly developed by the efforts of Government, Municipal bodies and private benefactors. Colleges of Medicine, Agriculture and Engineering have been built, or enlarged, provided with the most modern equipment and with staffs composed of earnest instructors and investigators, trained in the best laboratories and workshops of Europe and of America. Technical schools are being founded, where instruction in the vernaculars is given to the sons of workmen, who are taught the use of modern tools and trained to take their places in modern industry.

The only danger there appears to be that, in certain branches at least, the supply of trained men may exceed the demand for their services. Merely to give a number of youths an expensive training will not, of itself, revive the decaying industries of India, or start fresh ones. Other and more serious labours are required from capitalists and merchants. Risks must be run, manufactures must be started, markets built up. Above all, employers must learn the value of the trained man, and must be willing themselves to take their proper part in his training. The boy from the technical school or college must be given a chance in the shops and factories.

When a youth first leaves school, and starts work under commercial conditions, he may not always at once show up to advantage beside boys who have not had his educational advantages, but have been brought up in the hard school of shop or mill. He should, however, not be judged too hastily. Time should be allowed him to become accustomed to the severe conditions of commercial life, when it should be found that, in many cases, his grasp of principles, his avoidance

* Prepared for the Industrial Conference, Lahore.

INVISIBLE ORGANISMS.

By

Dr. N. KUNJAN PILLAI, M.A., B.Sc.

[Director of Agriculture, Travancore]

§ UOH of my readers as are not acquainted with the interesting discoveries of recent years in the biological world may doubt the possibility of the existence of organisms which cannot be seen by men. I may state at once that there are such organisms, and many millions of them, which have been proved, beyond all doubt, to play an important part in nature. In this paper I mean to deal with these organisms, and shall attempt to give the reader some idea about their form and structure, and the characteristic works they do.

I called these organisms invisible. But it must be remembered that they are not absolutely so. They are invisible only to the naked eye of man, but can be made visible by that ingenious contrivance called the Microscope, which has the magical power of making objects look much bigger than they really are.

Before attempting to study anything in detail, about the minuta organisms which we may, for brevity, call bacteria, it may be advantageous for us to take a glance over the whole animate world, and acquaint ourselves with its general characteristics, the relation of its component parts to one another, and in particular the position bacteria occupy among them.

The animate world is divisible into two distinct classes, the animal and the vegetable kingdoms. There is a gulf of difference between these two classes, with hardly anything in common except the manifestations of life. There are certain organisms however, which form the connecting links between these two kingdoms, and which it is difficult to place under one or the other class. These

are the bacteria that we are dealing with. They may be looked upon as the starting point of the development of both the animal and the vegetable kingdoms. They are the simplest form of life known. They are nothing but tiny little cells, more or less round, or rod-like in shape, without any bodily differentiations into organs, and not possessing any complications whatsoever in structure. All the same they are live creatures, just as much as any one of us is. They manifest the activities of life in free motion, in the power of nutrition and digestion, and the consequent growth and multiplication. Except these bacteria and some of the allied fungi, all other organisms show some sort of complexity in structure. The many groups which go to form the animal or the vegetable kingdom have each their distinguishing characteristics. But when arranged in the order of their increasing complexity of structure they form a more or less connected series indicating a progressive course of development from the lowest to the highest. This is one of the strong evidences in favour of the evolution theory of Darwin.

All organisms, whether of simple or complicated structures, are composed of cells. The simplest, namely, the bacteria, consist of single cells; while the rest consist of a number of cells. It is worth while to describe at this juncture what a cell is. It can be best studied by making a thin slice of the growing point of a plant and examining it under the microscope. It will then be seen to consist of a number of compartments which are more or less round in shape. Each of these compartments is a single cell, and it consists of (1) a partition wall which divides one cell from the other, (2) a semifluid transparent substance filling each of these compartments, known as the protoplasm, and (3) a small round or oval structure in the protoplasm, known technically as the nucleus, which is seen quite distinct from the surrounding protoplasm as it is filled with plasma of a thicker consistency. These are the general

such wonderful results in preserving the physique and abilities of your ancestors to their descendants though surrounded with tribes and races of different types. Much further study will be needed before the laws of inheritance of the different human qualities, bodily and mental, are fully worked out but it does not seem an impossible dream, having in view the careful regulation of marriage which already exists, in this country, that voluntary associations for the improvement of the race may be formed, the marriages of the members, and of their children, being arranged on scientific principles, so as to perpetuate, and by careful selection to improve, the best elements in humanity. Is it too much to hope also that religious sanction may be given to the rules imposed by more modern discoveries as to the cause of disease; so that even the lowest classes of the population will be willing to co-operate with the sanitary authorities in stamping out preventible disorders?

The study of science should begin in the schools. The practice of confining such instruction to the study of a few isolated chapters in a School Reader cannot be regarded as satisfactory. Science badly taught has little value from an educational point of view. Its real value is in the training which it gives in methods of careful observation, experiment and measurement, and in the insight it gives into the manner in which knowledge is to be obtained by means of these methods. Merely to learn that Professor X says this, or that Dr. Y is of a certain opinion, does not take a pupil very far; he must learn how to form his own deductions from evidence obtained by himself, or set before him by his teacher, and thus convince himself of the truth of the law of cause and effect, and of the regular and orderly progress of phenomena.

The objection commonly urged against the introduction of practical work in science into the High Schools is that the expense would be prohibitive. Much however can be done by an earnest teacher with every simple and inexpensive apparatus. Probably the greatest difficulty is in obtaining competent teachers. Promotion probably goes in the majority of instances to the teacher of language and literature, or of mathematics, and the result is that the best men are not attracted to science. It is to be hoped that something may soon be done to improve matters, as a mere knowledge of scientific facts, without any idea of the methods by which they are obtained, is almost worthless.

Knowledge of truth should be cultivated for its own sake. How few are the students of any branch of learning who recognise this in these days compared with those who study simply with a view to earning a living for themselves and their families! To some extent this is unavoidable; but one could wish to see the love of learning for its own sake grafted on to the love of learning for the sake of a livelihood. How few continue their studies to any purpose after they have left college! How little original work of any kind is done in the country? Why is it that, after so many years of higher education, European professors still have to be imported for the colleges, and head-masters and inspectors for the schools? It does not appear to be due to lack of ability, but rather to a general lack of that enthusiasm for knowledge which has produced such wonderful results in other countries.

For years laboratories have been open in different colleges in the Bombay Presidency, where it is possible to do the practical work required for the B. Sc. or the M. A. degree in science of the Bombay University, yet how few have taken either of these degrees? When enquiries are made as to the reason for this, one is told that there are very few openings for trained scientists in India. What are the sons of your Rajas, your wealthy Zemindars, your merchant princes, your bankers, your manufacturers doing for the spread and advancement of science and of learning? If they are in college at all they are probably taking "an all-round course," a continuation of their school courses, and the last thing they think of is to specialise to a particular line and devote their lives to an endeavour to enlarge the bounds of knowledge in a particular direction. The generosity of the Tata family has founded a Research Institute in Bangalore, that of Sir Jacob Sassoon will shortly provide a well-equipped Science College in Bombay. It is to be hoped that full advantage will be taken of the splendid facilities to be provided, and that not only here, but also in the arts colleges, the spirit of scientific research, in natural sciences, also in Mathematics, History, Political Economy, Philology, Archaeology and Anthropology may be encouraged and developed. Then will India again take its proper place amongst the enlightened nations, ignorance, superstition and evil will bide their heads, the moral tone of the country will be raised and health, wealth, and prosperity will reign.

will get an idea of the smallness of the organisms we are dealing with.

Many bacteria have the power of motion, which is produced by the lashing to and fro of the hairs arising from their body. In some bacteria the hairs are numerous and scattered all over the body, in some they are grouped at one or both ends, and in others only a single hair is found at the end. In many the hairs are entirely wanting. It is exceedingly interesting to watch the movements of these minute organisms under the microscope. Some spin round and round at high speed, some have a slow creeping movement, some have a zig zag movement, some move only when stimulated by outside agencies, and many are quite immobile.

The reproduction of bacteria is different from that of higher animals and plants. Among these latter reproduction is effected by the union of male and female plasma which results in an embryo. Among bacteria there are no such complications. They multiply by a process of simple division of the cell. The nucleus first divides into two, a partition wall is formed between them in the protoplasm, and the two portions are separated from each other. The time required for such a simple division is only about $\frac{1}{2}$ an hour or even less, and as the division progresses in geometrical ratio the formation of new organisms goes at an inconceivably rapid rate. Thus in the course of 24 hours no less than 17 million descendants will be formed from a single bacterium, and in 5 days a mass sufficient to fill the oceans will be formed. This will be the case only if division continues unchecked. As a matter of fact there are various agencies which hinder such a rapid growth. Unfavourable circumstances, such as very high or very low temperature, excess or scarcity of moisture, excess of sunlight, scarcity of food, etc., are all such agencies. When bacteria are placed under such circumstances, their activity at once stops, and in extreme cases

they even meet with instantaneous death. Some bacteria are provided with a means of protection against unfavourable conditions, in that they have the power, when placed under such conditions, of forming out of the living protoplasm a thick compact rod like structure, called the spore, and enclosing it in a thick outer wall. The spore has more resisting power than the bacterium itself, and does not therefore easily succumb to the surrounding circumstances.

Food. All organisms require food to live upon. Bacteria, though they are infinitesimally small, are no exception to this rule. Their existence is dependent, as in the case of other living beings, upon the food supply they are able to get. According to the mode of living they can be divided into two distinct classes. (1) Those that live upon dead organic matter, these are technically called *saprophytes*. (2) Those that live on the tissues of live objects, they are called *parasites*. Bacteria lack the green colour of ordinary plants and do not therefore possess the power which the latter have of manufacturing sugar from the CO_2 of the air. They have therefore to get the necessary carbon for their growth from other sources, and the sources open to them are the dead organic matter found in nature, and the tissues of living animals and plants. Of the two types of bacteria mentioned above those that bring about the putrefaction of dead bodies, the decomposition of organic substances are examples of saprophytic type, and the disease producing germs are examples of the parasitic type.

Oxygen. Like food oxygen is essential for all animals and plants. There is however a slight variation regarding bacteria in this matter. Most of them, like other living beings, require oxygen to enable them to carry on the activities of life. There are some species, however, for whose growth and multiplication the presence of oxygen is not essential, and there are some other species

be the principal agents, and the study of each specific bacterium concerned in each operation has resulted in considerable improvement and progress in the special industry.

Bacteria also stand in intimate relationship to the agricultural profession. There are several species which are highly useful to the agriculturists and several others which are equally harmful. The aim of the farmer should be to encourage the growth of the former and check, as far as possible, the multiplication of the latter. The study of bacteria is essential therefore not only to the physician as was formerly supposed, but also to the industrialist and the agriculturist. The importance of such a science which is closely bound up with the success of so many professionalists and which contributes largely to the maintenance of health and enhancement of prosperity among people cannot certainly be over-rated.

The bacterial diseases of plants have not yet been fully investigated as human and animal diseases. There are some scientists who believe that bacteria do not cause any plant disease whatsoever. This is rather an extreme view. The investigations hitherto made have undoubtedly proved the existence of bacterial diseases among plants, though the commonest cause of infectious diseases among them is fungi. It is believed that the disease that is now devastating the coconut gardens in the Travancore State is caused by a fungus which attacks and destroys the feeding organs of the tree, the roots. This matter however requires further investigation. As in the case of men and animals, plants also possess resisting power against diseases which depends to a large extent on their physical vigour. When plants become weak by underfeeding or overproduction or by any other unfavourable circumstances they are more susceptible to diseases than when they remain in normal conditions and preserve their physical strength. Experiments are now being conducted

in connection with the coconut palm disease with different manures and chemicals, with a view to find out, whether by supplying the necessary plant foods to the soil, and keeping the trees in good condition, their physical activities can be raised to such an extent as to enable them to ward off the disease.

So far we have been considering the work only of one class of bacteria, namely, the parasites which, as we have seen, are the causes of many diseases among men, animals and plants. We have now to consider the work of the other class, namely, the saprophytes, which are the agencies of many useful works in nature.

Decomposition of organic matter and liberation of carbon from it is one of such works. Plant bodies contain a large proportion of carbon which is obtained from carbonic acid gas found in the air. If the carbon that is constantly used up by plants in building up their tissues is not returned to the air in the shape of carbonic acid gas, the quantity existing in the air will one day or other run short. Then plants will cease to grow, and with them the animals also. To avoid such a crisis, nature has provided for the regeneration of carbonic acid gas from all dead organic matter, which goes to maintain the proportion in the air more or less constant. This work is mainly carried on by bacteria. Observe the decay of a fallen trunk in a forest. At first the surface of the tree gets overgrown with different forms of fungi. Mushrooms start their growth sending their mycelial threads between the cells of the tree tissues and softening the hard and tough wood of the tree by the chemical changes produced by the mycelia. After the wood has been thus softened various decomposing bacteria begin their work, and complete the decomposition of substances already disintegrated by the fungi into carbonic acid gas and other gaseous products.

flavour of different kinds of tobacco depended on the nature of the soils in which they were grown. But this theory has been refuted, and it has been proved that the curing process is the great factor to be reckoned with in the production of flavour. The process of curing is mainly one of fermentation which is brought about by micro organisms. In the case of each kind of tobacco there are certain specific organisms which cause the fermentation and which are probably found only in places where it is generally manufactured. Failure in attempts to prepare Havana tobacco in places other than Havana is attributable to the fact that the special organisms concerned with the fermentation of that tobacco, are found only in Havana. Investigations are being now carried on to isolate these organisms in pure cultures with a view to make use of them in the manufacture of Havana tobacco.

Besides those I have already described there are several other instances of fermentation caused by bacteria which find practical application in some common industries. I am sorry that space won't permit me to go into them, and I shall therefore be content with saying a few words in conclusion, about the relation of bacteria to one of the most important agricultural products, I mean the milk, which forms a daily food for a large portion of humanity. Milk is a nursery for millions and millions of bacteria, both harmful and useful. Investigations have shown that one c.c. of it may contain as many as 1,000,000 of these organisms and even more. Milk drawn under scrupulously clean conditions may not contain more than 200-300 germs per c.c., but in course of a few hours the number might rise to a million and more. This enormous increase is, in the first place, due to the entrance of new germs from outside, and, secondly, to the rapid multiplication of those already present in the milk. The chief sources of contamination from outside are the dirt that adheres to the body of the cow. The milk dealers

as a class seldom pay any attention to the cleanliness of the cows. They are not usually washed and groomed as they ought to be. It is not seldom that one sees cows in these places with layer after layer of dung and dirt collected over their tails. The single switch of the tail of such a cow, every motion of her legs, and every rubbing or bunching of the body by the milker, dislodges millions and millions of bacteria which can easily find entrance to the milk.

The second source of bacteria in the milk is the milk vessel. In Western countries where every possible precaution is taken to keep the milk vessels as clean as possible, even there a large number of bacteria find their way to the milk from the milk vessels. What will be the case in several parts of India where vessels made of easily decomposable materials which do not as a rule admit of being properly washed and cleaned (our wonderful *Kendys*, for example,) are used as milk vessels. The dirty matter which collects a layer after layer inside the tube of the *Kendy* is but the dwelling place of myriads of those tiny organisms, which, without any difficulty, can find their way to the milk.

The third and the last source of contamination is the milker. The milkman in this country does not certainly understand the value of cleanliness. His dirty hands which he seldom washes before going to milk, and his filthy clothes are the lodging houses of innumerable bacteria, which again without much difficulty find entrance to the milk.

Of the millions of bacteria that are formally found in milk there are some that are useful and others that are harmful. The most important of the useful bacteria is *lactobacillus* which produces souring in milk. This bacteria feeds upon the sugar found in the milk and converts it into lactic acid which is the sourness. If milk can be completely freed from this organism, which can be

owing to the necessity of a large capital in every adventure.

Up to the year 1640, there were four 'joint stocks' raised:—

First Joint Stock.....	£1,600,000
Second Joint Stock.....	£ 429,000
Third Joint Stock.....	£ 420,700
Fourth Joint Stock.....	£ 103,000

The subscription book was sent to every member who was to write the amount of his subscription; he being credited for the same in the books. The profits of almost all these 'joint stocks' ranged from 100 to 400 per cent., and they were divided *pro rata* to the subscriptions. There is no evidence of any accumulation of profits as a reserve to increase the working capital. Evidently, the profits of each 'joint stock' were divided 'up-to-the hilt,' and then fresh capital raised for the next 'joint stock.'

The accounts of the Company have never been remarkable for clearness. It is said that the Company prepared a general balance-sheet in 1663, but not again until 1685. Whether the ships and other 'dead stock' (immovable property) in India belonged to the four 'joint stocks' conjointly or they were separate, whether the same board of directors were in charge of all the joint stocks, or separate board of directors elected—these points have never been clearly dealt with. It is evident from Macpherson that the fourth 'joint stock' was placed in charge of a new board of directors. Then it seems that the directors in whose hands the third 'joint stock' had been placed must still have remained in office for the winding up of that concern. In that case there existed, to all intents and purposes, two separate bodies of proprietors, and two separate courts of directors, under one charter.

The shares were transferable only on the books of the Company, there being no other evidence of the same. A further development was made in 1658, when the House of Commons began

active interference in the affairs of the Company.

In 1698, a new Company was given a charter to trade with the East Indies, but owing to business policy, the two were merged into one. The mode of consolidation was as follows:—

The new Company paid the Government a loan of £ 2,000,000 as a price for the charter. The old Company very judiciously subscribed £ 315,000, and outsiders subscribed £ 23,000.

The old Co., being possessed, in the	
subscription of	£ 315,000
New Company	£ 1,662,000
Outsiders	£ 23,000
	<hr/>
	£ 2,000,000

Old Co., in possession of £ 315,000	
Bot. more for equalizing	
interest	£ 673,500
	<hr/>
New Company	£ 1,662,000
Less sold out to old Co.,	£ 673,500
	<hr/>
	£ 988,500
Outsiders, as above	£ 23,000
	<hr/>
	£ 2,000,000

The old Co., possessed in dead stock	£ 330,000
The " " " " " "	£ 70,000
	<hr/>
	£ 400,000

To equalize interest the new Co. paid	
the old Co.,	£ 130,000
Old Co., 'dead stock'	£ 330,000
Less sold to new Co.,	£ 130,000
	<hr/>
	£ 200,000
New Co., 'dead stock'	£ 70,000
Bot. from old Co.,	£ 130,000
	<hr/>
	£ 200,000
	<hr/>
	£ 400,000

This half of the stock of the new Company was for seven years to remain in the hands of the board of directors, in the politic or corporate capacity for the said term, without being transferred

America, Great Britain, Germany and France. Visitors to the Museum, therefore, see here not so much the achievements of the industrial world as its latent power and future possibilities. There is also an excellent library where there are all important books and periodicals relating to industry and commerce.

An Indian visitor will of course be specially interested in the exhibits of his country. It is intended here to give some account of the Indian exhibits that I find in the Museum.

About Ancient India, the most interesting exhibit, perhaps, is the model of an ancient Hindu-Javanese outriggership with the following notes:

"Length 60 ft. Breadth 15 ft. "

"Method of construction. A cage-work of timber above a great log answering for a keel, the hold of the vessel being formed by planking inside the timbers; and the whole being so top-heavy as to make the outrigger essential for safety.

"Reproduced from the fringes of the great Buddhist temple at Borobudur, Java, which dates probably from the 10th Century A. D. About 600 A. D. there was a great migration from Guzerat, in Ancient India, near the mouth of the Indus, to the island of Java, due perhaps to the devastation of Upper India by Scythian tribes, and to the drying up of the country."

From the maps illustrating the commercial area in different epochs of history we gather the following facts about India:

In the first map covering the period till B. C. 120, we are told that "there is ample evidence that prior to the 40th Century B. C. there was commerce by both land and sea-routes between Egypt and India, the centres of exchange being at or near the head of the Persian Gulf." The carrying trade was in the hands of the Arabic people. Another trade-route, viz., between India and the Black Sea through the mountains north of the sources of the Upper Euphrates, and thence to the Aegean was also developed about this time. The second map illustrating the period 120 B. C.—14 A. D. tells us that with the increased influence of the Audhna dynasty in India the Indian sea-trade to Egypt greatly

increased. At this time the Egyptian Greeks established direct voyage to India. The voyages, we are told, were still along the coast. The utility of the Monsoon was not yet known. In the next map illustrating the period 14 A. D.—110 A. D., we are told that the Audhna dynasty now controlled the Ganges Valley as well as the Western Coast and thus the richest regions of India were brought into direct communication with the West, and the foreign trade of India was thereby further increased. The next map illustrating the period 110 A. D.—330 A. D. gives the following account of Indian commerce: "In India, the whole of the southern peninsula, under the Audhna dynasty, is in direct communication with Rome, while the Upper Ganges and the Punjab are subject to the Kusan dynasty descended from the Yuechi driven out of China two centuries previously. There Yuechi conquests in Northern India tended still further to open up trade with the Roman Empire by the Caspian and Caucasian routes, and Roman gold poured into all parts of India in payment for silks, spices, gems, and dye stuffs produced." The map relating to the period 330 A. D.—450 A. D. informs us that India has not failed to have her share in the trade of the new Byzantium Empire. The cities of the Indus and the Ganges Valley as well as the cities of Mesopotamia are in direct communication with Constantinople by caravan routes. The next map illustrating the period A. D. 450—A. D. 632 indicates that the foreign trade of India has suffered through barbaric invasion. The Gupta Empire is engaged in a death struggle with the Huns. The whole Indus Valley is controlled by the savages, and the oppressed native population is getting ready for the great migration to Java and the establishment of the Buddhist kingdom there. The map relating to the period A. D. 632—A. D. 740 says that in this period these Asiatic States are more wealthy and powerful than any of their

rations, votive offerings, statuaries, etc., both in Egypt and Mesopotamia), Calamus (imported by Egyptians for medicinal purposes), cumin seed, sesame and sesame oil ("in general cultivation among the ancient Hindus) imported by the Romans probably from the Indus Valley by way of the Red Sea"), cinnamon, silver, gold, iron in forms of ores, cast-iron and wrought-iron ("one of the earliest records of the use of iron is 480 B. C., when the Indian troops in Darius' army invading Greece had arrows and spears-tipped with iron."), cotton piece goods ("prior to the 15th Century, the Phœnicians had built up a regular trade of importing cotton piece-goods from India"), and teak-wood ("it has been discovered in the Telloh ruins on the lower Euphrates indicating that it was imported to that place from Western India prior to the 40th Century B. C.").

Coming now to the modern times, we find in Museum, exhibits of varieties of Indian agricultural products, agricultural implements, vehicles of transportation, and dwelling houses. I may add by way of parenthesis here that exhibits of dwelling houses are very poor and not at all representative. Then there are exhibits of silk-worm, cocoons and raw silk from Malda, Midnapur, Surdah, Bogra, Dacca, Bhagulpur, Balasore, Rungpur, Hooghly, Murshidabad, Gaya, Buxa, Gantow, Ratnagiri, Maubhoom, Birbhoom, Bareilly, Khandesh, Lohardagga, and Onah districts. I may add here, again, that in the same hall there are cocoons and raw silks from China, Japan, Italy, and France. So that the Indian visitor may easily get a comparative view of these products of his country. There is a very extensive collection of crude drugs used in our indigenous medical system. One part of the Indian section has been devoted to the exhibits of various musical instruments. There is a very good collection of dye-stuffs produced in various parts of India. There are different varieties of

cotton from Dharwar, Sind, Chittagong, Houghinghaut, Dholerab, Pallanpur, Ahmedabad, Khandesh, Tinneveli, Kutch, Berar, Coompta, and Broach. Gums from Calcutta, Guya, Madras, Baroda, North-West Provinces, Indore, Bombay, Ahmedabad, and Mirzapur are found here. Varieties of lac and its products (shellac, button, and dye) from Mirzapur, Jubbulpur, and Bombay are also here. There is a circular giving a picture and natural history of the lac insect as it is found in India.

The most interesting part of the Indian exhibits is, perhaps, that devoted to useful minerals. Here you find different varieties of clay used in pottery and other purposes from Dhutiah (Bundelkhand), Sadigeri (North Arcot), Pettan (Guzerat), Madras, Palchio (Bundelkhand), Canara, Mangalore, Ralpur (Central Provinces), Vizianagram, and Bangalore. Here you find powdered mire (ready for mixing with lime for ornamental plaster) from Lahore, sulphur from Rangoon, gold sand from Purneah (Chota Nagpur), Ramghary (Mysore) and Culluck tributary metals. There are crude arsenic from Madras, tourmaline from Nellore (Madras), rough garnets from Ruby River (Mysore) and Vizianagram, ruby sand from Travancore, corundum from Mysore and Madras, laterite from Travancore, kunkur from Nellore and South Arcot, white earth from Purneah, powdered marble from Patan (Guzerat) and graphite from Trivandrum and Almora. Here you find coal from Garwar (Central Provinces) and Rajmehal Hills; lignite from Darjeeling; magnetic iron sand from North-East Assam, Archensput (Vellore), Santghor Taluk (North Arcot), Congin-di Taluk, Kotkai, and Travancore. There are magnetic iron ore from Madras, Assam, Pipulgeron (Central Provinces), Mysore and Malabar; galea from Kangra, Hazaribagh, Upper Sind and Chota Nagpur; hematite from Nerbudda Valley, Mysore, Malwa, Travancore, Tinneveli and Gwalior; clay iron ore from Bundelkhand, and Shibhsager

of role of thumb methods, his cultivated intelligence and even his gentlemanly bearing will make him a much more valuable man to his employers than those who have not had his educational advantages.

Much of the enormous recent commercial development of the United States and of Germany is due to the thorough exploitation by manufacturers and capitalists of the college-trained man; while a certain backwardness which may be observed in some British industries may be traced to the fondness, on the part of many firms, for the so-called "practical" man, who has made his way up from the ranks, without having had the chance of a thorough technical education, and who, though often very successful, might have been still more so if his employers, seeing his ability, had given him a chance of attending a proper school.

One other point in connection with technical education is of the greatest importance. The impression one gains in the technical colleges is that nearly all the students are the sons of people of very moderate means. Very few, if any, of them appear to belong to the families of the wealthy manufacturers, whose sons should be training themselves to be officers in the industrial army. How are our Indian capitalists educating their boys? Wealth is a stewardship, and the accumulation of great fortunes in individual hands can only be excused on the ground of important services rendered to the country by those holding them.

The sons of a rich man are in duty bound to prepare themselves, by every means in their power, for the future administration of their father's wealth; learning how to use it to increase the prosperity and happiness of their fellow men. A man who in the future will draw a large income from agricultural sources should, in general, study agriculture thoroughly and scientifically, and devote his life to the agricultural

development, not only of his own estates, but also of the surrounding country. The son of a manufacturer should prepare himself for his life's work by a thorough course in Mechanical Engineering or in industrial chemistry, if he cannot find a school or college giving a course in the special line of industry to which he will afterwards have to devote his energies. How many captains of industry have seen, in their old age, the business to which they have devoted the years of their manhood crumble to ruin, because they have not properly trained their sons to succeed them.

Although something has been done, the position of science-teaching, in the Bombay Presidency at least, cannot be regarded as at all satisfactory. It will be agreed that there are few countries in which a general diffusion of the knowledge of the methods of modern science is so greatly needed as it is in India.

The conquests of science during the past century have given us practically a new revelation as to the nature of the universe and the methods of creation. What before may have been dimly guessed at is now vouched for by evidence which can hardly be controverted. We see the golden age before us instead of behind, and can cherish the hope that, as the human race has vividly progressed from the dim beginnings whence we can see it emerge, so the progression shall be continued, man working together with God in the great and continual effort of creation.

Who can estimate the possible future effect of this immense development of what, after all, is really the ancient method of arriving at a knowledge of truth, in an intensely religious country like India?

The knowledge of sanitation gained by our ancestors, through slow and sad experience, has developed into a ritual of cleanliness. Their observation of the laws of infection has led to rules, having the sanction of religion, as to the disposal of the dead. Their ancient experiments in Eugenics, the science of human breeding and heredity, have given rise to the wonderful system of caste, which, in spite of abuses, has had

THE TRANSVAAL DEPORTATIONS.

BY

MR. H. S. L. POLAK.

WHILST Natal has, to some extent, been influenced by the turn of affairs in India, by amending the Dealers' Licences Act, giving the right of appeal to the Supreme Court where renewals of licences are refused, by modifying the law relating to the £3 annual tax upon ex-indentured Indians to the extent of empowering magistrates to use their discretion in the matter of exempting women who are too old or too ill to pay it; and by cancelling the Regulation excluding Indian children above the age of 14 years from Government Schools, the Transvaal Government seem quite oblivious of feeling in this country, or, at any rate, impervious to it. The latest scandal, in deporting to India 60 passiva registers, who are mostly born or domiciled in South Africa, is, however, too gross to be lightly passed over by the people of India. It will be strange if a cry of anger does not ring throughout the land, and a grim determination arise that treatment of this kind must promptly cease. It is quite clear that the Transvaal Government are desirous of attacking the passive registers through their natural anxiety on behalf of their families. An attempt is being made to strike at the men through the women and children. More than that, the authorities are unhesitating to crush the movement by deporting all those who are to-day in the forefront of the battle. The pretext, of course, is that these men cannot be identified, and that, being apparently prohibited immigrants, they are rightly removed from the Colony. But this is sheer hypocrisy, for every one of the men concerned has already identified himself to the satisfaction of the authorities, each has gone to goal at least once already (many quite a number of times) and is therefore perfectly well known to those concerned, and although some are born in the Transvaal and some born or domiciled in Natal or another part of South Africa, they are, nevertheless, being despatched to India, where they have never been in their lives before, where they will find themselves utter strangers, and penniless, whilst those depending upon them are left destitute. The immorality of the whole procedure is

obvious, for the Transvaal Government make no provision whatever for the families of the deportees, either by way of maintenance in the Transvaal or by arranging for them to accompany their natural protectors. These men will arrive here shortly, and what is to be done with them? Plainly, they must become the guests of the nation. They have suffered and sacrificed for India beyond a doubt, and India's voice must be raised in no uncertain tone on their behalf. And they must be sent back to take their part anew in the struggle, as they desire to do. It is difficult to absolve the Imperial Government of the responsibility for those deportations. They have been culpably negligent and indifferent. They have been fully aware that the deportations can only take place because of the services rendered by a foreign power, Portugal. Nevertheless, instead of interfering to prevent the ill usage of British subjects by an alien power, and in spite of every representation, they have deliberately assented to this abuse of justice on the ground that it is better for those people to be sent to India than backwards and forwards across the border—apparently the feelings of the Transvaal Indians are not considered—and it was distinctly denied that any man born or domiciled in South Africa was sent to India. Indeed, I remember that, during the hearing of an appeal case in Pretoria, the Transvaal Supreme Court was so incredulous as to the possibility of deporting Transvaal born Indians, that it refused to argue what appeared to be a wildly hypothetical case. The Transvaal Government have come very near to perpetrating a particularly infamous fraud upon the Imperial authorities in this and in one other matter. It will be remembered that when, some months ago, Lord Crewe made his famous statement, in the House of Lords, in reply to Lord Amthill's request for information, regretting the failure of negotiations, he stated that the Transvaal Government had assured him that the matter would come up for consideration and modification in the event of there being a further session of the Transvaal Parliament. The Transvaal Parliament is now in session, but I am informed that there is no intention of dealing with the India question before the Union Parliament meets next October. This is a clear breach of faith and I venture to think that the people of India should no longer hesitate to urge the Imperial Government to bring the utmost pressure to bear upon South African statesmen, in order that so shameful a proceeding as these deportations may never again be repeated.

therefore continues what is called his iron policy of stamping out the enemies of autocracy! Alas for autocracy! as if it could ever stamp out ideas of Freedom raging in the breast of the masses. But perchance the time is still at some distance when autocracy may be superseded by a really genuine constitutional monarchy suited to the environments of the people and the present state of civilization. Meanwhile, it is sad to notice the fate of free governed Finland. Helsinki is torn to destruction because the forces of autocracy are overpowering the freedom loving Finns! Alas for Finland! It is to be soon subjected to the fate of Poland! Only military operations are still to the fore by way of fresh strategic railways. In Siberia Turkey is busy still overhauling the ancient Hamidian regime though the latest accounts of the reformed party are somewhat disappointing. The civil administration, notably that of justice, is scarcely better than before. As for Turkey, too, is no better. Indeed, it is a vexed problem whether the reformed party will in the long run be able to make it a model province. Perhaps, in the near future, the rivalry of foreign railway interests may lead to a partition, especially of the Yemen territory in Arabia. Italy is quietly strengthening her navy and the Balkan States are busy seriously contemplating how best to secure internal peace and progress. It is a sign of the times how all the triangular interests concerned are engaged in diplomatic pourparlers which might eventually lead to a scheme for their own conservation of progress and quietude. We wish them success. The eternal "Eastern question," which has vexed Europe for a century will then be set at rest.

PERSIA

Unhappy Persia! The Mejliss seems to be consumed with ardent patriotism which, however admirable *per se*, is hardly of a kind to bring an end to internal squabbles about public finance and external conflict with Russia. That assembly cannot yet make up its mind to raise a foreign loan of half a million sterling on well assured security. It dreads lest such security may enable the leading powers to sit tight on the country. Above all, the anti Russian feeling, not unnatural, runs high. But it is much to be wished the Mejliss will be practical. It is hopeless to expect to get the needed funds by raising an internal loan. The sooner it accepts the offers of the British and the Russian, the better. For, with the aid of such alone it can,

in the first instance, secure internal order which has been greatly disturbed. The renewal of the Anglo-Russian Convention is approaching fast. The three years will soon expire. It is to be hoped it may lead to a better state of feeling among the Mejliss; otherwise it is to be feared Persia will suffer much.

THIBETAN POLITICS.

Lastly, they are directing a new drama at Lhasa which is full of portents. China, of course, has now firmly and fully established its ancient suzerainty over the land. This has greatly vexed the pacific souls of the Lamas. But the Lamas seem to forget that it was owing to the dimness of the suzerain authority which enabled them to do as they pleased in Thibet. They must not complain if a strong military government, needed to keep them from intriguing with foreign powers, not quite friendly to China, has been established. The British or the Russian, had they occupied Thibet, might have done the same, ay, ought have been stronger every way than the mild Chinese. In point of establishing law and order the Chinese have yet a great deal to learn from the Western Powers. The Thibetans may think their stars that they are not in the grip of any of the great foreign powers who know how to keep law and order. The Exile from Peking recounting the attitude and conduct of the deposed Dalai Lama plainly tells us that the Chinese, as the *de facto* rulers of Thibet, have taken exactly the course which the British or the Russians would have taken. No independent power could tolerate the conduct imparted to this fugitive head of the Buddhists. The Chinese have never been known for religious intolerance and persecution. So long as the Lamas confine themselves to their ecclesiastical functions they need not expect any severity from the Chinese. But when their head and leaders secretly conspire against their rulers they must expect the necessary ill consequences. The Lamas have to thank themselves if they have driven the Chinese to adopt the measures they have for freeing Thibet from intriguers of the type of the Dalai Lama. His expulsion is not to be sympathized with. On the contrary, it will render the greatest good to India. India will have peace. No Viceroy can now dare invade Thibet under the hollow pretexes which led up to the last discreditable expedition.

operation for a common end, unity is provided between God and other selves. These selves are free, independent selves into the privacy of whose consciousness even God cannot enter. Now, the difficulty in such a conception is this. If independence is invariable, co-operation for a common end implies a necessary deterioration to it in particular modes, and never allows opposition, then it is not real independence. If it is real, then the independence of the self is only relative independence, then the need for God excluding himself from the privacy of the individual consciousness should be intelligibly explained. In the absence of any such explanation, we must admit that the self has separate calm and reality. If God's consciousness is a limited to include the secrets of the individual consciousness, then the Monism of the Indian Sage becomes a doublet.

Dr. Lanfear winds up his book with short positions of the philosophies of France, Italy and Spain in the 19th Century and the Metaphysical Psychological and Ethical developments of our time. We are of opinion that the book is an important contribution to philosophical literature. It contains much valuable information which every student of Philosophy ought to know. The discussions are clear, vigorous, and, with the exception of the theological problems of our author, we have nothing to be desired. We heartily recommend the book to all earnest students of Philosophy.

Around Afghanistan. By Major De Lacoste. With a preface by M. Georges Lyautey. Translated from the French by J. H. Anderson. (Sir Isaac Pitman and Sons, Ltd. print.)

The title of Major de Lacoste's book, though strictly correct, is somewhat misleading. The book has in reality nothing whatever to do with Afghanistan, in which its author only set foot on one occasion for a few minutes during his travels. It is the record of a journey round the Afghan borders. Entry into Afghanistan itself being forbidden, it was Major de Lacoste's endeavour to keep as close to the country as possible. Starting from Teheran on April 15th, 1906, in company with another French officer, Captain Goudier, he went by road via Meshed to Ashkhabad where he joined the Transcaspian railway along which he proceeded to its terminus, Andijan. At Marghlan near Andijan, a third Frenchman, M. Zibieba, joined the party. From Andijan onwards, the difficult part of the journey began but the Pamirs were safely crossed and China entered

through the Bask Pass, 17,000 feet high. At Yarkand, the furthest point reached in China, Captain Kelmelt left for France. The two companions went on across the Karakorum through Passes even higher than the Bask Pass into little Tibet and Kashgar where they reached civilization once more. At Rawly only they required the railway to which they kept with the exception of a diversion to Khotan, before it could take them. At Nushki in Hindustan they had preference to leave it. From there they went back to Meshed by across the deserts of Badkshan and Sistan. Meshed was reached on January 10th, 1907, the journey in all all-around being taken in three months and a half to complete.

Major de Lacoste in his preface to the book says that Major de Lacoste is something more than a chronic traveller-traveller; he is a penetrating observer well equipped with science and with general knowledge. He goes on to say that not satisfied with observing the natural bearing and aspect of peaks, the climate and race of people, he studied the position, the influence, the respective power of the European nations, have round the central mass of Asia, as well as the means that these nations employ in order to ensure their ascendancy. The reader has the material for judging the truth of these assertions in the book before him. It certainly reveals Major de Lacoste as an intrepid traveller, cheerful in circumstances which would damp the courage of ordinary persons. But this is all. It is the work of a man who was at pains to cover such ground as quickly as possible and to do something which had not been done before in exactly the same way. Of study of the political problems which make the country through which the traveller passed so full of absorbing interest to all students of Asiatic politics, there is not the faintest trace. The descriptions of the various towns on the route and of the people encountered are of the baldest and most ordinary description. It requires a Kinglike or a Doughty to make the desert live and Major de Lacoste is neither. He has however one gift which must be attributed to him for righteousness. His book is singularly free from self praise and exaggerations. Possibly it loses considerably in face and vividness into English dress. Mr. Anderson has done his work adequately but in a book intended for English readers, heights and distances should be given in English measures. The photographs with which the book is illustrated are in themselves sufficient to make it worth perusing.

because I believe it will prove of some use in remedying the evil from which we suffer. But I confess that even if there had been no chance of its proving in any degree effective I should still have proposed it because I think it is necessary for us now to mark in a formal and responsible manner our resentment at the treatment meted out to us by the South African Colonists and not to take that treatment entirely lying down. At the same time I recognise that the problem by which we are confronted is one of enormous difficulty and that while threats of reprisals might go some way, our main, indeed our real reliance, must continue to be upon a constant appeal to those immutable principles of justice and humanity which alone can form the enduring foundations of a great empire.

INDIANS AND THE EMPIRE.

Behind all the grievances of which I have spoken to-day three questions of vital importance emerge to view. First, what is the status of us Indians in this Empire? Secondly, what is the extent of the responsibility which lies on the Imperial Government to ensure to us just and humane and gradually even equal treatment in this Empire? And, thirdly, how far are the self-governing members of this Empire bound by its cardinal principles? Are they to participate in its privileges only and not to bear their share of its disadvantages? My Lord, it is not for me to frame replies to these questions—it is for the Imperial and Colonial statesman to do that. But I must say this, that they are bound to afford food for grave reflection throughout this country. I think I am stating the plain truth when I say no single question of our time has evoked more bitter feelings throughout India—feelings in the presence of which the best friends of British rule here had to remain helpless—than the continued ill treatment of Indians in South Africa.

Indian Immigration in the Straits. ?

The annual report on Indian Immigration in the Straits Settlements for the year 1909, states that the total number of immigrants was 19,117, considerably less than in either of the previous years. Of these only 4,119 were statute immigrants. The number who left was 21,254. The number of deck tickets at reduced rate was 23,335. Statute immigrants proceeding to the F. M. S. totalled only about 3,000. On estates in the Colony the death-rate was 4.57 per cent., the highest being 11 per cent. at Batu Kawas. The figures show a distinct improvement on previous years except as the year 1908, which seems to have been exceptionally healthy. Returns from sixteen estates employing free coolies give a death-rate of 5.2 per cent., which would be reduced to 3.2 if it were not for the high rate at Bukit Asahan where the death-rate was 23 per cent. On this estate however there was a great improvement in the second half of the year. All these estates with one exception maintain hospitals. The net loss from desertion was about 10.07 per cent. The Superintendent of Immigration favours obtaining labour through Kangas instead of through the Immigration Department. The revenue collected by the Department totalled 4,173 odd, a decrease on the figure for the two previous years.

Passive Resistance in the Transvaal.

Mr. Abdool Rahmaan, the Secretary of the Indian Association, Potchefstroom, in Transvaal, was sentenced to 10 days' imprisonment. Before going to gaol he wrote to the *Potchefstroom Budget*.—"Sir,—Before this letter appears in your columns I believe the Court might have imposed the penalty of the Asiatic Act upon me for having traded without a licence, and whatever that sentence will be I shall gladly submit to, as my conscience tells me that my proper place to-day is at His Majesty's Boarding House and not at home enjoying its happiness, while my fellow-countrymen are lingering in prison.

"If I am sent to prison, I shall be leaving all that is dear to me—my three little children, who solely depend on me, but I have the consolation that if the King, to whom I am faithful, has forsaken us, still God, the Almighty, will see that right is right.

"It is not a question that I have traded without a licence, it is a question of whether I believe the Asiatic Law to be unjust. If I had submitted to the Law, my countrymen would not have been satisfied, because I was the first one to denounce that Act.

"Let me advise my countrymen to do all that is possible to encourage those who are fighting, not their personal battles but those of India."

Indian Colony at Oxford.

The Indian Colony at Oxford is steadily growing. There are nearly 40 Indian students at the University now. With one exception, all the Indian students now at Oxford are going up for their ordinary B.A. degree. Pandit Prabhu Dutt Shastri has joined the University as a research student with a view to obtaining the B.Litt. and the B.Sc.—both being post-graduate degrees at Oxford. He has also joined Manchester College (University) as a student in Theology and Philosophy. Most of the Indians are studying History and Law for their B.A.

THE INDIANS OF SOUTH AFRICA.

Helots within the Empire? How they are Treated.

By H. S. L. Polak, Editor of *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The First Part is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Province of Mozambique. Part II, entitled "A Tragedy of Empire," describes the terrible struggle of the last three years in the Transvaal, and contains an appeal to the people of India. To these are added a number of valuable appendices.

Price Rs. 1. To Subscribers of the "Review," As. 12.

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TOPICS FROM PERIODICALS.

The Future of Mathematics.

A very suggestive and useful article appears in the *Monist* for January, 1910, from the pen of H. Poincaré, on the future of Mathematics. The writer, after dwelling on the importance of pursuing Mathematical studies for their own sake, instead of waiting for orders from Physicists or such like, proceeds to give his opinion as to the directions in which progress could be made.

In Arithmetic, the progress has been much slower than in Algebra and Analysis, and this is because the feeling of continuity is a precious guide which the Arithmetician lacks, each whole number is separated from the others and each of them is a sort of exception, so it is that general theorems are rarer in the theory of numbers. The writer suggests that the best way for Arithmetic to progress is to seek to model itself upon Algebra and Analysis. For instance, the writer says:—"The first example that comes to my mind is the theory of Congruences where is found a perfect parallelism to the theory of Algebraic equations. Surely we shall succeed in completing this parallelism, which must hold for instance between the theory of Algebraic curves and that of Congruences with two variables. And when the problem relating to Congruences with several variables shall be solved, this will be a first step forward the solution of many questions of indeterminate Analysis."

As regards Algebra, the writer says —

The theory of Algebraic equations will still long hold the attention of Geometers; numerous and very different are the sides whence it may be attacked. We need not think Algebra is ended because it gives us rules to form all possible combinations; it remains to find the interesting combinations, those which satisfy such and such a condition. Thus will be formed a sort of indeterminate Analysis where the unknowns will no longer be whole numbers, but polynomials. This time it is Algebra which will model itself upon Arithmetic, following the analogy of the whole number to the integral polynomial with any coefficients or to the integral polynomial with integral coefficients.

In the domain of Geometry, much work remains to be accomplished regarding Geometry of more than three dimensions, which is quantitative as well as qualitative. Mon. H. Poincaré says of this:

There is a science called *Analysis Situs* and which has for its object the study of the positional relations of the different elements of a figure, apart from their sizes. This Geometry is purely qualitative; its theorems would remain true if the figures, instead of being exact, were roughly imitated by a child. We may also make an *Analysis Situs* of more than three dimensions. The importance of *Analysis Situs* is enormous and cannot be too much emphasized, the advantage obtained from it by Riemann, one of its chief creators, would suffice to prove this. We must achieve its complete construction in the higher spaces, then we shall have as instrument which will enable us really to see in hyperspace and supplement our senses.

Cantorism is again a branch of Mathematics in which development might well be expected.

Cantor introduced into science a new way of considering mathematical infinity. One of the characteristic traits of Cantorism is that in place of going up to the general by building up constructions more and more complicated and defining by construction, it starts from the *genus supremum* and defines only, as the scholastics would have said, *per genus proximum et differentiam specificam*. Many paradoxes have been encountered as also certain apparent contradictions for which remedies should be sought for. The important thing, is never to introduce entities not completely definable in a finite number of words.

About the investigation of the postulates, the writer observes —

Efforts have been made to enumerate the axioms and postulates, more or less hidden, which serve as foundation to the different theories of Mathematics. Professor Hilbert has obtained the most brilliant results. It seems at first that this domain would be very restricted and there would be nothing more to do when the inventory should be ended, which could not take long. But when we shall have enumerated all, there will be many ways of classifying all; a good librarian always finds something to do, and each new classification will be instructive for the philosopher.

India's Foreign Trade.

The following is a summary of the values of the imports and exports for all India for the first eleven months of the present official year, from 1st April, 1909 to 28th February, 1910, as compared with the corresponding period of the previous two years.—

IMPORTS—	1907-08. Rs.	1908-09. Rs.	1909-10. Rs.
Animals, living	40,56,445	29,63,470	29,13,021
Articles of food and drink, etc.	15,63,57,758	18,10,41,800	17,33,73,847
Metals and manufactures of hardware and cutlery, machinery, mill-work and railway plant and rolling-stock, copper, iron and steel, and other metals, etc., etc.	27,21,76,937	27,63,84,739	23,99,12,726
Chemicals, drugs, medicines, narcotics and dyeing and tanning materials, etc.	3,27,64,233	2,97,91,338	3,44,79,659
Oils—			
Mineral	2,92,31,748	3,49,82,480	2,95,51,330
Other oils	48,25,164	22,87,293	18,64,739
Raw materials and manufactured articles, coal, coke, precious stones and pearls unset, silk, wood, etc.	4,39,63,513	4,37,16,701	4,47,26,809
Articles manufactured and partly manufactured—			
Cotton yarn	3,33,09,798	3,43,47,751	3,10,42,806
Cotton piece-goods	38,14,95,874	29,68,00,017	31,04,37,192
Other Articles—			
Cotton, silk, woollen apparel, carriages and carts, glass and glassware, instruments, matches, paints and colours, papers, etc., stationery, etc., etc.	22,18,68,097	21,63,72,740	20,87,72,136
TOTAL	1,18,00,49,577	1,11,80,47,358	1,07,70,81,205
Gold	19,09,67,046	7,65,76,114	21,60,69,922
Silver	10,74,06,967	13,62,01,839	11,51,27,156
Government Stores	3,97,01,767	7,08,45,567	5,17,80,623
Do. Treasures	9,46,40,683	11,23,146	9,73,999
GRAND TOTAL	4,63,27,66,042	1,40,36,94,124	1,46,10,33,053
EXPORTS—			
Foreign merchandises exported	3,44,83,778	2,62,04,033	3,04,03,802
Indian merchandises exported—			
Animals, living	19,91,003	14,06,331	17,98,774
Articles of food and drink, etc., etc.	40,09,61,147	28,07,84,873	42,60,18,153
Metals and manufactures of—			
Manganese ore	80,16,268	67,06,363	72,83,358
Other articles	22,80,306	11,97,005	27,04,611
Chemicals, drugs, saltpetre, opium, tobacco, indigo, etc.	9,77,40,457	10,63,50,715	9,79,65,217
Oils—			
Mineral (including wax)	23,04,866	21,68,219	42,33,670
Vegetable and other oils	55,16,074	63,00,731	60,92,703
Raw materials and unmanufactured articles Coal and coke, jute, cotton, hides, etc., silk, wood, timber, wool, etc., etc.	69,97,27,253	59,95,00,708	72,66,34,900
Articles manufactured and partly manufactured—			
Cotton yarn	8,14,43,601	8,29,24,835	8,69,39,682
Cotton piece-goods	1,50,42,514	1,53,21,152	1,84,72,565
Cotton other manufactures	13,99,899	13,71,638	14,74,524
Jute	16,50,53,505	14,66,60,322	15,90,31,207
Silk, wool, apparel, cuir, hides, skins, lac, etc., etc.	9,43,68,520	7,94,98,228	8,25,00,237
TOTAL INDIAN MERCHANDISE EXPORTED	1,67,80,47,397	1,34,03,37,170	1,62,32,49,090
Gold	3,10,84,020	3,33,04,266	3,68,32,418
Silver	1,99,78,219	2,24,89,260	2,63,01,466
Government Stores	11,60,904	10,12,283	7,51,977
Do. Treasures	18,520	36,16,729	45,100
GRAND TOTAL	1,66,38,92,829	1,42,80,60,661	1,71,35,84,423

The maintenance of absolute equity as the foundation of British rule was its first duty. But besides holding the balance evenly between varied and ever conflicting interests it had to keep in view educational and political weight. The mere fact that certain sections were more advanced in what is called English education would, under the circumstances of the country, have been a poor reason for throwing the weight on their side or so extending the franchise as to include, without additional grounds, inferior educational tests. The limitation of the franchise within reasonable bounds was, therefore, a necessity. Whether the limit is not in some instances too narrow is a subject for future consideration. In spite of the difficulties under which they laboured, it must be admitted in all fairness, the Government of India have turned out a piece of work with which they have every reason to be satisfied. The regulations are not ideally perfect, some of the provisions indeed fall short of the object aimed at, others inspire misgivings. But taken broadly they represent a distinct and remarkable development in the administration of the country. The opportunities they afford for the expression of public opinion on the measure of Government are themselves a gain of immense value, for the thoughtful, sober and honest views of the representatives of the people, even when they do not exercise a controlling influence on Executive or Administrative actions, can hardly fail to have their legitimate weight on the policy of Government or the conduct of its officers. Properly worked, with the genuine intention on the side of the people that they should serve the purpose for which they are designed, the present reforms are certain to become the means of incalculable benefit to the country. The first and by no means the smallest, result would be to inspire all classes, especially those who have benefited in any extent from Western knowledge, with a sense of responsibility and some conception of the duties

of citizenship. Without these two conditions to start with, it would hardly be possible to hope for much good. If there is any real wish to make the reforms a true success, the cavilling spirit will have to be abandoned, and a more sober view taken of the realities of British rule, with a more measured estimate of Indian political and economic progress. The necessity for approximating such an estimate to the actual conditions of the country does not seem to be confined to India, its consideration is equally necessary in England.

It is futile, however, to suppose that the new system would either allay the 'unrest' or conciliate feelings that are irreconcilable. Nor do its authors seem to delude themselves with that hope. They rely for the success of their endeavours on the general good sense and loyalty of the people, in this probably they are not mistaken, for the forces interested in the peaceful development of the country, and in the maintenance of law and order essential to that end, are very much stronger than any other. The ruling chiefs have, without exception, pronounced themselves emphatically in favour of the principles on which British rule is founded. The great magnates, the leisured classes, the men of culture—in fact, all who have a stake in their country's progress—regard with approval the constitutional changes, and view with apprehension the prospect of violent attempts to upset or paralyse the Government. The bulk of the population, interested in their own avocations, quiescently indifferent to changes in the administrative system so long as they are left in peace to enjoy the fruits of their industry, are content with a rule which ensures them equal justice, and protection against oppression and violence. In these elements lies the safety of the present order, on them depends the continued assurance of the country's well being.

Indian Industries.

THEIR STUDY ABROAD.

The *Indian Textile Journal* writes :—A good many years have passed since Indian students have made a custom of going abroad to study industrial subjects. Japan, Germany, England and the United States, have been the chief fields of study, and considering the number of the students and the cost of their education, the results have, in many cases, been far from satisfactory. This is not so much a critique on those young men who have wasted their time in amusement, or worse, but rather a protest against the habit that seems to be increasing, of attempting too much and in the end, that is to say, when tested in employment, failing in their industrial grip of any trade. The mania for passing examinations in the greatest number of subjects seem to have so much obscured the Indian mind that in the words of one of India's most brilliant writers, his countrymen have devoted so much time to the cultivation of their memories that they have forgotten to attend to their understanding. Educationists freely admit that the winning of prizes is no proof of practical ability and also that excessive study during the period of physical growth is liable to cause permanent injury to the system. This has been exemplified in the subsequent career of many a brilliant student of whom little or nothing has been heard after his College successes.

Trades have now-a-days been so thoroughly specialised, that it takes all the time a man can give to enable him to master one of them, or even a single branch of one. What then is the use of attempting within the limits of two or even three years to learn the details of several different trades. Two students went to Japan to learn the manufacture of oils, soaps, candles and matches in three years. Two others went to England to learn designing, block-cutting,

colour-mixing and calico-printing in two years. Their only preparatory study in India had been drawing, not designing. In England, this knowledge belongs to five different trades, to learn any one of which a full apprenticeship is required. Now, although the Indian is admittedly superior to the English boy at memorising and examination work, he is notoriously inferior, as a craftsman or an economical manager on account of his lack of knowledge of detail. When the Indian student goes abroad to learn trades he does not as a rule stay long enough in any place to learn all he should know, and of the commerce pertaining to the trade, he learns little or nothing. What he learns of Industrial operations is acquired among trained workmen and under conditions that are often impossible in India and should be by any chance obtain a position and responsibility on his return, the beginning of his career is likely to be marked by some very costly and unprofitable experiments. English Mill Managers on arriving in India recognise many differences in methods of working that they could not have anticipated with their Home experiences. The differences due to climate alone involve changes in buildings as well as in modes of operation.

Studies abroad seem to have little relation to the duties required of young men on their return to India. No profound knowledge of Chemistry is required in textile work in India, and when an occasion for enquiry or analysis arises, the employer finds that he may learn what is required more cheaply by consulting an analyst than by keeping one on the staff. Exception must be made for bleaching and dye works, but these are so few in number at present as to offer a very limited field of employment. In Engineering there is little room for much science in India. Very little designing is done or required, for, most of the machinery is made abroad, and even the bridges of metal are mostly made

Mr. Chatterjea instances the cases of sugar and brass and copper which it should be profitable to greatly develop by the introduction of improved machinery. The indigenous sugar industry in North India is dying and the fame of several towns in Northern India for the manufacture of copper and brass vessels has already died out. In the case of hand loom, Mr. Chatterjea says that the hand industry is most likely to retain its position in the weaving of fine artistic fabrics and of very coarse cloth. He is also of opinion that the hand industry has the greatest chances of survival when it adopts the methods of the power industry without actual resort to power machinery.

Unlike in Western countries, the proper method of development of Indian industries, according to Mr. Chatterjea, would be the establishment of Technical Colleges and Industrial Schools simultaneously with the actual starting of pioneer industries. We cannot altogether depend upon imported skilled labour, and hence Government Technical Colleges in India are essential.

Government must come to the help of the people. They should not be content with mere provision of technical and industrial instruction. A Director of Industries should be appointed, as in Madras, in every Province and Government should actually help nascent industries. He suggests that "the pioneering of an industry, on the distinct understanding that the business will be transferred into private hands as soon as its productivity has been established, is likely to be less mischievous than many other forms of State aid that can be imagined." Mr. Chatterjea suggests that the state, as a great owner of forests, can most profitably establish a factory for pulp manufacture.

Swadeshi in the Madras Presidency.

A long and interesting article in the *Dawn and Dawn Society's Magazine* for April, summarises the recent developments in Swadeshi that have taken place in the Madras Presidency. The writer says that long before the last Deepavali sales commenced, Lancashire had been experiencing the hardship caused by the depressed condition of the piece goods and yarn import trade of the Southern Presidency, and in no other part of India was the depression so large and so serious. There was a shrinkage of 56 per cent, in value in imported goods, while in yarn the shrinkage was one half. Bengali enterprise in Madras is represented by two button and comb factories in this Presidency. The one started by Mr. Rajnarsin Bose in 1906, is situated at No. 145, Tiruvattiyur High Road, Tondiarpet, Madras, where sixty hands are at present engaged. The other is the factory established by Messrs. Ghorebasundar and Co., which employs 50 hands. Another striking development in the establishment of the Madras Glass Works, Limited, with a capital of 4 lakhs. Here a number of Indians of different classes and creeds have been learning blowing glass from the German blowers. The Company are now manufacturing soda water bottles, flooring and roofing tiles. They propose to manufacture fire bowls, prismatic light plates, India rubber tapping cups, telegraphic and medical stores, chimneys, tumblers, &c. There has been much progress made in banking. Co-operative Banks now number over 200. And there is the Indian Bank a purely, Swadeshi concern which has enlisted the hearty co-operation of the people.

Indian Iron.

Presiding at the Annual Meeting of the Bengal Iron and Steel Company on March 16, Mr. W. T. Macdellan said that he had just returned from a two months' visit to the properties. The Iron Works had suffered very much from dulness of trade, which he attributed to poor crops, general bad trade throughout the world, and to the feeling of unrest in India, which had led to development of works of a Governmental and industrial nature being held back, and which had also affected to some extent the ready investment of English and Indian money.

Dealing with the Collieries, he said at Monharpur, in Notu Hill, they possessed one of the finest ore deposits in the world. They were easily worked, and with a minimum of royalty, namely, 1d. per ton. He thought there was enough ore there of high quality to keep the works going at the present rate for the next 500 years, and he was confident that when they began regular work, and at the same time got the improved quality of coke from their new coke ovens, they would be in a position to export iron to Europe at a fair profit.

From a trial of 1,000 tons of the ore which were passed through the furnace the result showed that their probable limestone consumption when working Monharpur ore alone would be reduced by some 27,000 tons per annum, which meant a saving of about two lakhs of rupees in this one item alone.

In conclusion, he said that they had received a cable from India stating that the railway from the mines to Monharpur Station would be completed throughout its whole length by May.

International Congress of Chambers of Commerce.

The next Congress of Chambers of Commerce will be held in London from June 21st to June 27th next. The Permanent Committee the most of which is in London, has arranged the follow-

ing agenda:—1. Reduction of fluctuations of the date of Easter and unification and simplification of the Gregorian Calendar. 2. Direct representation of commerce and industry at official Conferences and international economic Congress. 3. Development of Postal Unions and the European Postal Union. 4. Unification of legislation regarding cheques. 5. A resolution regarding the execution of judgments (and arbitration decisions) given in foreign countries. 6. The advisability of all countries joining the Madrid Union Convention for the suppression of false indications of origin. 7. Methods of Customs valuation from the statistical point of view.

Charcoal Gas Plant for India.

An interesting type of charcoal gas producer plant has recently been produced by Orice's Gas Engine Company, Limited, Carnoustie, for shipment to Madras. It comprises an engine developing 120 b h p, and charcoal plant in duplicate, and is intended for use in countries where little coal exists and where charcoal is the staple fuel. The plant is designed to gasify this fuel, supplying clean gas to the engine. Owing to the low calorific value of charcoal, unusually large generators and feeding hoppers are required. The light nature of the fuel also demands attention in combustion, and a washing box is employed to trap the considerable amount of dust which is drawn over with the gas from the generator. The gases then pass along to the cooler quite free from grit or dust. Sometimes, with imperfectly prepared charcoal, a certain quantity of tar remains, and to prevent the trouble which this may cause in the valves of the engine, a special tar extractor is fitted to the plant.—*Commercial Intelligence.*

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again, there is a race consciousness, with a rounding off of racial and credal areas side by side with the rise of the larger national spirit. Western examples may be cited to show that racial and credal distinctions are not incompatible with a United Nation. Austro Hungary and the United Kingdom of Great Britain are conspicuous instances of countries where a larger community has been obliged to give back special liberties of self-expression to the smaller. Says Mr Andrews

India is now face to face with the same problem of separate race distinction within the larger nation. I take it for granted that no Indian, worthy of the name, could ever look forward to any final goal except that of a single Indian nation or commonwealth stretching from the Himalayas to Ceylon. But there is much confusion of thought still existing with regard to the smaller racial and language areas. Sometimes the academic discussion is raised as to the possibility of a single national language which shall supplant all the vernaculars. Sometimes it is assumed as an axiom that Indian Nationalism is weakened by a patriotism of an intenser and more local kind. It needs to be made clear, that, when once the language, literature and tradition of a people have started on a career of development, they may indeed be included in the larger unit of the clan, but they cannot be repressed without a terrible reaction following. It needs further to be understood that the whole national life of the country is richer through such local variety if it is harmonized in a greater synthesis.

The importance of education among both sexes need hardly be touched upon, and it must be placed in the forefront of political programmes. And because all modern educational theory is unanimous in the assertion that *thinking* should always be done in the mother tongue, so, "the present system which demands non-merely speaking, but also *thinking* in English, must be ruinous to self-respect in a great nation. The sooner such a system is changed the better." The Rev. Andrews, while he is desirous of commercial and industrial progress in India, warns at the same time against things of real life, art, music, literature, culture and even religion being sacrificed in America and large areas of Western civilisation, to the insane and insensate race for wealth.

The Progress of Mahomedans.

A writer in the *Muslim Review* for March has drawn up a scheme for the progress of Mahomedans. His suggestions, for transforming all Mahomedans in India into a well organised community are —

(1) Every Mahomedan is to be as healthy, clean and strong in body and mind as is possible.

(2) Every Mahomedan has to be a productive unit earning his own living without leading a parasitic life.

(3) Every Mahomedan has to possess all those secular virtues which are essential for a good and useful life in an associated state.

(4) Every Mahomedan has to know his creed and to develop a consciousness that he is a unit of an organised Mahomedan community and that his well-being is indissolubly bound up with the well-being of his community.

(5) Every Mahomedan must have primary education.

(6) Our national physical strength be the greatest when compared with that of the other nations on the face of the earth.

(7) Our collective intellect and its products be the highest showing the greatest control over Nature, its force, and materials.

(8) Our secular morals be the best.

(9) Our lives be the ideals of purity, simplicity and utility.

(10) Our national wealth and our achievements be the greatest and be directed towards minimizing misery and maximizing happiness.

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The tax on petroleum is a great grievance. It is an article of necessity which no one can do without. Not only does it enlighten the rich man's palace, it is now the only means of lighting the poor man's hut. Other oils are rarely used and have become costly. Petroleum now burns in the huts of the remotest corners and most inaccessible places almost everywhere in India. The import falls grievously on every man however low and poor he may be. It must be, if at all, the lightest possible import and any increase is most regrettable. A less objectionable substitute should be sought after. A heavy import duty on foreign sugar will be generally acceptable.

Glass Paper and Sand Paper

Mr. N. K. Joshi, of Surat, writes —

These two form a part of imports of India and their preparation is so very easy that one wonders why this petty cottage industry has been neglected for so long a time in this country. These papers are used for polishing wooden furniture and machinery. The process of preparing these is very simple and the capital required is also very small.

Keep continuously boiling glue along with water in a pot. When it is boiled take a thick paper and place it on an even polished wooden board and spread the glue evenly and swiftly on the whole paper. After the glue is spread immediately distribute glass powder or dust like sand upon the paper with a contrivance and skill that the sand should fall symmetrically on the whole surface spread with glue. After this is done dry the papers in sun in 12. Another layer of glass dust or sand may be placed on the same papers by the same process to make the papers strong and durable. After drying the papers for half an hour in the sun keep them pressed in a wooden press for 2 or 3 hours and then they may be cut symmetrically and made ready for sale. If inferior stuff of cloth is used for these papers instead of paper, the glass or sand papers become more strong and durable.

AGRICULTURAL SECTION.

Well-Survey and Well-Boring.

One of the most important directions in which the Agricultural Department in the United Provinces has been working with success in recent years is in connection with a well-survey and well-borings, a special staff having been organised for the purpose. The operations have attracted attention in other Provinces and officers from Bengal and Eastern Bengal and Assam have lately been trained in the methods of boring pursued in the United Provinces, which are applying tools to them and to Bombay.

Commercial Gardening.

In the course of a lecture on Commercial Gardening, Mr. H. M. Howard stated: 'We may have conditions of heat, weather and air favourable, but if conditions of moisture are not favourable there will be poor germination, or none at all. Too much water with a low temperature will cause the seed to spoil, and careful attention is needed to get a good germination of seed under glass. The closer the seed is to the soil, the more readily it will absorb water. Cultivation should begin as soon as possible after the crop is up, or after a rain, so as to preserve the soil moisture. Neglecting to cultivate in wet weather will allow the roots to develop very near the surface. Then a sudden change to dry weather and extra cultivation will cut off so many roots that the crop will be liable to suffer from blight or other diseases. It is just as necessary to cultivate in wet as in dry weather; plants when young need but very little water, but their demand for it increases until near maturing.

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KANGAYAM BULLOCKS.

These are bred in the southern and south-eastern taluqs of the Coimbatore district. They are generally the property of large breeders like the Pattaiyar of Palaiyakottai and his family.

population of British India. These figures, however, include the numbers for Burma which was included from the statistics of 1902. If we take the extent of the progress made during 25 years to that represented by an increase in enrollment from 12 per cent. to 19 per cent. of the population, a large part of the policy of education since ever been effected during the last six or seven years only. Will might the Honorable Mr. Ganga observe as he does in the last quinquennial report, "that the rate of increase, whether for the last 25 years or for the last three very slow when compared with the distance that has to be traversed before primary education can be universally diffused. If the number of boys at school were used to increase even at the rate of increase that has taken place in the last five years, and there were an increase in population, several generations would elapse before all the boys of a single age were at school. The annual expenditure from public funds, that is, from provincial and local—all together on primary education has increased by only 4 lakhs being 673 lakhs in 1904/5 against 362 lakhs in 1902. During the same period the increase in the land revenue of the country has been 8 crores (227 crores against 214 crores); the expenditure on the Army service has gone up by 13 crores (324 crores against 193 crores); and the charges of Civil departments have risen by 2 crores (15 crores against 11 crores). The annual capital outlay on Railways has advanced from an average of about 4 crores to 6 crores. Comment on the contrast presented by these figures is superfluous.

COMPARISON

A comparison of the advances made in India during the last quarter of a century with what has been achieved in other countries during a corresponding period is of great interest and significance and I trust the Council will bear with me while I present to it a few comparative facts and figures. For the purpose I will take two Western countries and two Eastern—England and Russia from the West and Japan and the Philippines from the East. England with her strongly marked loss of individualism stood out against the adoption of the Continental system of education as long as she could and it was not till 1870 that she took the first step towards making elementary education compulsory. The famous Act of 1876 by which the State accepted direct responsibility for elementary education introduced the principle of compulsion in a permissive form, power being conferred on school boards to compel the attendance of children. This was followed by two other enactments—a in 1876 and the other of 1880. The Act of 1876 imposed an obligation on parents to send their children to school and created school attendance committees where no school boards were in existence. The Act of 1880 completed the work by making it obligatory on school boards and school attendance committees to frame by-laws and to enforce them. And by 1902 compulsion was in operation throughout the whole country. Sir Henry Craik in his book "The State in its relation to education" gives certain interesting statistics showing the progress made in attendance between the years 1871 and 1902. In 1871, the total population of England and Wales was 22 millions and it was calculated that there should be at least 3 million children in average attendance. Actual average, however, was only one million and 300,000 or only 43.3 per cent. of the school-going population

In 1902, the average attendance had risen to 2,415,000 or more than 40 per cent. of the school-going population. First, a by 1902 the figures had risen to more than 4 million and a half every child of school age has been at school was at school. Elementary education was made free in England in 1870.

IN JAPAN

In Japan which has so successfully adopted Western methods for the reformation of its popular education the work has also commenced with the modern process, dates from 1872. In that year an Imperial Decree was issued announcing the new policy in regard to education and in it the following declaration was made:—It is desired henceforth that education shall be so diffused that there may not be a village with an ignorant family or a family with an ignorant member. Ambitions were these were as the steps of Japanese public life, but Japan has fulfilled them in the course of thirty years. When the Decree was issued it was estimated that about 24 per cent. of the children of school-going age were at school. The proportion now exceeds 100 per cent. Japan is a poor country and yet she has achieved these great results while at the same time making enormous sacrifices in building up her Army and Navy which have attracted the constant admiration of the world. In the earlier years of this period compulsion though occasionally enforced was not enforced. In 1874 effective steps were taken to secure the attendance of children at school the length of the compulsory period being limited to only 3 or 4 years according to circumstances. In 1881 the period was extended to 6 years in every case and at the same time instruction was made as far as possible free.

IN RUSSIA

In Russia where the educational problems are in some respects not dissimilar to those of India, primary education judged by the Western standard is in a very backward condition. The Government by its educational laws of 1804 and 1827 attempted to direct the course of education but without much success. Even so the advance a mass education during the last quarter of a century has been far greater than in India. In 1861 there were about 27,000 primary schools in Russia. In 1902 the number had increased to over 1,000,000. In 1861 the number of pupils at school was 111 millions which on the total population of that time gave a percentage of 12. Curiously enough this was precisely the percentage in this country in 1872. During the last 25 years the enrolment in Russia has risen from 111 to 145 millions. This means that 45 per cent. of the total population is at present receiving elementary instruction. The advance thus has been from 12 per cent. to 45 per cent. whereas in India it has only been from 12 per cent. to 19 per cent. during the same period. Primary education is for the most part gratuitous in Russia though not obligatory.

THE PHILIPPINES

Lastly, I come to the Philippines, a group of islands under foreign rule. These islands passed from the rule of Spain to that of the United States at the close of the last century and yet during the brief time that has since elapsed very rapid strides in the field of primary education have been taken. Even under Spanish rule there was a good deal of education among the Philippines. In 1893, the first year for which correct figures

EDUCATIONAL.

WOMEN IN UNIVERSITIES.

Glasgow University has now come into line with Edinburgh by deciding to admit women to its Law degrees, but there can hardly be any great demand for enrolment in the Law Classes until women are admitted at least to practise as Solicitors. The Faculty of Advocates may be expected to hold out even longer, though briefless members of the Junior Bar might welcome any brightening of their daily walk, even at the expense of restraint upon their conversation.

A UNIVERSITY FOR BARODA

A scheme has recently been elaborated by Dr. Jackson of Baroda for founding a science institute in that State with a view to the ultimate creation of a University Scheme. The matter is at present before the Education Commission. Plans of the proposed institute have been prepared by Mr. Coyle, State Architect, and they have been sanctioned by the Maharaja after further suggestions by Dr. Travers, of the Tata Institute. The estimated cost of the building amounts to three lakhs of rupees.

MORAL EDUCATION.

The Director of Public Instruction, Mr. Sharp, concluding the discussion at the Educational Conference on moral training held in Bombay, said: "Neither in two hours nor in two months would this or any other Conference be likely to settle the question of whether moral teaching should have a religious or a secular basis. It is a question on which men are likely to continue to differ to the end. But so far as we are concerned, there is no desire to force either one basis or the other upon those who are unwilling to receive it. Those bodies, whose circumstances permit them to base their teaching upon religion are quite welcome to continue to do so. Those whose circumstances are different must be content to find some other sanction. In this latter class must, I think, be placed

Government Schools. Whatever may be the case with Hindu States like Mysore, the British Government at least is exposed to such minute and merciless criticism that any attempt to provide special religious teaching in its Schools would be sure to create endless difficulties."

A DONATION TO THE ALIGARH COLLEGE.

Mirza Abbas Ali Bugh, Dewan of Junagadh, has informed the Honorary Secretary of the Aligarh College of a donation of Rs. 25,000 to the College on behalf of H. H. Nawab of Junagadh. The gift consists of a Rs. 5,000 contribution to H. H. the Aga Khan's European Education Scholarship Fund, Rs. 8,000 for a printing press and Rs. 12,000 for a hostel to be named the Junagadh Hostel.

COLLEGE AND SCHOOL FEES IN MADRAS.

College and School-fees are to be raised in the Madras Presidency as follows:—

CLASSES	PRESENT RATES.	MODIFIED RATES.
	Rs.	Rs.
B. A.	84	106
F. A. or (Intermediate.)	72	83
VI Form	38	42
V "	34	
IV "	30	
III Form	22	22
II "	18	
I "	15	

We may add, says the *Madras Standard*, that these are the rates provided the fees are paid in advance. Now, for the B. A. Course there is expected to be an increase of Rs. 22 per annum; for the Intermediate, Rs. 11; for the VI, V and IV Forms, Rs. 4, 8 and 12 respectively; and for the III, II and I Forms, Rs. 0-4 and 8, respectively. It will be observed that the fees for the VI, V and IV Forms are expected to be the same, so that immediately a boy gets into the IV Form his parent is taxed with the fee for the VI, which he has to pay for three years. Similarly, the fees for the III, II and I Forms have been equalised and increased to Rs. 22.

to an occasional grant only. What is necessary is that the Supreme Government should have before it a complete programme aiming at a complete education universal at least for boys in the country in a certain number of years, and it should steadily carry out that programme year after year.

(4) Instead of a Director-General of Education the Government of India should begin to begin with a separate Secretary for Education to the Home Department. Eventually a separate member for Education should sit in the Executive Council.

(5) A statement showing the progress made during the year in the field of education and especially in regard to primary education should be published every year with the Financial statement as is done in regard to Military matters and Railways.

Of course there are only general suggestions tentatively made and not the final details of a complete scheme. I think if a mixed Commission consisting of official members and representatives of non-official public opinion is appointed to consider the whole question it will be able to say how far these suggestions are practical and to what extent if they are adopted they will secure the object in view.

FINANCIAL ASPECT

I will now turn to the question of Finance. The Council must have already noticed that under the scheme outlined the total additional burden that will ultimately fall on the State for introducing a system of compulsory and free education for boys will be about 2½ crores. Assuming that it takes 21 years for the whole programme to be completed we see that no large and sudden increase of educational expenditure by the Government need be feared. In addition to this there will have to be a steadily increasing charge for girls' education, but even so the resources of the Government are, I think, amply sufficient to meet the growing requirements of the situation. There is, in the first place, the normal annual growth of revenue under various heads which His Honour Sir Edward Baker once estimated at about 1 crore and 20 lakhs. Secondly there is that sum of over a million a year devoted to the redemption of productive debt under the Finance grant. A large sum spent out of current revenues which should be made available for current expenditure. Thirdly, I earnestly hope that a policy of vigorous retrenchment in regard to the present excessive expenditure under several heads will be now pursued and that it will result in substantial reductions in the charges for the Military services and the Civil departments and that it will also improve the out revenue from Railways. Fourthly, if additional taxation is thought to be necessary I would point out that for a number of years in the duties and excises we need to levy 7½ p. c. import duties in place of the present 5 p. c. Free at that higher level they were and will be only revenue duties and they will bring an extra 2½ crores to the exchequer. Fifthly, 5 p. c. export duty on jute would bring us about a crore of rupees a year and it would in every respect be an ideal duty because the foreigner would pay it, since we have monopoly of jute in the whole world. Other export duties might also be suggested. Lastly, if the worst comes to the worst and every other source fails which I think is absolutely impossible we shall be prepared to add to an extra 8 annas on salt which will produce over 1½ cro-

res so I consider it a smaller evil that my countrymen should not lose out than that their children should grow up as they are doing now in ignorance and darkness and all the mental and moral helplessness which of present characterizes their lives.

CONTINUED

My Lord, I frankly confess I have not introduced this resolution here to-day in the hope that it will be accepted by the Council. I am told as the body is, however, we all are, no chance of any recommendation being adopted is a chance if first favourable with the Government, and on the present question I recognize that it is not reasonable to ask the Government to accept the motion without further consideration. Moreover, even if the Government were inclined to be favourable, they could not take any decisive step in the matter without consulting the Secretary of State. I have not the least expectation. Perhaps that my motion will be carried. But through the Government may not be able to accept the resolution, there can be no doubt that to examine the whole question in a sympathetic spirit at an early date. In any case I am sure that that they will not do two things—they will not make a definite pronouncement against the principle of compulsory and free education, and they will not brush aside this resolution on the plea that the condition of the finances does not admit of the proposals being entertained.

My Lord there is after all much truth in the homely adage that where there is a will there is a way. To my mind this question of the introduction of compulsory and free education is now in reality the question of questions. The well-being of millions upon millions of children who are coming to be brought under the humanizing influence of education, depends upon it. The higher level of general intelligence, the increased efficiency of the individual, the strengthening of the moral backbone of large sections of the community—none of these can come without it. It is, in fact, a question with which the whole of our future as a nation is inextricably bound up. My Lord, however, today's resolution may be disposed of here I feel confident that this is a matter in which we are bound to win. The practice at the whole civilized world, the sympathies of the British democracy, our own natural sympathies of which your Lordship has more than once recognized the reasonableness all are united in its favour. This question will come up again and again before this Council till it is carried to a successful issue. My Lord, I sincerely hope that the Government will not fail to read right the needs of the situation and move with the times in this matter. In my humble opinion, the call of duty to them is clear. And it is also the call of statesmanship, that statesmanship which pursues—unflinching but unceasing the highest interests of the people committed to its care.

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MEDICAL.

GREAT INTERNATIONAL HYGIENE EXHIBITION.

A world-wide note has been struck in the inception of an international Hygiene Exhibition which is to be held in Dresden from May to October, 1911. It will be devoted exclusively to the exhibition of objects, articles, commodities, apparatus, appliances, ideas, methods, and systems connected with the great modern science of Hygiene—the science that has done so much in recent years to improve the health conditions of the world, and which is destined to do still more in that behalf in the future. The leading authorities throughout Europe have promised their active co-operation in the working out, arrangement, and provision of the various groups of exhibits. Great Britain—the birthplace of sanitary science—is responding heartily to this great international call in the name of health. Hundreds of eminent British sanitarians have signified their willingness to co-operate in connection with the groups and classifications in which they are the most interested. The German Ambassador in London is busying himself in the cause, and the British Government can be relied on to do its part. The British Committee will shortly open special offices in London. In the meantime, Mr. O. H. Sigle has consented to act as Secretary to the Committee. He may be addressed at the Odol Chemical Works, 59—63, Park Street, London, S. E.

EXCESSIVE PERSPIRATION: X-RAY CURE.

Dr. A. Howard Pirie has just treated two cases of excessive perspiration with remarkable success. In each patient the sweating began in the morning after breakfast, and kept on badly all day, till by 5 p.m. they were forced to change all their cloths about the armpit. The perspiration soaked the coat about the armpit, caused a "high watermark"—as one patient called it when it dried—and so discoloured and destroyed it that neither

could wear a coat longer than three months. Driving in a cold wind, or getting chilled, brought on the perspiration very badly. After 5 or 6 p.m. the perspiration would cease for the day, unless any worry or anxiety kept it going during the evening. In both the perspiration completely stopped, and the patients were comfortable till next morning when it began again after breakfast. The treatment was four applications of x-rays to each armpit. The applications were made at intervals of one month, and were the largest applications that the skin would stand at each sitting. After two applications the patients began to notice an improvement, and after the fourth the armpit remained dry all day. Some time ago one patient wrote to Dr. Pirie saying, "The comfort I am feeling from the treatment is more than I can describe, after suffering for about thirty years." The treatment is so simple that it seems wonderful that it is not more generally known. It was described in the 'British Medical Journal' early last year.

THE MYSORE HEALTH ALMANAC FOR 1910.

[In English. Price Rs. 2-6. Government Book Depot, Bangalore.]

'Health first and the rest next' is an old adage, but very few, we are afraid, bear this old saw in mind in these days of strenuous struggle for existence. It is well therefore that a reminder should be issued every now and then to people who are apt to forget the essential conditions of healthy living. In this view, we welcome this little publication as tending to impart correct ideas of health and hygiene in a popular style. The example initiated by the Mysore States will, we hope, be followed by other Native States and the British Raj also.

The contents of the Almanac include: Photos of H. H. The Maharaja, Temperature and Rainfall Charts, Calendar for the Year, Health Mottoes, Sanitary Events, Notes on Population, Houses, Climate and Seasons, Births and Deaths, Diseases, Departments of Public Health, Science of Hygiene, Health Tracts, Notes on the Prevention of Common Diseases such as Plague, Cholera, Bowel Complaints, Small pox, Fevers, Intestinal Worms, Health Notes on the Sun, Air, Water, Cleanliness, Food, Exercise, Feeding of Infants, Dwellings, etc. Also Notes on Common Accidents and Emergencies and how to meet them.

THE TRANSVAAL INDIANS.

I have so far dealt with the position of Indians in Natal. Let us now glance briefly at the state of things in the Transvaal. The agitation of the last three years in that colony has overshadowed the standing grievances of the Indian community there, which date from the time of the Boer Government. These grievances are three: In the first place, Indians cannot acquire any political or municipal franchise in the Transvaal. Secondly, they cannot hold any immovable property there. And, thirdly, they are liable to be confined to residence in locations. In addition to these three grievances the doors of the Transvaal have since 1907 been absolutely shut in the face of all Indians, who were not there before the war, no matter what their status or qualifications may be. Alone among British colonies, the Transvaal has placed statutory disabilities on His Majesty's Asiatic subjects in the matter of entering that colony. Alone among British colonies, the Transvaal has sought to inflict galling and degrading indignities and humiliations on His Majesty's Indian subjects. The protest which the Indian community of Transvaal has made against these disabilities and indignities during the last three years has now attained historic importance. It is not necessary for me to go on this occasion into its details because the story has now been told from a hundred platforms in the country. The struggle has not yet ended—the end is not even in sight. But India has no reason to be ashamed for the part which her children have played in this struggle. The Indians in the Transvaal have suffered much for the sake of conscience and of country, but they have done nothing unworthy. And they have throughout been most reasonable. They have not asked for unrestricted Asiatic immigration into the Transvaal. They have only insisted that there shall be no statutory disabilities imposed upon their race, and that legislation subjecting them to degrading indignities shall be repealed. So far no relief has been forthcoming. But perhaps the darkest hour is already passed and the dawn is not now far off. The Indian position in Orange, not much need be said. The doors of this colony are shut against all Asiatics except such as want to enter as domestic servants, and there are about a hundred Indians to-day there in that capacity. There were Indian traders at one time in Orange, but they were forcibly turned out of the colony by the old Boer Government about 1893, and since then no others have been allowed to get in.

Lastly, I come to Cape Colony. Here on the whole a liberal policy is pursued towards Indians and with the exception of East London the colony treats Indians fairly well. The total number of Indians in this colony is about 15,000. They are permitted to acquire both the political as well as the municipal franchise, and though they have difficulties in the matter of obtaining licences to trade and at times considerable suffering and loss has been caused by arbitrary refusals to grant or renew licences, on the whole this position is much more satisfactory than in other parts of South Africa. In East London things are no doubt bad, but it is only a small part of Cape Colony.

OBJECT OF THE RESOLUTION.

The resolution recommends that the Governor-General in Council should acquire statutory powers to prohibit altogether if necessary the supply of indentured labour to the colony of Natal. Under the law as it stands

at present the Government does not possess these powers and that I am sure is a serious handicap to the Government in any negotiations into which it may have to enter with the Government of Natal on questions connected with the treatment of the Indians in that colony. It is of course true that the mere taking of these powers does not mean that they will be necessarily exercised. Still this resolution if accepted by the Council to-day will be so indication to South Africa generally and to Natal in particular as to how strong and deep is the feeling which has been roused in this country by their anti-Asiatic policy. The idea of stopping the supply of Indian labour to Natal is not a new one. Immediately after the close of the Boer War, Lord George Hamilton, in addressing a deputation headed by Sir Leopold Griffin, made an emphatic declaration that unless Natal treated the Indian community more fairly the Government of India might be driven to this course. But obviously Natal has never taken such a threat seriously; for had it done so it would not have endeavoured, as it has steadily done, to make the position of the free Indian community worse than before, also its representatives in its Legislative Assembly would not be talking to-day with easy assurance of getting the Government of India to agree to the proposal that the indenture of indentured immigrants should terminate in India or on the high seas.

My Lord, I sincerely trust that to-day's proceedings in this Council will open some eyes at least in South Africa. I think the power to stop recruitment of indentured labour for Natal should go a considerable way in securing from the Natal Government fair terms generally for the Indian community resident in the colony. Natal needs our labour. It cannot do without it. A number of its industries largely, almost entirely, depend upon it, and they would be paralysed if this labour was withdrawn. On this point the testimony of the Commission appointed by the Government of Natal to consider the question of Indian immigration is conclusive. This is so far as Natal is concerned. The actual effects of the suggested prohibition if carried out will, however, probably go beyond Natal and extend to the Transvaal. For, as the Natal Commission of last year points out the withdrawal of indentured Indian labour from Natal will necessitate a corresponding withdrawal of the Kaffir labour of Natal from the Transvaal. I think the present is an especially opportune moment for the Government of India to assert the power proposed in this resolution. Not only has public attention in this country and England been drawn to the condition of Indians in South Africa as it was never drawn before but the control of the Asiatic Legislation in South Africa will shortly pass from the several Colonial Legislatures to the Union Parliament which will meet in October. This Parliament will be largely dominated by Cape Colony views as nearly one-half of its members will be from Cape Colony. Very probably Mr. Merryman will be the first Minister and he declared himself only the other day in favour of a just and uniform policy towards Indians in South Africa, by which he no doubt meant the Cape policy. It is possible therefore that strong representations made by the Indian and Imperial Governments on behalf of Indians backed by the power which this resolution suggests may prove more effective at this juncture than they have hitherto done in securing redress of several of our grievances. My Lord, I urge this resolution on the acceptance of the Council.

PERSONAL.

MR. ABDAS ALI BAIG.

The official announcement that Mr. Abbas Ali Baig, Dewan of Junagadh, will succeed Mr. Bilgrami as the representative of the Mahomedan community on the India Office Council, is most welcome. Mr. Baig, who is a member of the Bombay Civil Service, has a long and honourable record of service in this Presidency. As long ago as 1886 he showed his merits as an administrator by setting the State of Janjira on the road to prosperity. Then after filling a variety of posts under the Bombay Government, and notably that of Oriental Translator from 1893 onwards his services were lent to Junagadh in 1906, where he is still serving as Dewan. It has been our pleasant task year by year to record the great progress made by the State under his direction. Suffice it to say now that he established order out of confusion; prosperity out of approaching bankruptcy; and inaugurated progressive schemes in every direction. When he assumed the Dewanship there had been a succession of deficits. He will leave the State with an overflowing exchequer, and a substantial programme of productive public works financed out of revenue. Whilst we regret the departure of so capable an administrator from this Presidency, the Secretary of State has secured a valuable member of his Council, and the Mahomedan community in particular are to be congratulated upon securing such an able, experienced and independent a representative.—*Times of India*.

MR. M. B. CHAUBAL.

Mr. Mahadev Bhasker Chaubal, who has been appointed fourth Member of Council in the Bombay Presidency was born at Poona in 1857, and therefore, is now 53 years of age. He graduated in 1879 and passed his L. L. B. examination in 1882. Since then except a short interval in June 1908, when he was appointed to act in place of

Sir Narayan Chandavarkar as a Puisne Judge of the Bombay High Court, he has been practising in the Appellate Side of that Court, where he had built up an extensive and lucrative practice. He figured in many important appeals from the mofuel and was highly spoken of by Sir Lawrence Jenkins and the present Chief Justice, Sir Basil Scott and other Judges on the Appellate Side for his legal acumen and sobriety of view.

After the retirement of Mr. Wasudeo Kirtikar, Mr. Chaubal succeeded him as Government Pleader, in 1906, which post he has since held with credit to himself and the profession to which he belongs. As Government Pleader, his career, though short, has been eminently successful. He is a great and devoted student of Shakespeare. Mr. Chaubal has also travelled in Europe and returned from England only a few months ago. Telegrams have been sent to Lord Morley, Secretary of State, and His Excellency the Governor of Bombay on behalf of the Kayastha Prabhu Community, expressing its satisfaction at the election of Mr. M. B. Chaubal, to the Bombay Council.

MR. WILLIAM DENNING'S BRYAN'S WONDERFUL RECORD.

As Democratic candidate for the United States Presidency he created a wonderful record. During the election it was estimated that he travelled 500,000 miles, delivered 10,000 speeches from railway trains, spoke altogether 50,000,000 words, ate 1,700 meals at railway refreshment-rooms, drank 1,700 cups of indifferent coffee, slept in 1,789 railway berths, and laet, but not least, had been interrupted 75 times while shaving in order to show himself at the railway carriage windows to cheering and enthusiastic groups of his supporters who were gathered along the route.

PROF. WODEHOUSE.

Mr. E. A. Wodehouse, late Professor, Elphinstone College, Bombay, and of the Deccan College, Poona, has offered his services free to the Central Hindu College, Benares, and has been appointed Honorary Professor of English.

FEUDATORY INDIA.

REFORMS IN PATIALA.

His Highness the Maharajah of Patiala has undertaken the work of reform in the administration of his State, and steps are being taken to start useful institutions. The Maharaja has issued the following orders:—(a) That a State printing press be established and a newspaper in Gurmukhi language under State control be started as an educational organ. One of its objects would be to checkmate any seditious matter from British territory that may seek to filter down into the State. (b) that Agricultural Banks and Co-operative Credit Societies be established in the State, (c) that a Law School be started, and the present Bar be reformed; (d) that two State scholarships be given to two young men to study in foreign countries; (e) that the present State of the Public Library of Patiala be placed on a proper footing and a special Scientific Branch added to it. Her Highness the Maharani is going to start a Pandal Club under her immediate supervision.

Maharaja of Nashipur's Appeal.

The Maharaja of Nashipur has issued an appeal for the suppression of anarchical crimes. The appeal dwells upon the benefits this country has derived by its connection with Great Britain, and that in any view it must be admitted by everybody that India cannot proceed an inch without the aid of the British Government. It goes on to state that if things do not improve, the Government will be forced to enact severe penal laws, in consequence of which many innocent men will be unnecessarily harassed and humiliated.

A Punjab Nawab's Precautions.

It is notified in Lahore that the Nawab's permission will for the future be required for the importation into that State of newspapers, pamphlets and other publications, also for subscription to the same.

A Maharaja's Warning.

His Highness the Maharaja of Sukit has, by public notification, issued a warning to his people that any individual who may be found within the State limits guilty of subscribing to a paper of seditious contents against the British Government will be given severe and exemplary punishment. His Highness has also directed the police and official staff of the State to bring to the notice of the Durbar any such person, so that he may be put to pay the penalty of his misdeeds.

Interdicted Newspapers in Maler Kotla State.

Amongst the publications whose entry into Maler Kotla State has been interdicted are the following—The Punjabee, the Prakash of Lahore, the Amrita Bazar Patrika and the Indian Empire of Calcutta, the Gaelic American, Indian Sociologist, Justice, Swarnj (monthly) Bande Mataram, Talwar, Satsang, Swarnj (Chundernagar) and three publications in Arabic.

Arms in Native States.

A newspaper published in Karachi and called the *Karachi Argus*, writing with reference to the arms prohibition in India, directs attention to the alleged general practice of Native States throughout India of rendering inaccurate periodical returns to Government of the true amount of warlike material in their possession. In an important independent State of Northern India, stated to be at the moment a most convenient refuge for anarchist conspirators from British India, the returns of arms, ammunition, and explosives are alleged to have been made at one-twentieth only of the actual reality. The same paper utters a warning against the spread of sedition amongst sepoys of the Native Army, and among sepoys and officers of the Imperial Service Troops by the agency of English-speaking Babua acting as regimental clerks and writer interpreters.

POLITICAL.

LAND SETTLEMENTS.

The Hon. Khan Bahadur Muhammad Shafi is not a Congressman. We believe he is even a Moslem Leaguer. But this is what he said at the last meeting of the Punjab Legislative Council on land settlement :—

These settlements are not only costly to Government but they are many times more costly to the people, causing anxieties and troubles and inconveniences to the rural population which are so multifarious and produce, from a political point of view, such undesirable consequences that, as a sincere well-wisher of the British Government as well as of the people, I wish earnestly to impress upon Government the desirability of holding settlement operations at longer intervals than is the case at present, making the loyal agricultural majority truly grateful.

"HOW TO SERVE MY COUNTRY"

Is the first of a series of articles which the Rev. Andrews writes to the United India. "I would urge that the student who desires to serve his country should first get a clear grasp of India's history, both past and present" he says. "He should understand both the weakness and the strength of Indian character and social life. He will not then, in attempting practical measures of reform, be led away by anything and everything that is Western. He will not so despise his own country's customs as to wish to change them all for what is European. On the other hand, he will not be so stupidly prejudiced against what is Western, that he will refuse to change customs in his own country that are essentially evil and corrupt. He will be able to take the middle position."

LABOUR AND OFFICE.

No one will grudge Mr. Richard Bell his new post, with a comfortable £400 under Government, rising to £600, in connection with the Labour Exchanges of the Board of Trade. Unlike the "incorruptible" Irish, who scorn to take a comfortable and paid office under the hated English, Labour is quite ready to oblige, and since Mr. Burns got into the thousands there have been greedy eyes for the offices in Whitehall.

COST OF THE REFORMS.

The Financial Statement throws some light upon the cost of the Reforms. The Imperial Legislative Council cost only Rs. 76,165, in 1907-08, but in the following year there was an increase of Rs. 37,000. For the current years the Budget provided for an expenditure of Rs. 3.42 lakhs in anticipation of the earlier introduction of the reform scheme, but as this expectation was not fulfilled there was a saving of Rs. 2.21 lakhs and the figure adopted in the revised estimate stands at Rs. 1.21 lakhs. The Budget for 1910-11 provides for an expenditure under this head in the Provincial accounts is not ascertainable at present, but it may be pointed out that the Budget for 1910-11 provides for an increase of general administration charges of fully five lakhs. There is a provision of Rs. 1.57 lakhs (net) in Bengal in connection with the contemplated constitution of an Executive Council, and of Rs. 60,000 in Madras, as well as in Bombay, on account of an additional ordinary member of the Executive Council.

INDIAN FINANCES.

Among the questions which the Government of India are likely to deal with during the next few months will be that of the provincial finances which all the official members alluded to more or less strongly in the recent legislative discussions. Another matter which will undoubtedly receive careful attention is the steady growth of the general state of expenditure. It seems quite likely that a Departmental Committee will sit and examine the question during the summer.

to foreign designs. And mathematics, so dear to the heart of the Indian, have only a very little field of utility in this country whether in commerce or manufacture. On the other hand, the man who knows how to get through his work with expedition, who can choose and manage his subordinates, who neglects no economy and keeps abreast of the progress in his particular line, who can produce and maintain enthusiasm and who is known to be straight in his dealings, that man is always wanted. But all these qualities may be cultivated in India without any foreign travel at all.

While travelling abroad a man sees work done on an enormous scale of speed and quantity by means of appliances and methods that are specially adapted for such work. In India, occasions for such work are rare and such experience is rarely wanted. On the other hand, the knowledge of how to handle Indian labour and of how far European appliances can be effectively used by Indians is of the greatest importance. This knowledge can only be acquired here so unless, it is to learn new industries hitherto unknown in this country, the advantages of a period of technical study in Europe for an Indian youth are, to say the least, doubtful. Progress in Western technique grows slowly in India and the more complicated arts take a long time to assimilate. It is very doubtful if fifty years hence textile machinery will be made here; there are so many other more profitable things to be done. This, after all, is the point that calls for much more attention than it receives in India, for already many foolish ventures have been made, resulting in inevitable loss. Card fillets, machine-made nail, metallic pen nibs, pins, files, wood-screws and enamelled hollow ware—all have failed signally because the Indian workman could not keep up a uniform standard of accuracy in the machines and processes. We have in Bombay a notable instance of a new industry excellent in

every respect which was imported from England and worked successfully by Indians who devoted years abroad to the study of the craft. But they had not reckoned on the influence of the monsoon which by fostering fungoid growths among the stock caused a very heavy loss to the proprietors. Unless these gentlemen can produce a special climate in their stores, they will be always liable to a recurrence of the trouble during the rains.

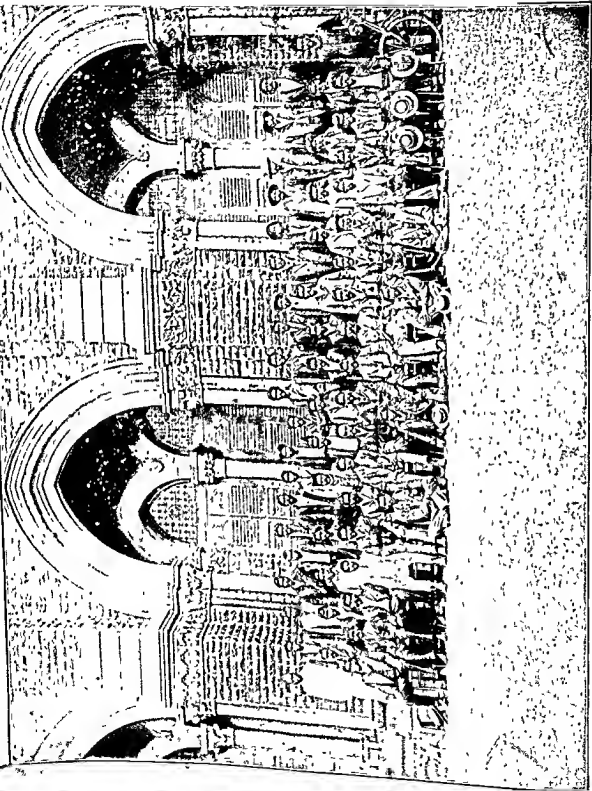
The increase of manufactures of all kinds in India and the increase of technical literature and newspapers have enlarged to a great extent, the opportunities of technical study and instruction in this country. We are still far from being independent of Western knowledge and experience but the growing fashion of sending numbers of young men abroad with scant reference to their aptitude for real work and often with but a vague notion of what they should learn and do, needs a vigorous check. As we have more than once had occasion to remind our readers, the bulk of Indian mill-owners have never been out of India and most of the best paid posts in the Mills are filled by men who were trained in this country.

Indian Monazite Sand.

Mr C. W. Schomburg, evidently the representative of the London Cosmopolitan Mining Company, has obtained a concession from the Durbar to collect monazite from the whole seacoast of South Travancore from seventeen miles north of Quilon. Mr. Schomburg, according to a local report, has recently sent a third consignment of the monazite sand to London through Messrs. Chisholm, Ewart, and Co., of Colachel. A factory for treating the sand is shortly to be erected.

LORD MORLEY.—A Sketch of his Life and his Political Philosophy, with an account of his Services to India, with copious extracts from his Speeches on Indian Affairs. With a frontispiece. Price As. 4.

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The 80 Indians Deported to India by the Transvaal Government.

The New Impost on Tobacco.

(BY THE HONOURABLE MR K. PERRAU)

Of the new taxes imposed by the Government of India, that least objectionable is the Tobacco tax. That tobacco is a source of State Revenue has been insisted on by the ablest financiers and acknowledged by many civilised administrations. A long time ago, *i. e.*, in 1810, the French Government thought it a financial necessity to take under its control the process of the production and manufacture of tobacco and derive a substantial revenue by its monopoly.

A tax on tobacco is a 'sumptuary tax' like the tax on liquors and in modern finance such indirect taxation forms the mainstay of the revenue in almost every country. Just as it is the desire of every community that means to live well, to reduce its drink bill, it should be the desire of those who have the best interests of the country at heart to discourage outlay on the consumption of tobacco which cannot but be regarded as pernicious in the long run to national well being.

In 1900, the United States maintained 14,959 establishments for the manufacture of tobacco. The cost of materials used came up to 92,866,542 dollars and the value of products including customs work amounted to 263,713,173 dollars (1 dollar is equal to 4 shillings), thus leaving a large profit. It was well thought that Government should not forego the substantial revenue from such an article. The exports amount to about forty million dollars. There must be a very large home consumption as in India. In 1904, there were 875,425 acres under tobacco cultivation.

Russia has 141,592 acres under tobacco cultivation with an annual yield of 72,330 tons. In 1907, Russia imported tobaccos of the value of 1,883,000 roubles. (1 rouble is equal to 2s. 10d.)

Both the United States and Russia have heavy import duties and derive a large revenue under the head of tobacco.

As in France, India imports finer varieties of tobacco for admixture and for wrappers to give to cigars polished and fine appearance and possibly fragrance. Such manufactured articles are only used by the rich and the large body of poor or middle classes who use cigars will not be affected by the impost. On the other hand, indigenous tobacco will be more largely grown and manufacturing will increase. It is only vested interests here and there that agitate against the imposition of tobacco import duties.

Italy budgeted a tobacco revenue of six millions sterling so long back as 1893-94. In 1892, tobacco yielded to the Russian Government one and a half million sterling. The revenue is progressive.

The impost on tobacco is a tax on luxury. When India is poor and when salt without which no man can live is taxed, why not tobacco? Why should tobacco be free in India, when it is the subject of monopoly in France and Italy and is taxed by the customs in England and is subject to excise in the United States and Germany?

England which prohibits the growth and manufacture of tobacco raises a revenue of between 9 millions and 10 millions sterling annually by imposing a duty on importation. The revenue which the United States derive from tobacco licenses is about \$30,000,000 a year.

Very large quantities of cheap cigarettes are annually imported into India and the disagreeable feature is that the imports exceed the exports. The Indian cigar industry is showing signs of expansion and it requires for its development, protection from foreign importation. In India, the extent of land under cultivation is according to official statistics about 1,700 square miles more than half of which is in the Bengal. Large quantities of leaf are exported to foreign countries in a crudely cured condition.

When out of sheer financial necessity Government seeks to derive revenue by taxing only importation, why should there be any agitation at all?



THE LATE KING-EMPEROR.

BY THE COURTESY OF "THE MADRAS TIMES."

INDIA'S DEBT TO SIR WILLIAM WEDDERBURN

HIS FAMILY HISTORY.

AMONG the few great and noble Englishmen who have laboured unselfishly for the good of India, Sir William Wedderburn occupies quite a unique place. India's debt to him is great. We are sure the following sketch of his life and of his manifold services to India will be read with interest.

Sir William Wedderburn was born in Edinburgh on the 25th of March 1838, being the third son of Sir John Wedderburn on the retired list of the Bombay Civil Service. The family is an ancient one, the name of Walter de Wedderburn appearing among the barons of Scotland who signed what is known as the "Ragman Roll" at Berwick-on-Tweed in 1296. Members of the family were strong supporters of the Scottish Reformation during the 16th century, and were the reputed authors of the "Gude and Godlie Ballads", and the "Complaynt of Scotland," which exercised an important influence on the side of the reformers. In the reign of Queen Anne, a baronetcy of Nova Scotia was conferred on the family. But, during the rebellion in Scotland, Sir John Wedderburn went out on the side of the Stewarts, and having been taken prisoner after the battle of Culloden, was tried for high treason, and executed on the 28th of November, 1746. His eldest son John was Sir William's grandfather. As a youth of 17 he fought at Culloden, holding a commission in Lord Ogilvie's regiment; so that Sir William can say (the case is no doubt unique) that his grandfather fought in a battle on British soil 164 years ago. In 1803, a new baronetcy of the United Kingdom, was conferred on Sir William's predecessor.

As regards the family connection with India, Sir William, some two years ago, wrote as follows: "As long as I can remember anything, I was destined for the Indian Civil Service. My father had served 30 years in the Bombay Civil Service, which he entered in 1807, now 100 years ago, before Haileybury College existed. My eldest brother John joined the Bengal

Civil Service in 1844, by nomination to Haileybury, and served until his death in 1857, during the Indian Mutiny. But when my turn came, nominations to Haileybury had ceased, with the demise of the old East India Company, so that I went to India as a 'Competition-Walla,' joining the Bombay Civil Service in 1860, and continuing a member of that service until my retirement in 1887. Thus our family had a long and intimate connection with the Government service in India; and it will readily be understood that we all took an excessive pride in that service. For myself I can say that I always regarded this hereditary profession, which was also the profession of my choice, as the noblest career open to youthful aspirations. I lay some stress on this point, as it shows that if, at various times, I have come into collision with the dominant powers of the great Indian bureaucracy, the cause must not be sought in any inbred hostility to the service, nor in any want of *esprit de corps*. In every way I came out to India under pleasing circumstances. The friends of my father and my brother were in high office, and willing to give me all reasonable chances of advancement. Also, at that time, there still existed among the seniors in the service some social prejudice against the new race of Civilian, who were coming out under the competition system; so I found myself warmly welcomed as one who, by successfully passing through the fiery ordeal (I took 3rd place in the list), had upheld the credit of the old Anglo Indian families."

Sir William's own connection with India has now continued unbroken for half-a-century; and his work may conveniently be classified under three headings: (1) his official career in the Civil Service; (2) his sympathy with Indian reform, especially as affecting the condition of the ryot and (3) his work, after retirement from the service, in Parliament, and as Chairman of the British Committee of the Indian National Congress.

HIS OFFICIAL CAREER.

As regards (1) his official career, it must be said that his lines fell in pleasant places: Under-Secretary to Government; Registrar

Departmental Reviews and Notes.

LITERARY.

THE LATE MR. R. C. DUTT.

At the third sitting of the Bengal Literary Conference at Bhagulpur it was decided to perpetuate the memory of the late Mr. R. C. Dutt by the establishment of a literary and historical Museum at Calcutta, which is intended partly to supplement the archaeological section of the Indian Museum and partly to build up a collection of indigenous works connected with Indian arts and letters. The Gaekwar of Baroda has consented to be patron and has subscribed Rs. 5,000 towards the cost of the proposed building.

COLLECTIONS OF SANSKRIT MANUSCRIPTS.

At the instance of Maharaja Sir Chandra Shamsher Jang of Nepal, Mahamahopadhyas Hara Prasad Shastri has recently collected some seven thousand Sanskrit manuscripts which the Maharaja has presented to the Bodleian Library, Oxford. This is a most wonderful collection comprising all the different branches of Sanskrit literature, and Lord Curzon, as Chancellor of the University of Oxford, has sanctioned £ 1,000 as the sum necessary for the purpose of binding and the up-keep of these manuscripts. It is, however, interesting to note that since the death of Raja Rajendra Lal Mitter in 1901, Mahamahopadhyas Hara Prasad has, besides the works referred to above, collected over eight thousand Sanskrit manuscripts for the Government of India, which are deposited with the Asiatic Society of Bengal.

QUOTATIONS AND THEIR USE.

In an address to Indian Christian students recently the Bishop of Bombay made some wise remarks about the excessive use and misuse of

quotations. We are all familiar with the type of speech which is little more than a long string of more or less hackneyed quotations; it is to be found in England as well as in India, and the sin besets some of whom it certainly cannot be said that they are unable to think for themselves. Lord Acton is the example that most readily occurs to one's mind, and we remember a *Punch* parody of one of his articles, realistically including remarks about the greedy sea-being a destruction to sailors and similar great thoughts culled indirectly from the classics through the medium of a well-known Latin Syntax, which was so like the original article as scarcely to be a parody. Another example of an author overfond of quotations is Lord Acton, and it cannot always be pleaded for him that they are necessary to support his argument. But the great may take liberties denied to the small. Swift did not hesitate to plagiarise when his own inventive genius failed him: Disraeli borrowed another's funeral oration, though his own powers of oratory could have produced a better: even a Commander-in-Chief has been known in like manner to borrow from a Viceregal speech. These unacknowledged quotations are no doubt "very outrageous," but more due we think to laziness than vice: in lesser folk and students the non-acknowledgment is probably due to vanity and the hope that the sin will not be found out. But the point in the Bishop's speech which most appeals to us, is that acknowledgement should always be made of the source of every quotation.

• • • • •
If it were acted upon there would be a smaller employment of quotations, and a more accurate. If anyone is sceptical of this let him consider how many of all the odds and ends of poetry which may occasionally spring up in his mind, often uninvited by mental effort.—The *Times of India*, Bombay.

which was to be utilised in the political advancement of the people of this Presidency. The portrait costing 600 guineas was painted by Mr. Herkomer. It is a speaking likeness of the great and conscientious Englishman and adorns the rooms of the Bombay Presidency Association.

HIS WORK AS AN INDIAN REFORMER.

Leaving now the subject of official services, we come to (2) Sir William's personal work in India, when co-operating with Indian reformers. He had the advantage of familiar converse with more than one generation of Indian reformers. Among the early pioneers in Bombay were Mr. S. S. Bengalee, Mr. Nowrozjee Fardoonjee, Mr. Dadabhai Naoroji, Dr. Bhau Diji, Sir Mangaldas Nathubhau, and Rao Saheb Wishwanath Narayan Mandlik. Then followed Mr Justice Ranade, and the distinguished triumvirs, Sir Pherozeshah Mehta, Mr Justice Telang, and Mr. Justice Tynahji, who represented the cordial alliance of Parsee, Hindu and Moslem, bound together as Indians for the cause of India. In conference with advisers so well understanding the condition of the people, and also with the younger generation of educated men, Sir William soon began to learn where the Indian shoe pinched, and to realise that the destitution of the masses was the one great fact of the Indian problem. In searching for the causes of this excessive poverty, and the practical remedies, he found himself in agreement with his Indian friends, who prescribed as among the most immediate requirements, the limitation of the Government demand; the provision of agricultural capital at moderate rates; and the settlement of disputes without expense by friendly arbitration, in the place of litigation in the Civil Courts. Accordingly he brought forward (A) a scheme for a permanent settlement in the Dekkhan; and laboured to establish, (B) a pioneer agricultural bank; and also to place upon a firm basis, (C) the system of "Lawad" or Conciliation Courts, organised by his friend Mr. Ganesh Wasedeo Jo-hi. It was when at work on these practical remedies that he first came painfully into collision with the machinery of the

great centralised departments, which have practically absorbed all authority in the administration. The consequent fate of the three schemes noted above may briefly be narrated. (A) The proposed permanent settlement, was based on the old law of Manu, under which the ryot paid his revenue in kind, as a fixed share of the gross produce. Sir James Caird, as one of the Revenue Commissioners, had recommended that in a few selected villages experiments should be made on this basis; and accordingly Sir W. Wedderburn organised an experiment in a village near Ahmednagar, the proposal being that the ryot should give to the Government in kind 1-10th of the gross produce, with the option of paying a fixed quit rent in cash, when, by reason of his improvements, it was advantageous for him to do so. In organising this experiment much assistance was given by the American Missionaries, who cultivated a considerable amount of land held from Government on the usual terms, and who were willing to be responsible for the arrangement with the villagers. All parties concerned were pleased with the scheme, and the Collector of the District forwarded it to the Government with an expression of his approval. The scheme would have freed the ryot from the power of the money-lender, and would have provided an increasing revenue to Government. It might therefore have been expected that the proposed experiment would have been welcomed by the authorities. But this was not so. The Collector, who sent up the scheme, was sharply rebuked for seeking to interfere with the existing order of things; and the proposal was nipped in the bud. A subsequent attempt met with a similar fate. But it may be noted that H. H. the Gaekwar has in the last few years inaugurated an experiment on these lines under the management of his Revenue Secretary, the lamented Mr. Romesh Chunder Dutt.

(B) The scheme for establishing a pioneer Agricultural Bank at Saswad, near Poona, had a more fortunate career, and was only wrecked when it reached the India Office in London. The object of the promoters was, to provide for the settlement of old debts; to restore the

LEGAL.

THE FLEA OF INSANITY.

The subject of criminal insanity is important in all countries, and particular interest attaches to the report of the Committee on the commitment and discharge of the criminal insane, presented at the 33rd Annual Meeting of the New York State Bar Association, held in January last. The following extract from the report is taken from the March issue of the *Green Bag*.

The insane man is just as dangerous to the community as the sane. In fact, he is more so, for the sane man is to some extent open to the restraints of law, or at least of prudence. The insane man is believed to be under no such restraint, although it might be noted that experience at the insane asylums would seem to show that the insane man is restrained by fear of punishment, as well as the sane. We bind over to keep the peace, and ran him in, if need be, the sane man who threatens violence which he may never do. We acquit as innocent an insane man, who has actually done a deed of violence. Was ever a more horrible mockery? The man who has already demonstrated that he is a menace to society is, on the opinion of an expert that he is not likely to misbehave again, allowed to go free. Whereas a man, whose violent words have never actually ripened into deeds, can be laid by the heels.

If these views be sound, they could be put into effect with but little change of the Statute Law. Replace Section 20 of the Penal Code by the following words: "Insanity or other mental deficiency shall no longer be a defence against a charge of crime nor shall it prevent a trial of the accused unless his mental condition is such as to satisfy the Court upon its own inquiry that he is unable, by reason thereof, to make proper preparation for his defence."

Provide, that if at the time the Jury renders the verdict the Court has reason to believe that at the time of the commission of the crime the prisoner was insane or afflicted with any mental deficiency, it may then defer sentence and cause an inquiry to be made, and if as the result of that inquiry the prisoner is found to have been sane, the Court shall then sentence him to be electrocuted or imprisoned to a jail, as the case requires; and if insane, the Court shall then sentence him to be confined in the proper state asylum during his life or for a term of years, as the case requires. Thus the insane man's family would be protected from unjust stigma, and society would be protected from him. It may be that the inquiry as to sanity should be made as now by the Jury which passes on his guilt. That is a detail. The only point we urge for consideration is, that a man who has done an evil deed ought not to be acquitted, but found guilty, and if insane, should be sentenced to an asylum. Being under sentence, he would have no right to a writ of *Ad Absconditum*, and could only be set free by a pardon. Thus the judicial furies of murderers being acquitted by reason of insanity and set free at account of sanity, would be ended.

THE BENGAL PROVINCIAL JUDICIAL SERVICE.

Mr. Ramanand Chatterjee, the talented Editor of the *Modern Review* has done a useful service in calling public attention to the present unsatisfactory position of the members of the Provincial Judicial Service of Bengal and East Bengal and Assam. In a small booklet of 55 pages (Price As. 8). Published at 210 3-1 Cornwallis St., Calcutta.) He has collected together facts and figures which deserve immediate attention. We give below a summary of the more important suggestions contained in the book for improving the prospects of the Judicial Branch of the Provincial Civil Service.

Abolition of the last grade of Munsifs on Rs. 200, and placing the Judicial Branch on a footing of equality with the Executive Branch, viz., Deputy Magistrates.

Grant of a personal allowance of Rs. 100 to Munsifs exercising pecuniary jurisdiction up to Rs. 2,000.

Temporary promotions to temporary vacancies. Allowing joining time on transfers and appointing junior officers only as Additional Munsifs. Improvement of Munsifs' quarters, and reduction of rent.

Abolition of secret reports. Greater facility for submitting representations. Disposal should not be the sole test of merit. Improvement of the status and prestige of the Service with respect to (a) contract contingency grants, (b) ministerial appointments, (c) suspension of Munsifs, (d) appointment of process-servers and orderlies.

Appointment of Munsifs as Assistant Registrars, Appellate Side, High Court.

Stricter compliance with High Court's instructions with regard to the issue of Circular Orders by District Judges to Subordinate Courts.

Increasing the strength of the cadre to reduce work.

Work under Sections 103, 105-106 of the Tenancy Act, requiring knowledge of Civil Law, should be done exclusively by Munsifs deputed for the purpose.

Facilities for the grant of privilege leave.

consisted of seven Subordinate Judges, two pensioned Subordinate Judges, two pensioned Revenue Officers, three Pleaders, two Bunkers, and an Editor; all practical men deeply interested in the welfare of the rural population. Briefly stated, the bill, as ultimately approved, provided that all suits should, in the first instance, be brought in an Arbitration Court; and if either party was dissatisfied, the case was to be finally disposed of by the Subordinate Judge, going on circuit, and sitting with the arbitrators who had originally dealt with the case. One would have supposed that a practical scheme of this sort, stamped with popular approval, would have at least obtained careful consideration from the authorities. Not so. The popular movement in favour of conciliation was discontinued by the Government of Sir Richard Temple; the stamp duty upon arbitration awards was increased; and each of the Subordinate Judges who had taken part in the scheme was separately reprimanded.

Sir W. Wedderburn was much interested in education, especially Female Education. At Kurrachee in 1880, the "Wedderburn Hindu Girls' School" was established to commemorate his connection with Sind; and in 1884 he co-operated with Rao Bahadur Mahadeo Govind Ranade in founding the High School for Girls at Poona. As Agent for Sardars in the Dekhan, he addressed the assembled Chiefs on the subject at the Annual Birthday Durbar, and obtained from them liberal support; he himself contributing Rs. 10,000 to found a scholarship in memory of his brother Sir David.

In 1885 Sir William, as a coadjutor of Mr. A. O. Hume and Mr. W. C. Bonnerjee, took part in organizing at Bombay the first session of the Indian National Congress, an epoch-making event.

HIS WORK AFTER RETIRING FROM SERVICE.

In returning to England, Sir William's special object in life was to co-operate with the Indian National Congress in obtaining for Indians a fair share in the management of their own affairs. From his own experience he was convinced that no help in this direction could be expected from official influences in

India. Originally he was inclined to believe in the Indian Civil Service as the ordained instrument of India's regeneration: he was proud to take part in an administration which was to bring peace and plenty to the masses; and, as it were by the touch of Iturbide's spear, to revive the ancient arts, and industries, and learning of the East, while freely offering to those who desired it, the education and science of the West. Such was the dream of youthful enthusiasm. Unfortunately it was but a dream. What was the reality? The fault was not with the individuals who formed the service; it was the system that was in fault, a system tainted with the vices inseparable from bureaucratic domination: a rigid mechanism, highly centralised, secret, irresponsible, and intolerant of outside criticism and suggestion.

Reformers could not expect help to proceed from this stronghold of official privilege: too unsympathetic to persuade; too powerful to coerce. But if a frontal attack could only end in disaster, much might be accomplished by a flanking movement. For, though the Secretary of State might be inaccessible as the head of a great official administration, he is approachable, and subject to persuasion, from the House of Commons, and the British elector. As regards India, he is an autocrat; as regards British statesmanship he is a member of a Cabinet depending for its existence on the vote of the House of Commons; the House of Commons being in its turn dependent on the British electorate. The appeal therefore must be made to the democracy, which, if it understands the facts, will have both the power and the will to do justice to India. Accordingly, the plan of campaign which Sir William has steadily pressed upon his Indian friends is, to carry on the work of organisation and propaganda simultaneously in India and in England; both are equally important. In India, the object has been to develop, by means of the Indian National Congress, an approved programme of reforms, founded upon the widest experience and the wisest counsels available under existing conditions. This has been done; and the Congress programme has

SCIENCE.

SCIENTIFIC EDUCATION.

The Seventh Annual Meeting of the Central Council of the Association for the advancement of the Scientific Education of Indians, Calcutta, was held on the 13th April, at the Town Hall. Rai Narendranath Sen Bahadur, President of the Association, was in the Chair. The following Resolutions were carried unanimously:— "That the Government be asked to fulfil its promise of starting graduate classes in mechanical and electrical engineering, mining and industrial chemistry in connection with the Sibpur Engineering College at an early date. That Indian capitalists be appealed to start industries and employ Indian experts in preference to foreign experts. That this Council strongly urge upon the University and the Government to insist upon the training of the hand and eye of students attending schools and to encourage the study of German, French and Japanese. That Indian capitalists may, with every prospect of success, start the following industries which have proved successful in Japan. Matches, pencils, porcelain, enamel, tobacco, sugar, hosiery, soap, perfumery, paper, glass, umbrellas, biscuits, leather and printing ink, industries for which there are experts trained by the Association. That a Syndicate be formed to raise 25 lakhs of rupees from the people of Bengal for starting industries to give employment to the large number of students who have been sent to foreign countries for industrial education. That an appeal be sent to every man in these Provinces to subscribe to the above Fund to the best of his means. That early steps be taken to give effect to the Resolution of the Executive Committee about the establishment of hostels for the students of the Association in Great Britain and Japan. That the proposal of the trustees of the late Frankriste Chowdhury, offering to place trust funds at the disposal of the Association

on the old conditions for sending young men to England for the services, professions or for industry be accepted."

SCIENCE IN ENGLAND AND GERMANY.

The great strides which Germany has made in the matter of the equipment of the science laboratories of its educational institutions may be seen from the following remarks of the *Educational Times*, for March —

A fresh appeal is made on behalf of the London University for some £70,000 to find a site and to erect buildings for new chemical laboratories. It is floated out on the achievements and the reputation of Sir William Ramsay, whose back is broad enough to bear it, certainly; but the argument signalises the dense inappreciation of the British—er should we say the London?—public of wealthy citizens. Sir Henry Roscoe, who is Chairman of the Fund, recently told how, in the early days of Owens College, he was gloomily smoking a pipe one night when a tatterdemalion came along and inquired whether this was the Tramps' Refuge. "No," he replied, "but it may be so in a few weeks' time." The chemistry department is not, and, of course, it ought not to be, so bad as that. "Dalton," the *Pall Mall Gazette* recalls, "revolutionized the chemistry of heat with a tumbler of water and a kitchen poker. Hughes brought many wonders of electricity to light with a tumbler, a match-box, and a few sticks of sealing wax. Scheele's discovery of oxygen was made at the back of his apothecary's shop, and when Liebig started his great researches, there was no laboratory in the whole of Germany. But Germany has changed all that, and she now endows her science-schools with apparatus so lavish and complete as to put us to shame." Yes, that is the real German invasion; and the price of a Dreadnought would be soundly applicable to meet it. We hope that Sir William Ramsay will be promptly provided with ample laboratories, and, what is more, with ample means for carrying out his work in them. And, perhaps, it may be and by dawn upon the University and the wealthy public that there are other departments of some importance that fail to die only because they have always been accustomed to starve.

In 1904, it was thought desirable to separate the Journal (financially, not politically) from the British Committee, and the "India" Newspaper Company, Limited, was formed to carry on the enterprise. Of this Company, Sir W. Wedderburn became the Chairman.

During the recurrence of famines, Sir William periodically brought forward a motion in the House of Commons to the following effect: "That looking to the grievous sufferings endured by the people of India, this House is of opinion that a detailed and searching village enquiry should be instituted, in order to ascertain the causes which blight the industry of the cultivators, and render them helpless to resist even the first attacks of famine and pestilence." This motion was always negatived at the instance of Lord George Hamilton, the Secretary of State for India. So, after leaving Parliament, Sir William organized the Indian Famine Union, with Lord Courtney as Chairman, on a purely economic basis for the specific object of investigating the causes of Indian famines, and promoting possible means of prevention. The Union met with great public support; meetings were held; and a memorial was adopted asking the Secretary of State for India to cause a detailed enquiry to be carried out in selected typical villages in each of the provinces affected by the famine, with a view to ascertain the actual condition of the cultivator, and to suggest means by which he may be enabled better to withstand the attacks of famine. This memorial was signed by a large number of the most influential persons in the United Kingdom. There could hardly be a more representative body of memorialists, and what they asked for was something not only easy and simple, but absolutely necessary; for, there was no agreement as to the actual condition of the ryot, the officials alleging that he was prosperous, and increasing in prosperity; while all Indian opinion held that he was chronically on the verge of starvation. It seems almost incredible that such a request, so made, should be refused. But so it was. Lord George Hamilton refused even to receive a deputation on the subject, though it was to be headed by no less a personage than the Marquis of Ripon,

an ex-Viceroy of India. A diagnosis of the patient is the first step towards scientific treatment; and it is a matter for great satisfaction that Sir William has no intention of allowing this question of the condition of the masses to be dropped. He feels sure that the matter will be taken up when the new Councils in India have had time to settle to their work.

The members of the Indian Civil Service as a class have won just distinction for integrity, industry, and zeal for the good of the Indian people. Sir William was amongst the few who added to these qualities genuine appreciation and love of those whom they served devotedly. In all matters he gave the first and foremost thought to the interests of the people. Those of his service he would consider it his duty to subordinate when necessary. His own he surrendered with the unhesitating cheerfulness of the true sacrificer. It was part of his nature to treat the Indians with the consideration due to equals and the tenderness due to those who felt that they were politically subordinate. In one of his recent messages to his Eastern brethren he laments the anti-English feeling that has been a marked feature of one school of Indian agitation, and exhorts them to seek the glory of being perhaps the only nation on earth to ground their political aspirations on the basis of a common humanity. Therein he strikes a note that cannot but evoke a sympathetic echo in the heart of many an Indian who has learned to regard his country as the teacher of true spirituality to the world. In other ways, too, Sir William Wedderburn is a hero after the Hindu's heart. The most genuine philanthropist of the West is often a bustling individual, constantly adding up his deeds and straining his ears to the sound of popular praise. The perfect self-effacement, the sage-like forgivingness and serenity of spirit of Sir William are virtues which we consider peculiarly ours, and without which, in our eyes, the greatest men lack the supreme element of greatness.

GENERAL.

ASIATICS IN PORTUGUESE TERRITORY.

At a meeting of the Government Council of the Province Mozambique, held at Lourenço Marques on the 22nd Ult., says the *Guardian*.

Dr. Saldanha said it appeared to him that there were some abuses in connection with the immigration of Asiatics. He noticed that a section of the press was silent and it appeared to him that there were not the necessary intermediaries to obtain the required certificates from the authorities. He thought that perhaps ten per cent. of the Asiatics here were here illegally.

The Secretary-General said that immigration regulation had been determined when the Governor-General went to Portugal, and he personally knew nothing of the matter.

The President said that in Portuguese law there was nothing that could forbid the immigration of Asiatics excepting what was done on the grounds of public health. Steps might be taken on these lines to limit immigration.

Dr. Saldanha said some steps should be taken to limit it, and he suggested a measure like that in Natal where immigrants had to be able to write a European language.

The President asked the Secretary General to consult with the Administrator of the *Concelho* with the object of seeing what could be done in connection with the matter.

THE VALUE OF TRAVEL.

We take the following from the interesting address delivered by the Hon. Mr. Justice Abdur Rahim at the recent Convocation of the University of Madras.—Travelling has always been considered an important factor in one's education, and your education must remain seriously defective unless you see something beyond your own village and Madras. Much of what you have read in the books will carry only a partial significance to you unless you see things for your-

selves. If, for instance, you are interested in the history of India you will be able in a few days spent among the ruins of Delhi to picture the successive ages of the Mahomedan period, as narrated by the historian. If Ruskin, Wordsworth and Shelley have bred in you a love for the beauty and grandeur of Nature go right into the Himalayas, the abode of the Rishis of old; you will almost imagine that you saw them plunged in contemplation and meditation in the midst of the unfading glory of the everlasting snows. If you wish to realise the unbroken tradition of Hindu religion as handed down through centuries, visit the temples and ghats of Benares, and if you want to understand the true spirit of Islam, go and watch the Mahomedans at prayer on the occasion of an Id in the Jama Musqua of Delhi or the Great Mosque in Calcutta. If you happen to be interested in the progress of the country, see the people of diverse creeds and races in their own homes, observe their customs and manners, how far each has advanced, wherein they differ and wherein they agree, what makes for their progress and what retards it. Then go to Europe, and there alone you will realise the full significance and scope of modern civilisation. The man of the West speaks of the magic of the East, but to an Oriental, the West has an equal fascination. If you spend some time in Europe you will then understand that civilisation consists in raising the entire level of the society to which all the classes must contribute, and not in the intellectual eminence of the few. There you will see all those processes unceasingly at work from day to day, hour after hour, by which human life acquires beauty, harmony and dignity, making it easier for us to realise the vast possibilities of the human race as pictured in the vision of the prophet and of the Poet. If you wish to see the poetry of life as it is actually lived, you are sure to find it in a genteel English home. You will come back, I venture to think, with a wider outlook on life.



HIS MAJESTY KING GEORGE V.

nite charges one is driven to conclude that the causes of dissatisfaction are of a general nature. But even so, it may be of profit to reduce them to definite shape and to investigate each of them.

The most important causes of public dissatisfaction with the Indian Calendar appear to be the following :—

(1) The multiplicity of calendars and the too patent fact that among them there are palpable divergences. Before calendars began to be printed in India, it was seldom possible for more than one calendar to obtain currency or general recognition over a local area and the inhabitants of a tract, where a particular calendar was current, had no reason to suspect that their neighbours in other tracts followed a different kind of reckoning; at any rate, it did not disturb them in their usages of daily life which were guided by a single calendar of more or less local origin. At present, however, there is no limit to the circulation of a printed Almanac and when several Almanacs giving different reckonings are current in the same local area, confusion is the natural result.

(2) Obvious discrepancies between the purely Indian Almanacs and such European publications of undisputed accuracy as the *Nautical Almanac*. It is found that between the ordinary Almanacs in use in India and the *Nautical Almanac* there is a divergence of an hour or so in the moment of occurrence of New and Full-Moons and a divergence of several hours in the ending moments of stages intermediate between two New Moons. Suspicion naturally falls upon a method which yields results so apparently erroneous and attempts have in consequence been made and with no small measure of success to reconstruct the Indian Almanac upon the basis of the *Nautical Almanac*.

(3) The difficulty and tediousness, amounting almost to unintelligibility, of the processes prescribed for the construction of an Indian

Almanac. It is no doubt the case that the best and the most learned exponents of the system of the Indian Calendar have not succeeded in opening up the thorny hedge which has been growing for centuries, as in the fairy tale, around the residence of this Sleeping Beauty. The earlier exponents of the system such as WARREN (1825) and JERVIS (1836) delighted to retain in their primitive crudeness the endless multiplications and divisions prescribed by traditional methods for arriving at the ending moment of a single tithi. About 20 years ago, Professor JACOB of Bonn University introduced to Indian readers, through the pages of the "*Indian Antiquary*" (1888) a method of calculation of Indian dates based upon the well known method of M. Largeteau in France. This method is more or less the basis of the subsequent exposition of the Indian Calendar by Messrs. SEWELL and DIKSHIT (1896). Meanwhile, in the year 1892, Professor JACOB had republished his tables in the *Epigraphica Indica*, Vol. 1, and subjoined to them certain special tables, for the purpose of completing M. Largeteau's approximations. The same German authority, who is at this date the greatest and most reliable living exponent of the Indian Calendar, published in the second volume of the *Epigraphica Indica* a method of computing the moment of sunrise or true local time for any latitude or longitude in India. Valuable as these modern expositions are to the enthusiast, they fail to comply with the standard of convenience which ordinary lay readers usually fix for themselves. Apart from the difficulty of understanding the technical language of astronomy, used by these writers, there is the difficulty and inconvenience of having to expend an inordinate length of time on each calculation, the constant risk of perpetrating Arithmetical errors in such calculation and the uncertainty of the ordinary methods of approximation. To meet these difficulties certain rough and ready methods, intended

less he knows the *ending moment* of the *tithi* for the particular day, and he is in a similar difficulty as regards the *nakshatra*. No doubt the calendar or *panchang* for the year, of which he invariably has a copy, gives these details in all the desired minuteness; but it is not necessary for the purposes of civil or religious life that each Indian householder should know the *absolute ending moment* of a *sankranti tithi*, or *nakshatra*. All these occurrences are, however, calculated in Indian almanacs as taking place so many hours and minutes or so many *ghatikas* and *palas* after local sunrise and just as it is necessary to know the moment of a mean *sankranti, tithi* or *nakshatra*, it is necessary to know the moment when the sun rises at a given place in order to be able to reckon the portion of a *tithi* or *nakshatra* that has expired since, or which remained unexpired at the moment of sunrise. Here again absolute accuracy is claimed by the Almanacs but such accuracy is probably not desired by, or necessary for the householder in the performances of his duties.

The divergence between theoretical accuracy and practical convenience in Almanacs is, as we have seen, not peculiar to the Indian system but of course it will be readily seen that the frequency of error and of divergence is more probable under the Indian than under other systems. Under all systems however such divergence is, by the common consent of mankind, got over in certain well understood ways. One of these is to allow an error to accumulate until it becomes inconveniently large and then to remove it by means of a correction. Such a correction may be applied *deliberately* as in the adoption or omission of leap years under the combined Julian and Gregorian systems; or it may be rendered necessary owing to previous *unperceived* errors of astronomical computation, as in the well-known case of the dropping of 11 days by Act of Parliament in the year 1752. The principle applied in such cases is that the mere existence of

an error or divergence between theory and practice does not matter, so long as we know its magnitude and are in a position to correct it from time to time. According to this principle, not only the Indian Calendar, but calendars pretending to very much less accuracy might, in all reason and conscience, be regarded and used as instruments of civil time-reckoning and no fault whatever need be found with them during the course of ages. It is not improbable that the existence of some at least of the errors and divergences pointed out above in the Indian Calendar were foreseen by the original authors of the various *siddhantas* and they seem purposely to have inserted in their systems certain automatic corrections whereby the errors could never exceed a certain limit, or whereby, if they did exceed such a limit, they would be removed on the completion of a cycle of years. Practically, the error in the ending moment of what we may call intermediate *tithis*, that is, the *tithis* between New Moon and New Moon, is a *recurring* and not an *accumulating* error. It is caused by the phenomena known as *election* and *annual equation* and its operation is confined to the quarters and the eighth parts of the lunar orbit. No inconvenience can be caused by the occurrence of such errors so long as their existence is known and their rectification can, when necessary, be easily effected.

There is one divergence of considerable importance between the European and the Indian Calendar which perhaps deserves more than a passing remark. It is the divergence between what is called the *tropical* longitude and the *sidereal* longitude of the sun. As the sun measures his annual course round the earth (which by the way is a familiar example of a practical divergence between theory and practice, for everybody knows theoretically, that the earth moves round the sun and yet everybody talks in practice of the sun going round the earth) his longitude or distance from the starting point of his journey

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THE LATE KING - EMPEROR.

THE death of Edward VII. removes the greatest, if not the most striking, figure from the field of the world's politics. Silently as became a constitutional monarch, but perhaps the more effectively on that account, he used his great opportunities for the furtherance of peace and good-will amongst the nations with steadfastness and skill which have extorted the admiration of those who are privileged to peep behind the veil that hides the proceedings of diplomacy. The occupant of one of the most difficult and trammelled offices on earth, only a rare personality, sustained by the most active and earnest love of humanity, could have won the unique distinction of being the "peace-maker" at a period when increasing armaments, earth-hunger, and sleepless search for markets are the leading features of civilization. On Great Britain herself the blow has fallen with a severity which it is difficult to connect even in imagination with the passing away of any other single life. A crisis, as unexampled as it is acute, has been reached in English affairs when the Crown, sheltered behind the bulwark of a remarkable constitution, can play a momentous part, determining for many years the history of Parliament, if not of the country. It is a thousand pities that death should have chosen this moment to snatch away the man in whose age, wisdom, and benignity his subjects had learned to repose the most unquestioning trust. The universal prayer in a world-wide Empire at the present moment is that the new Sovereign, subjected to a severe trial at the outset, should be blessed with the same sound sense and quiet strength that his father and grandmother exhibited throughout their eventful reigns.

Thanks to a happy stroke of policy acted on twice, and likely to settle into a precedent, both the late and present Emperors are something more than mere abstractions to the people of this country. For all the suggestion of direct personal rule that the title of Emperor carries, it is more than doubtful whether the Sovereign will ever seriously influence the course of affairs in India, except perhaps to a limited extent by the choice of men to fill the most exalted appointments. Still the belief is widespread in India, and we hope it is founded on fact, that Lord Morley's reforms did not encounter more opposition in the Upper House than they did, in deference to the known inclinations of the King-Emperor. If democracy everywhere did not aim at the complete elimination of personal rule, we should be disposed to lament the deficiencies of a polity that failed to utilize, except for ceremonial and ornamental purposes, the rich experience and ripe wisdom of a man like King Edward. India will not easily forget how, when disappointment and despair darkened her skies, a gracious proclamation renewed the pledges of 1858 and restored her faith in British honour and British justice. Scarcely less momentous was the Guildhall speech of the present Emperor on the termination of a memorable tour, in which he declared that sympathy and ever more sympathy was the great need of Indian administration. Placed above the passions and prejudices of party, His Majesty is peculiarly fitted to hold the balance even among the numerous interests that clash in this country; and we wish that the cares and tasks nearer home, particularly oppressive as they now are, would not crowd the affairs of India altogether out of His Imperial Majesty's attention.

Almanac, it is important to observe that the reason is not at all any inaccuracy in the Indian method, but a reason inherent in the nature of the lunar orbit. It has been ascertained by enquirers from the time of Laplace onwards that the moon actually moves faster in her orbit in the present day than she did two thousand years ago. To make this intelligible to ordinary readers, we will take the actual orbit of the moon as determined now and that laid down several thousand years ago. The orbit of the synodical month, laid down by modern Astronomers, is 29 530887 days. According to Ptolemy, the period was longer than this by half a second. It is probably the case that Ptolemy's period was correct in his day and the present period is certainly correct in our day. From this difference, however, there results this practical inconvenience that if we apply Ptolemy's period to the modern moon for determining her longitude, that is, her exact position in her monthly course, she will be found to have advanced less than she has really done; and if we apply the modern period to ancient new moons we shall imagine the ancient eclipses and new moons to have occurred an hour or so before they actually occurred. In no system of European Astronomy has there been a continuous application of the same synodical lunar period for 2,000 years; whereas in India we have had to apply such a constant for at least 1,500 years. The ancient Indian Astronomers seem to have purposely adopted a shorter synodical month than was correct in their day in order to provide against future divergencies, with the result that the synodical month according to the *Surya Siddhanta* (29 530587946 days) is shorter than the modern period, and consequently New Moons according to the *Surya Siddhanta* occur a little before the time of their occurrence as predicted in the Nautical Almanac. On the other hand, it is possible to adopt a synodical period

which is midway between the ancient and modern periods. DR. GRATTAN GUINNESS has found by actual calculation of New Moons for a period of 3,500 years beginning from 1655 B. C. that a synodical month consisting of 29 5305916 days produces on the whole the least divergence between actual and calculated New Moons at the present day, while it also gives with sufficient accuracy for practical purposes the moment of occurrence of ancient New Moons. Now, the synodical month adopted by the *Arya Siddhanta*, which *Siddhanta* is or ought to be followed by the Almanac-makers of Southern India, is almost exactly the same as that of DR. GRATTAN GUINNESS; for, it is 29 5305925 days and it may therefore be inferred that New Moons, deduced according to the *Arya Siddhanta*, must *ceteris paribus* agree very closely with the New Moons predicted in the Nautical Almanac. We may remark in conclusion that the error due to lunar acceleration will as time advances become sensibly less even according to the *Surya Siddhanta*.

The Depressed Classes.

BY

LALA LAJPAT RAI.

IT is a matter of great satisfaction that the necessity of taking some steps to ameliorate the condition of the depressed classes and uplifting the untouchables from their present wretched position has begun to be recognised so well and so widely. The question has come to the forefront of the practical questions of the day, and there seems to be a near prospect of unanimity amongst educated Hindus as to the necessity, justice and humanity of the measure. The enlightened among the orthodox Hindus have made a promising beginning under the lead of the Theosophical Society. The cries of Ram Mohan Roy, Dayanand,

of the High Court; Judicial Commissioner in Sind; Secretary to Government in the Judicial, Political, and Educational Departments; and Judge of the High Court; of all these coveted and influential appointments, he enjoyed his full share, after he had served his apprenticeship as one of the rank and file in the mofussil. In connection with his political work, one or two points may be noticed. Sir William held pronounced views in favour of strengthening the position of Indian princes. He considered that the Indian people were happiest under a well-administered Native State, where, free from the evil of overcentralisation, local feelings could be best consulted and local resources most effectively developed. To these views he was able to give effect when in charge of the Political Department, under sympathetic Governors like Sir Seymour Fitzgerald and Lord Reay; and he thus took part in establishing (a) the Rajkumar College at Rajkot, under Mr. Chester Macnaghten; (b) the Joint Administration at Bhavnagar, under Mr. Percival and Mr. Gaurishankar, the distinguished Minister of the late Maharaja; and (c) the Grassia Court for Kathiawad. These measures all tended to give strength and permanence to the administration of the States concerned. The Grassia Court, a tribunal mainly representative of the reigning chiefs, disposed finally of the disputes between the chiefs and their feudatories, disputes which had long agitated Kathiawad, and led to outlawry and brigandage. The Joint Administration of Bhavnagar was a new experiment. Hitherto during a minority, Native States had been placed in the charge of a Political Officer, who often made vital changes in the existing system, thus breaking the continuity of the chiefs' administration. On the other hand, the Joint Administration, by exercising the usual powers of a Durbar, preserved the continuity of the State tradition, while securing a general accordance with the spirit of British policy. Lastly, the Rajkumar College, by giving the young chiefs a round education, laid the foundations in each State for a stable and enlightened rule. In connection with his career on the Bench of the

Bombay High Court it may be sufficient to say that he won the confidence of the people by his adamant impartiality as much as by his benignity and courtesy. Sitting on the Appellate Bench with his Indian colleague, the first of his race, the late Mr. Nanabhai Hardas, he had often the disagreeable necessity to enhance sentences of a most inadequate character passed by the District Judges—sentences altogether disproportionate to the crimes committed. These light sentences had scandalised the Indian community and to Sir William and his colleague belong the high credit of having effectually put an end to the scandal. They were nicknamed "enhancement Judges" by a section of the rabid Press, but everybody knew how they had greatly improved the administration of criminal justice in the Mofussil. The Sessions Judges were made to remain on their good behaviour. When Sir William left the service in April, 1887, the Government of Lord Reay issued a "Gazette Extraordinary" expressing regret at his retirement: "Sir W. Wedderburn has been intimately associated with the Government as Acting Chief Secretary, and for a short time as Member of Council. And it is a great pleasure to His Excellency in Council to acknowledge the valuable assistance and advice for which he has been indebted to him, both as a Secretary and as a colleague. . . His enthusiasm in the cause of education, and his anxiety to promote all measures which would, in his opinion, conduce to the moral and material progress of the natives of this country, have, as His Excellency in Council believes, won for Sir W. Wedderburn the confidence and the gratitude of those in whose cause he has laboured." It is pleasing to record that for the strenuous service he rendered to the cause of India and the active sympathy Sir William uniformly displayed towards their legitimate ambitions and aspirations, the grateful people of Bombay voted him a handsome purse. Part of the moneys subscribed were devoted to an oil-painting of Sir William and the bulk was banded over to the Bombay Presidency Association as the nucleus of a permanent fund, the income of

the hopes of the reformer is yet far distant. All we can say at present is that a good beginning has been made and that the final success is no more in doubt. What, however, is required to assure an early victory is, in the first place, constant, persistent hammering and a readiness to push on the work with zeal, energy and courage, and, in the second place, that the matter should take precedence of many which look more important on the surface, but the importance of which mainly consists in their bringing easy fame and applause to their pursuers. The keynote to the whole situation is social efficiency. There can be no nation without it. You may cry, you may shriek, you may howl, but the one is a condition precedent of the other. Social efficiency, needed to make us a nation, cannot be achieved without the co-operation of the classes known as the depressed classes.

There can be no unity, no solidarity, so long as they are what they are at present. They must come up and occupy their proper place in the social hierarchy before we can, with perfect truth, call ourselves a nation. At present they are nowhere. They are with us, it is true, but they are not of us. Their fidelity is being put to a severe strain and unless we recognise the justice and humanity of their cause and recognise it in time, no blame could attach to them if they were to separate themselves from us and join the ranks of those who are neither with us nor of us. Humanity; justice and self-interest, they are all ranged on the side of this urgent reform. But what is of greater value and should be prominently brought out is that the authority of national tradition, of national history and of national scriptures (the *Shastras*) is also on our side.

It is not right to say that the authority of the *shastras* is against it. The doctrine and the practice of repentance by penance, of *prayaschitta*, of *Atithya* by *tapa*, *guas* and *dan* is as old as the *Upanishads* and as eternal as the *vedas*. The *vedas*

and the *vedangas*, the *shruti* and the *smriti*, *itihās* (history) and *purāna* (tradition) all give hope and chance to the fallen and the degraded. In olden times the fall was only a personal fall and not a hereditary one. The children of the fallen could rise to a position even higher than the one originally occupied by their fallen parent, and that was logical because in the ancient *shastras* there was nothing to bar the admission of the non-Aryans into the religion as well as the social hierarchy of the Aryas. The *Brahmanas*, the *Upanishads*, and the *Puranas* give sufficient instances of such admissions. The *Smritis* and the *Shastras*, however, do elaborate rules for the ceremonies that attended these admissions. The ceremonies were originally very simple. It grew complex and elaborate with the growth of rigidity in the caste system, till eventually the castes were almost closed, and new admissions became very very rare. In the nineteenth century the question was first raised in the Punjab by the late Swami Dyananda Saraswati who challenged the priesthood to explain away or deny the authorities he cited in support of his proposition. The matter attracted the attention of the then Maharaja of Jammu and Kashmir, (the father of H. H., the present Maharaja) Shri Maharaja Ranbir Singh. He called upon the Pandits of Kashi to examine the authorities relied upon by Swami Dayananda and pronounce upon them. The sympathies of H. H. were partially with those who advocated the re-admission of those who had left Hinduism, or had been turned out of it, for some reason or other. As a result of the researches made under the orders of H. H., a book was printed and published which collected all the authorities in support of the re-admission of the outcastes of Hinduism in one volume. This book is called "Ranbir Prakash" and was published by and under the authority of H. H. In this book the Pandits pronounced in favour of the re-admission of those who had themselves renounced the ances-

friendly relations between the ryots and the money lenders; to secure the hearty co-operation of both these classes; and to induce the local capitalists to give their financial support to an Agricultural Bank on the lines of those which had achieved such a brilliant success among the rural populations of Europe. After much careful enquiry, and many local meetings, all parties agreed to co-operate. A public meeting was then held at Poona, under the presidency of the Collector of the district when resolutions were passed for the establishment of an Agricultural Bank, and an influential Committee was appointed. This Committee waited upon the Governor (Sir James Fergusson) and set forth their proposals for an experimental bank at Szwad in the Purandhar Taluka. His Excellency received the deputation in a very cordial manner, expressed himself as favourable to the scheme, and agreed to forward it to the Government of India. The Marquis of Ripon was then Viceroy, and Sir Evelyn Baring (now Lord Cromer) who was Finance Minister, had personal experience of Agricultural Banks, so that the Poona scheme received immediate and sympathetic consideration; and a very important despatch, dated December 5, 1882, was sent from Simla to the Bombay Government. Subject to certain minor conditions, the Government of India accepted the Poona proposals. They were willing to appoint a Commission for the liquidation of the ryots' debts within a limited experimental area; they would advance the cash (some 6½ lakhs) necessary to compound the old debts; and they would concede to the bank the privilege of recovering the advances through the revenue officers on the same footing as advances made by the Government. In conclusion, the Government of India, stated that they attached very great importance to the experiment, and asked the Bombay Government to undertake the working of the measure. To this the Bombay Government agreed; and on the 31st of May, 1884, an unanimous despatch, signed by the Viceroy and his colleagues, was forwarded to England, asking the sanction of the Secretary of State to the proposed experiment. "We are anxious," they said, "to give

effect to a scheme which we believe to be advocated on purely disinterested grounds, which can under the experimental conditions proposed be carefully watched, and which is likely, if successful, to be productive of much benefit to the country." A long and wearisome correspondence followed. The India Office raised every sort of theoretical objection, and finally in August, 1887, in reply to a question of Mr. Samuel Smith in the House of Commons, flatly refused to allow the experiment to be made. But the presence and wisdom of that scheme, strange to say, have now been acknowledged. The Co-operative Credit Societies are the forerunners but India is now within a measurable distance of the establishment of Agricultural Banks, more or less on the principles of the Egyptian. The bureaucracy has been obliged by the whirling of Time to unbend.

(C) There remains to notice the case of the Arbitration Courts. The proposal was to revive the old Mahratta system initiated Ram Shastri and Nana Farnavi, under which no dispute came before a Judge until every form of arbitration had been tried, and failed. The "Panchayat" system is dear to the Indian mind, as exemplified by the phrase "Panch Parameswara", an Eastern equivalent of "Vox populi, vox Dei"; and in 1876, a strong movement was initiated by that noble old patriot Mr. Ganesh Wasedeo Joshi and his friends, which resulted in the establishment of "Lawad" or Arbitration Courts in Poona, Satana, Sholapur, Ahmednagar, Thanna, Ratnagiri, Nasik and Ahmedabad, with Branch Courts at the smaller towns. In the Poona Court alone 3,000 suits were disposed of in the first two years, with great satisfaction to all parties concerned. Sir W. Wedderburn, who, as a District Judge, had painful experience of the ruin brought on the agriculturists by litigation in the Civil Courts, was anxious to give completeness and permanence to these voluntary Arbitration Courts, by incorporating them in our judicial system; and in order to give shape to the project, a large and representative public meeting was held in the Town Hall at Poona, when a Committee was appointed to prepare a draft bill and report. The Committee

The Origin and Character of the Bible.*

BY

MR. V. J. KIRTIKAR.

THE author of this work has rendered good service to the readers of the Bible by the analysis he has made of the O'd and New Testaments and by the attention he has drawn to the fact that, if the books of the Bible were read in the historical order pointed out by him, the whole of the religious and moral thought pervading it would appear to be the result of one continuous evolution from the most ancient times,—the religion of Jesus Christ being, according to him, the development of Judaism, which immediately preceded it.

The learned author admits that the Bible is not a Book of Revelation in the sense of its containing what was directly communicated by God "face to face" to any human being.

The author agrees with Heber Newton as to what Revelation really means:

"Within the spirit of man is the true mount of God, where the Eternal One comes down to reveal Himself—Revelation is Light—whenever there is a flash of light, spiritual or ethical, wherever the dark problems of man's origin and nature and destiny grow luminous, wherever the being and personality and character of God come forth from the darkness, thrilling us with a fresh sense of worship, with higher hope and faith and love, there is a real revelation to our spirits." (200)

Such a revelation is not confined to any particular individual, tribe or nation. Here we, the learned author rightly asks:

"push aside all the other Sacred books of mankind—the Hindu and Persian Bibles, older than our own, the Buddhistic Bible, containing some of the loftiest ethical teaching of the world, and held to be sacred and full of divine truth by hundreds of millions of men; the Chinese Bibles, ancient and venerable books and the Koran, the Bible of some of the noblest peoples of the past—shall we push aside all these sacred books and declare that there is no voice of God in them I dare not deny that God has revealed Himself through thousands of great and pure

souls, whose thought fill the books of all our libraries; and that He is revealing Himself still and ever more and more fully revealing Himself as the ages go by, in nature, from flower up to star. I dare not say that any valuable knowledge, or any helpful truth or any noble aspiration or inspiration or impulse ever comes to man but it comes from God and is in just so far God revealing Himself." (200-201.)

We perfectly agree with the learned author in his view of what revelation really means. And no educated man at the present day can believe that the Bible or, indeed, any other sacred book—ancient or modern—contains "an ultimate and exhaustive record written by God's finger." Such an assumed faith in the Bible, says Mr. Laing,

"has vanished never to return and has quite lost its power as a practical factor in the life of nations. We retain our affection and reverence for it from all associations, and as containing many beautiful and excellent things, but we no longer make it an idol. We utilise it freely and find it to be a collection of various writings of various ages, by unknown or doubtful authors, containing, with much that is of the highest truth and highest interest, much that bears evident traces of ignorance, superstition, ferocity and immorality of the rude and barbarous ages over which its traditions extend." (Laing's Problems, p 202)

The learned author is positive that Christianity is the immediate outcome of Judaism which preceded it. In fact, says he, Judaism was a preparation for Christianity.

"We can now trace the real history of the Hebrew religion and the Hebrew people—not, indeed, from Adam and a Paradise Garden or from Noah or even from Abraham, Isaac and Jacob—but we can trace it with a considerable degree of certainty from Moses and with much clearness from David and Solomon, on and down to the age of the New Testament. . . . We see now that the religion of the Hebrew people was a growth as natural as the growth of a tree." (202)

This view seems to have been shared by a good many Christian writers of eminence, of whom we may specially note the late Dr. Edward Caird, Master of Balliol, who in his work on the Evolution of Religion, has attempted, with the help of Hegelian dialectic, to establish (1) that of the three subjective religions, viz., Buddhism, the Greek religion and Judaism, Judaism is the highest type, (2) that Christianity is the evolved product of Judaism and contains the highest type of true religion and (3) that Christianity will be the religion of the future for all mankind,

* The Origin and Character of the Bible and Its Place Among Sacred Books, by J. T. Sunderland. Boston, 1901.

become the brief, which the friends of India, working with the British Committee of the Indian National Congress, have been forcing on the attention of the British public, by means of Parliament, the Platform, and the Press. In all these activities Sir William has taken a leading part. As regards the work in India, he returned to Bombay in 1889 as President of the 5th Congress, being accompanied by Mr. Bradlaugh, who had given his powerful aid to the cause of India. Again, in 1903, he accompanied Sir Henry Cotton, who had been elected President, when he received a most cordial welcome both in Bombay and Madras. In England he has kept touch with India through the British Committee, of which he has always been Chairman. And in 1893 he obtained a seat in the House of Commons for the County of Banff. This he retained until 1900, when he retired. The reasons of his retirement are stated as follows in a letter which, jointly with Mr. Hume and Mr. Dadabhai Naoroji, he addressed to the President of the Indian National Congress: "The work in England is great and difficult, and the workers are few; and these are overtaxed both as to physical endurance and financial resources. That is why one of us who now address you (Sir W. Wedderburn) has been driven to retire from Parliament. For seven years he has had a double burden; direct work for India; together with the wear and tear of contested elections, care for the special interests of his constituents, and the multifarious duties of parliamentary life. He has found it not possible to continue this double burden, and has therefore, with great reluctance, for the present, retired from the House of Commons, in order to economise his resources for the direct work on behalf of India." It must be mentioned here, in bare justice to Sir William, that he has spent over a lakh of rupees from his own pocket in a variety of ways with the sole and exclusive object of advancing the moral and material well-being of the Indian people. His left hand has not known what his right hand did. When, at the Bombay Congress, Mr. D. E. Wacha, the Joint-General Secretary, referred to the heavy self-sacrifice

undergone by Sir William in the cause of the Indian people, the approbation with which the entire assembly received his remarks was but a small recompense for his magnificent and selfless services. During his time in Parliament he organized an Indian Parliamentary Committee, consisting of about 120 members, pledged to give attention to Indian affairs, and to see justice done. Of this Committee he was elected Chairman, and on various occasions weighty representations, on financial and other questions, were addressed to the Secretary of State on behalf of the Committee. In 1895, Mr. Dadabhai Naoroji, with the help of the Committee, obtained the appointment of a Royal Commission under Lord Welby to enquire into Indian expenditure and the financial relations of India with the British Empire. During the five years for which the Royal Commission lasted, the case for India was laboriously kept to the front by the minority of the Commission (Sir William Wedderburn, Mr. Cairne, and Mr. Dadabhai Naoroji), who represented Congress views. Valuable evidence was obtained from Indian witnesses; and the Indian view received public and official recognition in the Minority report. Hansard's reports will show that, during his time in Parliament, Sir William lost no opportunity of defending Indian interests, but it may be noted that he vehemently protested against the political and military aggressions on the north-west frontier, and denounced the breach of faith which was committed when, after the relief of Chitral, Lord Elgin's Government failed to evacuate the territories of the frontier tribes, as they had solemnly promised to do. In summarising the work done by friends of India in England, there remain to notice their activities in the Press, and on the platform. As regards the Press, the British Committee of the Indian National Congress established "India" as a first class weekly journal, which gives full and special reports of Indian Parliamentary debates, and of Indian meetings, which forms a storehouse of facts and arguments for journalists and speakers throughout the country, and which keeps before the British public the Indian view of current events.

of the Old Testament as indefensible "—indefensible both from a philosophical and a historical point of view (Hart's Spinoza, Kant 168, Schopenhauer, 105—115, Diegasis, 25 26)

Instead of this, considerable pains were taken by the Apostles to connect the two systems, and the Prophecies were freely drawn upon to establish the character of Jesus as the Messiah whom the Jewish people were led by their Prophets to expect. (Sup. Rel. 643.)

Both His Holiness the Pope and the King of England authoritatively declared the Bible in its present shape to be a Divine Revelation. The English Statute was 9 and 10, William III. c. 32, which imposed penalties on those who infringed it.

But, strangely enough, Christianity has altogether failed to convince the [Jewish] people to whom the Revelation was primarily addressed It was almost unanimously rejected by the nation at the time and it has continued to be repudiated by its descendants with singular unanimity to the present day. (Sup. Rel. 902 908)

So remote was this conception of an Eternal Saviour for the whole of mankind from the popular mind, that even those Jews who acknowledged Jesus as the Messiah that was 'for to have come' put his ministry in a Jewish setting. If we may credit the Synoptic Gospels as containing substantially the authentic sayings of Jesus, they represent him as a sectarian teacher and guide of the 'chosen tribes of Israel.'

This the Christian writers call Primitive or Judea Christianity. It is thoroughly Jewish and exclusive in its character and there is no element of universality in it.

The personal ministry of Jesus is represented as confined to the Israelites only, whom he always considered as having 'a prior right of participation in the Kingdom of God', over the Gentiles.

"I am not sent but unto the lost sheep of the house of Israel." Math. XV. 24.

When he sent his twelve disciples out to preach, they were asked to avoid as far as possible the countries of the Gentiles.

"Go ye not unto the way of Gentiles and into the city of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel. And going, preach, saying, 'the Kingdom of Heaven is at hand.' " Math. X 5-7

Even St. Paul was 'forbidden by the Holy Ghost to preach the Word in Asia.' Acts, XVI. 6.

If a Gentile was converted but he refused to submit to circumcision, he remained what is called a Proselyte of the Gate, as distinguished from a Proselyte of the Covenant or Righteousness who was admitted into the Temple. (Sup. Rel. 653.)

Nay, the privileged Jew was defiled by physical contact with an uncircumcised Gentile. (Acts, X, 28. Sup. Rel. 520.) The Apostles required divine vision to sanction intercourse with an uncircumcised though converted Gentile. (Acts, X. XI)

It was St. Paul, the Neo-Platonic mystic philosopher who, to use Dr. Edward Caird's language, first

went beyond the special words and actions of the Master and grasped that lesson in all the extent of its application. St Paul thus emancipated Christianity from the limitations of Judaism and from all the special conditions of its first expression. [It was he who] from the very moment of his conversion, conceived of Christianity as a religion for the world. (Evolution of Religion, pp. 196-197.)

As stated also by Prof. Pfleiderer, it was St. Paul who rested his theology on a personified ideal of Man as the Son of God and thus introduced into Christianity the element of universality. (2 Pfl. 154)

Similar excellent service was done to Christianity also by the unknown author of the Fourth Gospel. The ideal man of St. Paul's theology would no doubt be a person in whom the Divine thought of manhood could be realized in all its fulness. This ideal of the Perfect Man was the thought of God, His Logos, Word

literally true; they said, in effect, that they would have no faith in Christianity, if the legends connected with it were incredible.

If Christ wrought no miracles, says Dean Farrar, then the Gospels are untrustworthy... If the Resurrection be merely a spiritual idea or a mythological hallucination, then our religion has been founded on an error. (Sup. Rel. 7.)

Thus ordinarily, the Bible narrative is understood as referring to a historical event which happened in Galilee some 1900 years ago. But if Christianity is a universal religion, and the Bible narrative constitutes an essential article of the Christian faith, it cannot be understood as referring to events which have occurred in Time and Place. It must refer to *spiritual truths*—or verities—which are eternal in their character, true of all time and all places. They must be eternal verities taking place in an **Eternal Now**. (Dean Milman, Pfleiderer, &c.)

When so understood, the Bible narrative represents the grand conception of Man's sojourn on this earth, his life of probation and difficulties, his struggle with the lower ego-hood, and endeavour to realise the higher ego-hood and realise his oneness and identity with the highest Self, by an everlasting process of 'dying to live,' till perfection is attained and oneness realised.

It is this kind of teaching which gives to Christianity its spiritual character.

So long, says Strauss, as Christianity is considered as something given from without, its Author as Heaven-descended, the Church as a machinery for procuring the expiation of human offences, Christianity, though claiming to be the religion of the Spirit, must remain unspiritual and, in fact, Jewish. *Reut. XV.*

The final stage of spiritual realisation presupposes gnosticism and mysticism, and this, says Mrs Besant, Christianity in Europe has unfortunately lost. (*Egot. Christ. 37.*) No doubt that is so. But now when we take note of the fact that we have connected with the mystic movement men well-known for deep learning, purity of life, strength of character and honesty of purpose,

their mystic experiences of 'holding communion with super-sensible relatives,' cannot be ridiculed as being due to self-delusion or imposture or fraud.

As stated by Professor D'Alviella, 'a mystic reaction has already set in throughout the West'—a return to the primitive spirit of Christianity, as found in the teachings of Eckhart, Tauler and Suso,—'proclaiming the direct beholding of all things in God as the source of all enlightenment and the resting on His heart, as the sole and highest wisdom.' (Noire.)

The day is past, says a writer in the *Hibbert Journal*, in which the mystic could be ignored as an eccentric or an abnormal individual; his spiritual assertions are supported rather than denied by psychologists and by ethnological research. (See also our Articles on Mysticism, which appeared in the *Indian Review* for August, September and October, 1906.)

It is from this point of view that the Bible should be studied now, and if that is done, the book will reveal much that has been hidden especially in the Gospel of St John and the writings of St Paul. Such a study will help the attainment of spiritual knowledge and lead eventually to the self-realisation of one's oneness and identity with the Eternal Spirit in which 'we live and move and have our being.' As St. Paul says, spiritual things can only be spiritually discerned.

With such a study may be combined the study of the Indian Upanishads, which according to Professor Max Muller, one must study to understand Mystic Christianity better.

THE REFORM OF THE INDIAN CALENDAR.

BY

DEWAN BAHADUR L. D. SWAMIKANNU PILLAI.

MODERN criticism has laid rude hands upon that ancient and venerable institution, the Indian Calendar. If hoary antiquity, intrinsic worth and practical utility could have saved any institution from such violence, then the Indian Calendar might well have claimed the privilege. For, has it not presided over the destinies of the children of India for more than 2,000 years, recording with jealous minuteness the hour and the day, nay the very minute and second of their births, marriages and deaths? Was any event of importance, public or private, ever done in this country without the fist of the Indian Calendar? And was not its veto sufficient to arrest the mightiest conquerors proceeding to battle or to stay their hands in the hour of victory? Yet, this venerable witness of Indian history is called upon to take its trial before a judge born yesterday, the Nautical Almanac. In vain does the venerable prisoner appeal to the public of India whose destinies it has controlled for a hundred generations. In vain does it appeal to the expert skill of its custodians, the Jyotishis, the Panchangias and the Astronomical Computers of India. The public looks with pity on so old an institution reduced to such sad plight, but says the public "Are not these custodians the men into whose keeping the calendar, when a child, was entrusted by its parents, the great Siddhantis of India? Let these custodians come to the rescue of their ward and prove their fitness for their charge." Alas, the custodians are at a loss what to urge on behalf of their ward! They never dreamt that such evil times should ever come upon it or upon themselves, or that they should be called to render an account to a scrutinising public of a craft whose

origin and methods are to this day wrapped in mystery. They know only the traditions which enable them to keep up the ancient forms of the calendar. In the years that have rolled by, these traditions have very often deviated, whether on purpose or unawares, from the path originally appointed by the Siddhantis; but of such deviations, any more than of the original principles of the calendar, its so-called custodians know very little at the present day.

The above is perhaps a sentimental version of recent events which have taken place at Kaledi in the State of Travancore, where Astronomical Conferences were held in February and March 1910, for the purpose of unifying the Indian Calendar.

What practical results have been achieved as the result of such Conferences, the public has not yet been informed, but it will be no surprise to the public to learn in course of time that the proceedings have been barren of result. Whether such proceedings yield a definite result or not, the suspicion once cast upon the Indian Calendar continues unabated and it will be hard for the Almanac-makers of India to rehabilitate their position unless they can produce very good and very palpable evidence in their favour.

One thing is remarkable about these Conferences, namely, that considering the hoary antiquity and the hitherto unquestioned authority of the Indian Calendar, one might reasonably expect to see a well formulated charge or series of charges against its accuracy, drawn up by expert critics, as the basis of any proceedings reviewing its past history or assailing its present position. No such charges have been published, however, it being apparently assumed that the charges are well known. It is difficult for any one who has bestowed serious attention upon a study of the Indian Calendar to conceive what possible grounds of dislike the public could suddenly have found to justify such proceedings. In the absence of defi-

with the most modern and scientific processes of manufacture, with enormous quantities of capital to finance industries, fortified with high protective tariff, and ever ready and able to take the best advantage that may offer itself, is a giant competitor, with which this pigmy people with little capital, no scientific and technical knowledge and no protection for industry, has to wrestle, and we may imagine what the issue of the contest is likely to be. The situation is indeed so gloomy that one is tempted, through sheer despair, to give up everything for lost. A mighty economic revolution has been slowly working in the land doing havoc with the time-honoured old order of things. The very foundations are being undermined and their tenacity is giving way to new forces. There is underpinning going on here and there, and new foundations are being laid in places on which a new structure is to be reared. But, for the time, the old ruins distress the eye more glaringly than do the new works greet the sight. Like England and other countries, India has been a land of domestic industries, all of which have either crumbled to dust or are fast falling to pieces. The hand loom weaving industry is almost gone past recall, and the attempt to prop it up by means of improved crutches are not likely to be much of a success. The same dismal fate has overtaken other industries which at one time were so flourishing. Old industries, connected with sugar, paper, glass, silk, iron,—where are they? Almost all of them have been killed or are in the process of being killed by foreign competition broad-based on modern appliances and up-to-date methods. Other nations, which have had a start over us, have occupied entrenched positions from which they look down complacently on us ineffectually toiling below. Latest methods and machinery, which modern science can devise, have long been in use there, and every day improvements are made therein which leave us still further in

the background. Hardly do we think of adopting a new process in manufacture, when we hear that in the go ahead nations of the West, it has been already replaced by another, still more economical and remunerative. We started paper-mills on modern lines and for the first few years we competed successfully with the foreign article. But soon wool pulp began to be utilised in the manufacture of paper in Western countries and our indigenous industry carried on, on the old elementary primer formula, that paper is made of rags and straw, began to decline. The imports of paper and paste-board into India were valued at some 4½ crores of rupees, the average of the 3 years, 1890-91 to 1892-93. They continuously declined during the next seven or eight years till, in the triennium ending in 1898-99, the figure came to 36½ lakhs. This decline in the imports of foreign paper is explained by the successful competition of the indigenous paper-mills. But from the years 1900, an upward tendency became visible, and the imports increased, till at last in 1907-08 they were valued at about one crore. From the year 1901, the Indian mills could not hold their ground against the foreign competition which was assisted by wool pulp. The history of the sugar industry has the same dismal tale to tell. We have got a few sugar factories and refineries and new ones on modern lines are also being started. But we are told that unless we adopt the central factory system, which has proved such a success in Mauritius and Formosa, our prospects must be anything but cheerful. The general impression that a study of the indigenous industries, old and new, leaves on one's mind is, to put it mildly, that it is an unequal fight in which we are engaged. But fight we must. The cessation of efforts would be suicidal. I am not a pessimist and hold that we are slowly but steadily progressing. But we have got to realise what is exactly the situation, in which we are placed and what is the

mainly for the use of epigraphists and archaeologists, have been devised by Dr. SCHRAM of Vienna and the late Professor KJELHÖR. These methods are, however, not suited to the purpose of the ordinary modern lay Hindu enquirer, who wishes to get to the bottom of the particular Almanac he is using and to verify the results there stated. Compared with such processes, that of the Nautical Almanac for arriving at any of the data of the Indian Calendar is simple, easily intelligible and accurate. You take the longitude of the sun and the moon for a particular noon, then you take the same quantities for the previous noon and you ascertain by an easy sum in ratio the time when the difference between the two longitudes amounted to an exact multiple of 12 degrees, and you have without any further trouble the absolute ending moment of the tithi, to which of course you have to apply, as a correction, (1) a quantity representing the difference of the terrestrial longitude between Greenwich and your own place and (2) another quantity giving the moment of local sunrise. Several Indian Almanacs based upon this method called *Drigganita* or "Computation checked by observation" are at present in use in many parts of India.

The above is a summary of the main charges against the purely Indian system of calculating astronomical data; and we are now in a position to enter upon a discussion as to whether each of these charges is sufficiently grave to be pressed home, and if pressed, whether it can be held to be proved. One important point seems to be lost sight of by the generality of the critics of the Indian Calendar, namely, that there is an essential difference between a calendar instituted for the ordinary purposes of social or religious life and a Nautical Almanac intended to assist the navigator in combating and overcoming the dangers and risks of a sea-voyage. A civil calendar, as we might call the former, may or may not

lay claim to a certain degree of accuracy; but its objects above all, are, or ought to be, ease of calculation and practical utility as distinguished from theoretical accuracy. Each nation has its own standard of practical accuracy to be maintained by its civil calendar. Most nations that we are acquainted with in history, including the nations of modern Europe, are satisfied with dividing the courses of the sun and the moon into integral days, excluding fractions of a day, and with subdividing the day from midnight to midnight or from noon to noon into equal divisions called hours, minutes and seconds. The Indian Calendar, on the other hand, divides the courses of the sun and the moon into integral spaces or arcs of a circle and not into integral days. It takes account, for example, of the *moment* when the sun completes any thirty degrees of its course, of the *moment* when the moon gains 12 degrees or an integral number of 12 degrees over the sun in her orbit, and of the *moment* when the moon, irrespective of the sun, completes $13^{\circ} 20'$ of her sidereal course or an integral number of such spaces. The first of these is called a solar *sankranti* or the commencement of a month; the second is called the ending moment of a lunar tithi and the third the ending moment of a lunar *nakshatra*. It will be noticed that in these three reckonings the *spaces* are whole numbers, and therefore the corresponding *times* must include fractions of days, hours, minutes and seconds. Every year the Almanac-maker has to compute 12 such moments for monthly Sankrantis, 360 moments for as many lunar tithis occurring in the course of a lunar year, and about the same number of lunar *nakshatras*. Where the follower of the European Calendar is satisfied with reckoning the day that he is passing through as the 1st of January, the 1st of February and so forth, the Indian does not begin his month till a particular moment of a day is reached; he can not know what tithi he is passing through un-

their problems of unemployment, old age pensions, Poor Laws, Factory Legislation, and Socialism. Sir George Birdwood in one of his speeches asked the other day, "Is Europe going to make Asia an East End?" The gruesome picture often presented to us of European industrialism is such as to make us pause and think. But we who know India, know that Arcadian simplicity and rural bliss are now things of the past among us to be found henceforth only in Utopias or the day dreams of the poet. Japan, a country of the Orient, has shaken off its old garb and put on a Western raiment. Even the sleepy Celestial Empire has been awakened from its slumber of ages and is going in for European civilization. The countries of what is called the Middle East are slowly preparing to follow. Can India be a solitary exception? Of course, not. Our lot has been thrown in with the greatest of the nations of the earth. Our contact with England, the peace she has given to this country and the other blessings she has brought us here have already changed the face of Indian society. Our hopes, our aspirations to take our proper rank among the nations of the world, have once for all fixed the lines of our march and there is no returning or lagging behind. We may, indeed, try if possible, to avoid the evils that have been disgracing Industrialism in the West. But we cannot remain where we were or what we are. We must advance, we must imitate, we must assimilate.

Many friends of India, taking a deep interest in the well-being of its people, hold that instead of frittering away their energies on the pursuit of manufactures, success in which is doubtful, and even if attained, would entail a heavy price, Indians should devote their energies to the development of agriculture, the premier industry of the land, which, on account of its supreme importance, needs all the attention that can be paid to it. H. E. Sir George Clarke, the popular Governor of Bombay, seems to share this view.

In a speech that His Excellency made at the time of opening the Agricultural Conference recently held in Poona—a speech which furnishes much food for reflection to the Indian mind—he made a pointed reference to this subject. One of the points emphasised by His Excellency was that agriculture is and must remain by far the most important of all Indian industries and an essential basis of India's prosperity. The argument may be thus briefly summarised. India's increasing millions will have to be fed and a point may be reached when the growth of other staples will have to be checked unless the production of other necessities of life can be increased. European countries are becoming more and more dependent for their food-supply India not only feeds herself but derives a large share of income from the produce of land. It is supremely important, therefore, that this position should be maintained. A sudden expansion of manufactures on a large scale would be disadvantageous. There is already a shortage of labour in certain localities and a further demand upon it would deplete the numbers required for the vital interests of agriculture. A rapid transference of country-dwellers to town life would be an evil. The foreign demand for the produce of land must not be lost. Some of the important points contained in the above have been already dealt with. It remains to determine exactly what should be our attitude towards agriculture and manufactures. Here we have to bear in mind three important facts. A majority of Indian population subsists on agriculture. Nearly three-fourths of our exports consist of land produce. And Indian agriculture is in a most backward condition. The more advanced nations have come to apply up-to-date methods and scientific processes to all agricultural operations and the production of the fruits of the earth per acre is much larger in other countries than in India. The development of agriculture is therefore a very important direction in which we

increases. That starting point in European Astronomy is the first point of *Aries*, that is the point where the ecliptic or the path of the sun crosses the celestial equator. Properly speaking, when the sun has completed 360° of his course, he ought to return to this point, but, as a matter of fact, owing to the precession of equinoxes, the point itself meets him instead of his coming to meet it; and it has been computed that the first point of *Aries* will travel along the whole course of the ecliptic in a series of 25,868* years. In Hindu Astronomy, on the other hand, the longitude of the sun is measured not from the first point of *Aries* as it changes from year to year, but from the first point of *Aries* as it stood about the year 3600 Kali Yuga (about 500 A. D.) Consequently the Hindu Solar year commences every year later than the European mean Solar year which is a strictly tropical year. In the year 3102 B. C. (the first year or year 0 of Kali Yuga), the Hindu Solar year commenced at midnight between the 17th and 18th February. In the current year, 1910, A. D. the Hindu Solar year commenced on the 13th April and it will go on advancing by a day or two every century until it has passed through every day of the European Calendar and returns again after about 30,000 years to the 17th February. This is an example of an error adjusting itself through a cycle of years. The Hindu Astronomy provides an easy rule of calculation for ascertaining the sun's tropical longitude when it is really necessary to ascertain it, e. g. for the purpose of determining the actual moment of sunrise. The rule is merely to add three degrees to the sider-

eal longitude of the sun for every 200 years elapsed since 3600 Kali Yuga; or if the longitude is reckoned in days, to add one day for every 64 years elapsed since 3600 Kali Yuga.

It may be asked why the Hindu system tolerates such a divergence from the tropical year when it could easily adopt the European system. The reason is that the Hindu Solar year is a *Sidereal* (practically an *anomalous*) year, and it coincides almost exactly with the period of revolution of the sun's mean anomaly or his rate of motion round the earth. By reckoning the Solar year according to the sun's anomaly, we are enabled to obtain without further calculation, certain very important elements in determining the two most usual data of the Indian Calendar, namely, the absolute ending moment of a tithi and the actual moment of sunrise. The writer of the present article hopes to publish shortly a method* of calculating Indian dates which will demonstrate the very great simplification of method that results from the adoption of the anomalous, instead of the tropical year.

In conclusion, it is not pretended that the Indian method of astronomical computation is without flaw or error of any kind: all that is claimed for it is that in the long course of years through which it has been in use, it has served its purpose with remarkable fidelity. It has needed no correction on the scale on which, for example, Julius Caesar or Pope Gregory or the British Parliament found it necessary to correct the European civil calendar and its results, deduced uniformly from principles and constants settled more than a thousand years ago, compare very favourably with the results of modern observation and research. As regards the discrepancy between the moment of New Moon as deduced from the *Siddhantas* and as given in the *Nautical*

* It is a remarkable coincidence, for which however no mathematical reason can be assigned, that the length of the Solar year, according to the *Arya Siddhanta*, contains in the decimal places absolutely the same figures as are contained in the cycle of revolution of the vernal equinox, the length of the year according to the *Arya Siddhanta* being 365 258 655 days, and the modern cycle of revolution of the vernal equinox 25,868 years.

* *Tithis, Nakshatras, and other Indian Dates B.C. 1 to A.D. 2000. (In the Press.)*

that the poverty of the people and the risks to which they are exposed in seasons of scarcity are mainly accounted for by the fact that unfortunately agriculture forms almost the sole occupation of the mass of the population, and one of the remedies to meet this evil effectively must be the introduction of a diversity of occupation, through which the surplus population may be drawn from agricultural pursuits and led to find their means of subsistence in manufactures or some such employment. Inland and overland emigration have been proposed as measures of relief to this congestion of population in agriculture, and thousands of Indian coolies have found their way to Mauritius, South Africa and other places, to work there on plantations and in mines as ordinary labourers and in some cases as carpenters, masons, gardeners and so forth. I need not here allude to the treatment that those Indian emigrants receive in their temporary foreign homes. My point in alluding to this subject is to show that there is an inexhaustible supply of labour in the country and if it is properly recruited and trained, it will be available to satisfy the demand of all the industries we may start or expand. In fact, from inquiries made in the United Provinces and Bengal regarding the supply of industrial labour, it has been discovered that there is no real deficiency in the amount of labour potentially available, and it is reported that no difficulty need be anticipated on that score. We shall also be indirectly relieving the pressure of population and guarding against poverty and distress if new industries provide work for people now solely dependent upon agriculture. As manufactures steadily advance, people will take kindly to the new system that is slowly coming into vogue. It has been remarked with some amount of truth that the commerce of India in pre-British times was mere bagatelle in comparison with what has been developed in our own times. A

glance at the figures of annual exports and imports is sufficient to prove this. The establishment of peace, the spread of railways, the post and the telegraph, which have linked together not only the distant parts of the country but the various countries of the world to one another, have led to the development of an enormous international trade. Formerly, the country was self-sufficient; it supplied almost all its wants and those of other countries also. Now, it cannot remain isolated and self-satisfied. New tastes and habits have created a demand for many foreign articles and the decay of our old industries has forced us to look to other countries for the supply of articles which were at one time our own proud monopoly. Though we need not and cannot hope to be self-reliant in the matter of every article among our imports, we may surely aspire to supply some of our main wants by indigenous manufactures by giving a new lease of life to old industries and starting new ones. Thus in the matter of cloth, sugar, paper, tobacco, oil, leather, matches, glass, silk, wool and other industries, large and small, we have infinite scope. Instead of sending all our raw materials to foreign countries to be manufactured there, and returned to us as finished articles, we may be able to manufacture our own goods and pocket all the profit that goes at present to other people. The success of the cotton industry and its ever increasing prosperity are there to guide and cheer us, and though it may take us years and years to reach the goal, a beginning, however small, must be made in time. By manufacturing locally articles for which we enjoy special facilities, and exchanging them for such as we cannot make with advantage, we shall profit ourselves and contribute an economic gain to the world. We cannot any more allow ourselves to be charged with foolishly remaining idle while we have abundance of natural wealth under our feet and all around us.

Vivekanand, Ranade and Ram Tirath, have after all begun to be heard. The heart of the nation seems to have been touched. Even the uneducated seem to be getting conscious of the inevitableness of the reform. The movement is no more ridiculed. It has passed that stage and is being seriously opposed by the most bigoted of the orthodox. The serious opposition which was made to its being included in the agenda of the first Hindu Conference held at Lahore in October 1909 betokened a healthy and encouraging growth of public opinion in the matter. The opposition, led by a few fanatics of one of the provincial *Sanatana* Sabhas, expressed dismay not at the subject having been in all probability thrust in, according to them, by the heretics of the *Arya Samaj*, but at the fact of some amongst the most prominent leaders of the *Sanatana Dharma* having consented to the programme. The cry of "religion in danger" was raised in all earnestness, resolutions were passed expressing surprise at the conduct of their leaders, suggesting that probably they had been imposed upon by the "enemy" and appealing to them to retrace their steps and save the faith. Circular letters with copies of the resolutions were forwarded to the offending leaders and the other *Sanatana* Sabhas asking the former to undo the mischief done on pain of forfeiting their leadership, and the latter to agitate and raise a storm with a view to have the subject excluded from the programme. Angry letters were addressed to the press and a sort of a storm in a tea-pot was actually raised. The response however was not what the opposition expected. True, earnest and prominent *Sanatanists* were not wanting who objected to go back and started "forward." The Chairman of the Reception Committee, an *Arya Samajist*, hinted at the subject in his address of welcome without making it offensive to any one. The President, a *Sanatanist*, dwelt on it at length explicitly and was vociferously

cheered which unmistakably showed the temper of the house. The opposition now took refuge in strategy, cajoled, flattered, threatened and, last but not least, begged of the leaders to save their faces. The President was evidently prevailed upon to be indulgent to speakers on the resolutions preceding the objectionable one, and thus eventually the opposition won the day by having it declared that there was no time to take up the remaining subjects including the one relating to the depressed classes. Now, what does all this signify? Simply, that the matter has caught the public mind, great and herculean efforts are needed to keep it in the background or to defend the wall of superstition that separates it from the sunny land of practical wisdom. The wall was apparently impregnable so long as it was assailed by sallies of abstract justice, reason and humanity. There was a breach, however, the moment it was attacked in the name and on the authority of the Scripture and the *Shastras*. The garrison is still holding out, but the number of breaches made has rendered the position of the defenders untenable and the victory of the besiegers seems to be assured. The day is not far distant when the besieged will acknowledge that the efforts to keep out the besiegers were grounded on a regrettable misunderstanding and the latter were and are the best friends and devoted servants of the former. Yes, it is a very hopeful sign of the times that even His Holiness the Jagat Gurn, one of the present *Shankarachariyas* of the Deccan, has spoken out in favour of the reform, and the propaganda is catching. The greatest possible credit is due to H. H. The Gaekwar of Baroda for being one of the earliest in the field and for setting an example of great value to his brother chiefs and ruling princes. His paper on the subject in the January number of the *Indian Review* is a masterpiece and clearly reflects his nobility of mind. So far then, the progress made is very encouraging, though the full realization of

of raw jute were estimated at about 20 crores of rupees while jute manufactures were exported to the value of 15½ crores. The whole of this important industry is in the hands of non-Indians. The same remark applies to the output of Indian minerals, the total value of which raised during 1908, was returned as £ 7,823,745 against £ 7,079,708 in 1907, an increase of 10.5 per cent. In his Presidential Address at the Madras Conference, Rao Bahadur Mudholkar adverted to this feature of India's industrial development and showed how the precious resources of the country are being exploited by outsiders, while we are getting only the wages for Indian labour employed to raise the minerals. Not one of the gold-mining companies is Indian, and the value of the gold produced last year was more than 3 crores. All the profit made in this industry goes clean out of the country. On account of their scientific knowledge, long experience and enormous capital, foreigners can easily take advantage of the many natural facilities which India offers and the children of the soil have only to look at them with despair. The fault is partly ours in as much as we do not possess the necessary enterprise and knowledge, and cannot command the requisite capital. How can a backward people, labouring under every disadvantage, be expected all at once to be ready to compete with the fully equipped foreign exploiter? Of what earthly use is it to be Indians,—taking the word in its widest significance—if millions of pounds worth of minerals are annually extracted out of the soil and carried away without giving them any moral or material gain? We cannot certainly be expected to congratulate ourselves on the growth and prosperity of industries in which our only gain is wages of labour of the lowest kind. Such industries are Swadeshi by courtesy. The whole question is rather a ticklish one and Government is perhaps helpless in the matter. But so are people too and more so than Government. Rao

Bahadur Mudholkar was handled rather roughly by certain critics for his unpalatable but true remarks on the point. As he said, this is not a question of race or creed; it is a question in which the most vital national interests are at stake, and as trustees of those interests, the Indian Government have a duty to perform by the people. The conservation of the natural resources of this country is the first duty of a paternal Government such as our British Rulers ought to show themselves. The Geological Department is making a survey of the whole country and publishing useful information as to the openings there are for capital and enterprise. But we are not in a position to profit by it. It is therefore necessary that larger numbers of Indian students must receive instruction in mining and metallurgy, licenses and mining leases must be altogether withheld from or more sparingly given to non-Indians, and Indian enterprise and capital ought to be encouraged. Our motive in seeking industrial development is the desire to promote the growth of national wealth and national income. But much of our present economic development is development by proxy. We have a very small share in it and the profits of our industries do not remain to fructify in the pockets of the people.

British capital investments in this country are estimated by some at about 700 crores of rupees, distributed among various industries and other concerns. I am not one of those who would taboo all foreign capital. I would rather welcome it provided it is handled by our own people. It is said that the burden of the interest charges that India has to bear is already very large, and we cannot afford to increase this burden by borrowing European capital any further. But if we ourselves borrow foreign capital for the exploitation of our national resources, the burden of the interest charged thereon will be more than counterbalanced by the profits that will find their

trial faith. It was yet too early for them to go farther. The Arya Samajists, however, refused to stand there and have since taken several steps forward. They argue that it is only a corollary of the position conceded by the Pandits of *Kashi* at the instance of Maharaja Ranbir Singh that the outcastes and others similarly situated, as most of the so-called depressed classes are, should have chances of bettering their position and rising in the social scale. The first thing which the Arya Samajists in the Punjab have established is religious equality for all who join the Samaj, whether Hindus or non Hindus, men and women of the higher castes or of the so-called depressed classes. They have gone a step further and invested the latter with the sacred thread. The wisdom and the legitimacy of the latter step is questionable. It causes unnecessary irritation and friction and retards the progress of the movement appreciably. The next thing which the Arya Samajists aimed at, is the social equality of all who join the Samaj. They have not yet attained it to the extent of having free inter marriages between the different castes. They have to a very great extent broken the barriers of sub castes, but they still marry within caste. It is true a few inter marriages between different castes have taken place, but the exceptions only prove the rule. In the same way a few marriages of high caste people with the members of the depressed classes admitted into the Arya Samaj have taken place, but if my memory is to be relied upon, the girls of the latter have been taken as wives by the boys of the former. Progress in this direction must necessarily be slow and I am quite at one with Babu Ambika Charan Mazumdar that we should for some time proceed on the lines of least resistance. In the Punjab, the first thing which the Arya Samajists achieve by the admission of the untouchables into their fold is to make them touchable. The congregational and other public meetings of

the Arya Samaj are freely attended by all members of the Arya Samaj whoever they were before they joined the Samaj and by Sanatanists, Mahomedans, and Christians too. The converted untouchables thus sit on the same carpets and benches with the highest of Hindus and no objection is raised by any. The first sign of resentment comes when the former attempt to draw water from the same wells as are used by the Hindus. In some places, the opposition succeeds and the converted untouchables are successfully ousted. In others, it fails and the latter establish their right to use the same wells with the other Hindus. In the matter of inter dining there is much freedom even amongst the highest sects of Hindus in the Punjab. The converted untouchables are thus easily assimilated and in a short time become undistinguishable from other touchable Hindus. The movement is thus proceeding satisfactorily, but outside the Arya Samaj nothing is being done in the cause of the untouchables. In the Arya Samaj, too, the cause is only one of the many causes and reforms advocated and furthered by the Samaj. The importance of the subject, however, demands an exclusive organization pledged to the reform with ample funds and plenty of energy and sacrifice to back it. People look forward to the newly started Hindu Sabha to take up the matter in right earnest, but it appears that that august body is engaged in more important work than the uplifting and the elevation of the depressed classes is supposed to be. They seem to care more for Legislative Councils and things of that nature than for the danger which the Hindu community runs by neglecting its backward classes.

What is most urgently needed for these classes is education which will produce leaders and reformers from amongst themselves and which will give them a status and position in the social organism. It is in the best interests of the nation that the education of these classes should be taken in hand and pushed on with zeal and courage. The education of these classes will also materially conduce to the solution of our economic problems. Here is valuable material going to waste and rotting without giving full value to the country. All honor then to those who are devoting their time, energy and money to the cause of these unfortunate classes whom the country and its leaders have neglected so long and so much,

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light. It is a delicate task, to reconcile two often conflicting interests. But the firmness and liberality which have been just displayed in the matter of the Reforms may, with advantage, be extended to the sphere of industry. Public opinion in India has become unpromisingly protectionist and expects Government too to accept that creed. India will be willing to join in the scheme of Tariff Reform which is to embrace the whole British Empire, provided she receives her due share of advantages. The Government of India is sure to stand by the people in this respect. Circumstances as we are, our purpose will not be served by mere palliatives and temporary measures. The State here must make it its serious business to see that Indian resources are developed in the interests of India and its people. It must give us all the facilities we want, may much more. It must stimulate interest, spread broad cast primary, technical and scientific education, send young men in their hundreds and thousands to foreign countries to learn various industries there, help capitalists and enthusiastic men to start new industries and protect them against outside competition. For Indian people this is presumably not too much to expect of their Government. It has been done in Japan, in America, in Germany, and in England. Why then not in India?

In short, the situation is this. An economic revolution is in progress in the land. The old national industries are dead or dying. New ones have not yet taken their place. The competition around us is keen and killing. We lack enterprise, capital, experience, scientific knowledge and sufficient State protection. Agriculture is in the most backward condition. There is congestion of labour in agriculture, which must be relieved by employment in manufactures. Poverty and ignorance stalk over the land. Conscious of their helplessness, and yet awakened to a sense of their duty, people are doing what they can to relieve the gloom that surrounds them. A ray of

hope shines their way and the Government is showing its interest in their efforts to revive old and start new industries. Most of the credit of the little progress that official reports and statistics show, belongs to European capital and enterprise. Most of what are called flourishing Indian industries with the growth of which India is usually credited, are in European hands, the fruit of their labour. The profits made from them naturally go out of the country and India is none the richer for them. People in India expect their Government to be national and do for them what other States have done and are doing for their own people. New India is Protectionist and wishes Government to adopt the same faith. The complete identification of the rulers and the ruled is the keynote of success. Single-handed, the people can do nothing. Nor have they done, it must be confessed, all that they should have. The little work that has been done only emphasises the vastness and the extreme difficulty of the whole problem. Some efforts are being made both by Government and people, but infinitely much more remains to be accomplished. The future depends upon how we help ourselves and induce Government to help us.

THE INDIANS OF SOUTH AFRICA.

Helots within the Empire! How they are Treated. By H. S. L. Polak, Editor Indian Opinion. This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The First Part is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Provinces of Mozambique. Part II, entitled "A Tragedy of Empire," describes the terrible struggle of the last three years in the Transvaal, and contains an appeal to the people of India. To these are added a number of valuable appendices.

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On the other hand, if we assume that the books of the Old Testament contain what must have been considered the best specimens of Hebrew thought and history of the period, they do not give us any very high idea of the civilization of these people as a whole.

No intelligent and honest man, says Mr. Sunderland, can deny that sanction is to be found in parts of the Old Testaments for slavery, for polygamy, for revenge, for desert, for the putting to death of witches, for war, for the indiscriminate slaughter of captives taken in war and for other evils. (219)

Mr. Sunderland also quotes passages from the Exodus and Deuteronomy sanctioning the taking of 'an eye for an eye, a tooth for a tooth, hand for hand' and contrasts such teachings with the teachings of Christ in his Sermon on the Mount, wherein Christ says "they say unto ye so and so, but I say unto ye, 'resist not evil' that ye love your enemies and bless them that curse ye" and he adds what is most significant, 'from such teachings as [those of the Old Testament] to Christ's..... is about as long an ethical journey as it is possible for us to conceive' (219.)

It is obvious that the Jews were not prepared to accept Jesus as their Messiah that was 'for to have come'. And though, in the later periods of Jewish history, their Prophets had come under the influence of the Buddhist Missionaries (*Maikhus*) that had visited Judea in the third or fourth century, B C, if not earlier, and the Neo-Platonic and Egeonic movements in Alexandria and Palestine—all traceable to India—and though these Jewish Prophets were impressed with the conception of a Spiritual Saviour for the whole human race, these Prophets were but 'voices crying in the wilderness' which had made no impression on the national character. As stated by the authors of the Perfect Way or the Finding of Christ, the Old Testa-

ment constantly represents a contest between the Prophet and the Priest, in which the Priest is invariably victorious, carrying the people with him, influencing and moulding their character after his own, the Prophet becoming only a negligible quantity. (IV. 1.)

The Books on gnosticism written by those Prophets, who were members of the Fraternities above referred to, were so far neglected that they were actually excluded from the Bible as Apocryphal writings; and if it be true, as stated by the author of the book under review, that they represent the inner life of the people, why were they neglected and altogether omitted from the Bible?

These Apocryphal writings are, indeed, very valuable documents, to which we may have to refer later on, but they furnish no index to the popular mind.

Among a people considering themselves to be the chosen of their God and ever considering the masses of the Gentiles to be so many outcasts, it was impossible to expect any appreciation of the Universality of the Spirit. To suppose, therefore, that Judaism was a preparation for Christianity, would be doing great violence to historical facts.

"So remote (says Kant) was Judaism from being the epoch fitted for the advent of a Church-universal, that, on the contrary, the Mosiac economy rather excluded the rest of mankind from its community, while the Jews, as a people specially chosen by Jehovah for himself, entertained a sudden disregard or even hatred of the whole human race generally and were in turn cordially detested." (Kant, 168, See also 1 Strauss 227)

In truth, there is no essential connection between Judaism and Christianity, as interpreted by St. Paul, and men like Dr. Paley very much wished that the two systems were considered as independent of each other and kept apart; they believed that Christianity might gain rather than lose, by repudiating this alliance between the two and the Christian might defend his Christianity better by 'throwing overboard the whole

* See Buddhism and Its Christian Critics, by Dr. Paul Carus Pp. 202-206; 219-220.

tion. It is ordinarily to be expected that the Government can be in possession only of rupees enough to pay the Home charges. That is what it budgets for, and no more. Every payment for a Council Bill over and above this budgeted figure means fresh coinage of token rupees. These token rupees enter into circulation and having neither an external nor an internal outlet remain there and inflate prices.

This consideration leads us to another indictment of Mr. Webb against the Government, viz., excessive coinage of rupees, especially between 1903 and 1908. The Government have undertaken the duty of gauging the demand for fresh currency and of meeting it. But it looks as if they concentrated their attention mainly on the demands of international trade rather than on those of internal trade. As Mr. Webb says in one place, the London Exchange Bankers appear to control even the volume of the rupee currency. The rupee is a token coin and is necessary only for effecting internal exchanges. It must be regulated as to quantity essentially on the same principles as the English shilling piece, for instance. It is unfortunate that this fact is frequently ignored. Having made it a token coin, it appears to be doubtful policy to aim at what paradoxically is termed 'automatic action' in regulating fresh coinage. There can be no automatic action as regards a token coin, even though it may be unlimited legal tender. There is no greater delusion perhaps than that, of which even the Henshall Committee of 1893 appears to have been guilty, namely, that to order, take to give rupees for all gold that was tendered, would provide a means "whereby, in case there should be a demand for currency, that demand will be supplied automatically, and not at the discretion of the Indian Government." The further effect of such additions on internal prices is ignored. And after all, 'automatic' currency, means not only a natural flowing in, but also a

natural flowing out. As Mr. Le Merchant asked a witness before the Fowler Currency Committee "Would not one of the conditions of the world 'Automatic' in currency be freedom in flowing out?"

'Automatic' action will be better secured if the Secretary of State should confine his Bills only to the 17 or 18 millions that he requires, and leave the balance of international payment to be settled in the ordinary way, viz., by the merchants shipping specie or bullion. I would go a step further in this direction and ask for the throwing open of the mints in India to the free coinage of gold. This would attract gold to the mints in India. But only so much gold would be present. It would also tend to the circulation of gold coin as supplementary currency in India. It is regrettable that no serious efforts have been yet made to introduce gold currency in India. It is true that we cannot afford to curtail the legal tender power of the rupee for generations to come. But there is certainly room for the circulation of gold coins also as in France and the United States. The Fowler Committee emphatically declared: "we are in favour of making the British sovereign a legal tender and a current coin in India. We also consider that, at the same time, the Indian mints should be thrown open to the unrestricted coinage of gold on terms and conditions such as govern the three Australian branches of the Royal Mint." Unless there is freedom of inflow and of outflow for at least the standard coin, there can be no automatic adjustment of international payments.

An important suggestion of Mr. Webb is the imposition of a high import duty on silver in order to raise the value of uncoined silver and thereby raise also the value of the ryot's silver ornaments. In recommending this course, he has expended much rhetoric on the Bombay Bullion Brokers. It would somewhat agitate

or Off-spring; and it was the Alexandrian [Neo-Platonic] Fathers of the Christian Church who gave Christ the name of the Son of God, as the highest they could predicate of the Ideal Man (Max Müller's Theosophy, Prof. XI and pp 319-24).

The Christian faith, says Schopenhauer, sprang from the wisdom of India and overspread the old trunk of rude Judaism—a tree of alien growth.

In fact, the whole movement of thought from a Tribal or Sectarian Religion to Religion Universal was due, we venture to assert, to the influence of Indian thought on Neo-Platonism, Essenism, and other gnostic systems of philosophy (Carus, Buddhism and Its Christian Critics, 203, 219, 220.)

The books of these gnostic and mystic philosophers were rejected by the Roman See as uncanonical and their Authors denounced as heretics. (Sup. Rel 258, 1 Strane, 165.)

The learned author of the Book under review has repeatedly asked the question why these Books were omitted from the Bible, as so much spurious literature. He thinks this was probably because the destruction of Jerusalem in the year 70 A. D., closed the door of the [Hebrew Old Testament] Canon against any further entrances. (178 n.)

This may be so; but it is difficult to understand why these Books did not obtain recognition when the Bible underwent revision at the hands of the Pontifical Councils before it assumed its present shape which was only in about the third century, A. C. One would naturally expect that the Church dignitaries would include in the Bible all that was discovered by this time to be consistent with the teachings of Jesus Christ and expunge whatever was inconsistent with those teachings.

But the facts are otherwise. Take, for instance, the Gospel of St. Marcion, who lived in the second century, A. C.

He considered that true Christianity was debased by the introduction of the Jewish elements into it; that it was in distinct antagonism to Judaism, the God of the Old Testament was not the God of the New Testament; and Christianity must be kept as an entirely new and separate system, pure from all the Jewish elements thrust into it (Sup. Rel. 345-346.)

St. Marcion, as *ordinarily*, upheld the teachings of St. Paul alone.

For such views St. Marcion was denounced by the Church in Rome as an Acheretic, though his own personal character and elevated views produced a powerful effect upon his time, . . . and his opinions were so widely adopted, that, in the time of Epiphanius, his followers were to be found throughout the whole world' (Sup. Rel 344; Mend. Fragments, 246-249.)

Mr. Sunderland, the author of the Book under review, admits that many of the books, omitted from the Bible as uncanonical, were

read extensively in Church for two or three centuries and were looked upon by elders, bishops and eminent Church Fathers as inspired. . . . But not one of these has a place to-day in our Christian Scriptures, though they probably date earlier than most, if not all our present, New Testament Gospels. (179)

Now, why have all these books been left out of our New Testament? Who was authorised to omit them? Is it and they were left out, because they were seen to be wanting in religious value? In ethical and spiritual quality, the excluded Marcion's Gospel or Shepherd of Hermas is certainly superior to the included Epistle of Jude or even the Revelation. (171-2.)

Christian writers are not agreed as to the reason why these good books were excluded from the Bible. But whatever the reason of the exclusion, the fact remains that they were excluded. And the result is that the history of Jesus Christ, as the Son of God and the meaning of the Bible narrative about his Birth, his Ministry, his Trial, Crucifixion, Resurrection and Ascension have remained shrouded in mystery. There is no key to a correct reading of that narrative. Men of eminence like Dean Stanley, Dean Farrar appear to have believed it to be

The Present Economic Condition of India.*

BY

MR. V. G. KALE, M.A.

(Professor, Fergusson College, Poona.)

IN the paper, which I read last year before the Madras Session of the Industrial Conference, entitled "Twenty-five Years' Survey of Indian Industries", I attempted to form an estimate of the progress we have made during the last twenty-five years in the industrial field and tried to direct attention to certain industries, which await development. I propose, in this paper, to take a rapid survey of the general economic situation in India at the present day, to determine what stage we have reached in economic growth and indicate the directions in which further effort has to be made. Last year I quoted facts and figures to show that from being merely a rural country, with its vast population subsisting mainly on agriculture and the production of raw materials, India is slowly but surely taking to manufactures on modern lines. Various causes have contributed to bring about this welcome result. The rapid rise of Japan from a backward country like India to a position of eminence in commerce and industry, the comparative helplessness and poverty to which this country seemed to be reduced, and a close study of the industrial history of England, and especially of America and Germany, gave rise to a conviction in the mind of people here, that the salvation of this land lay entirely in its industrial regeneration and development. It was felt as an irony of fate that, while other nations, with a smaller population and with a scanty supply of raw materials, which they had to import from outside, were dumping their manufactured goods on the Indian market, and thus growing fat on

the gains made by commerce and industry, India, which at one time supplied the people of Europe with its far-famed shawls, carpets and cotton fabrics and exported large quantities of other articles of manufacture to foreign lands, should be reduced to the condition of a helpless customer for other people's goods. Memories of past prosperity and despair of the future combined to nerve men to a resolution to do something to re-occupy the ground which was fast slipping from under their feet. But in these times of mechanical inventions and scientific progress, it is easier to talk about industrial regeneration and development than actually to move an inch in the desired direction, especially in a country like ours, full of ignorance, conservatism and poverty. The conviction had, however, gained ground that the history of industrially advanced countries of the West might repeat itself here and that a sympathetic Government and a people awakened to a sense of their duty to themselves, might co-operate to place India on the path of speedy advancement. Though Government have been doing much latterly to assist the growth of indigenous industries it will not be ungenerous or unjust to say that they have not been able, owing to their peculiar situation, to do what other States have done for their people. The free trade policy of England, the old attitude of people there towards "plantations" and dependencies, still survives, and it is no wonder if India is by many looked upon as a rich field for the exploitation of European capitalists and manufacturers. In determining the place of India in the British Empire, it is usual to put the commercial and the monetary advantage derived therefrom in the forefront. Though people in India have been roused to a sense of the grave economic situation of the country and are straining every flabby nerve of theirs to flog the dead and dying industries into life, they cannot be unaware of the stupendous task that lies before them. The whole world around them, armed

* Prepared for the Industrial Conference, Lahore.

has come to him. It is probably a great bore to him. It is a great burden and a great responsibility; but although he rigidly confines himself within the strict and narrow limits laid down for the conduct of a Constitutional King, he dominates the situation. It is a curious outcome of a series of successive Reform Bills, each of which was declared in its turn to have surrendered everything to the Revolution and to have sacrificed our ancient monarchy to Radical democracy, that eighty years after the introduction of the first Reform Act, the Sovereign is more influential in a moment of crisis than any of his predecessors.

LET US FACE THE FACTS!

There are many ardent Radicals who will resent this frank recognition of the power of the King; but it is well to face the facts and to recognise things as they are. And, however deplorable it may appear to be, the plain brutal fact is that in any time of constitutional crisis we are all in the hollow of the King's hand, and he can do with us pretty much as he pleases. Our Sovereign Lord the King is indeed no mere courtier's phrase, it is the solidest reality in the politics of the day.

THE POPULARITY OF EDWARD VII.

The supreme authority of the King at a crisis like the present is inherent in his office, but it has been greatly enhanced by his personal popularity. There was a curious paragraph in the papers some time ago reporting the proceedings of a small revolutionary meeting in London. One of the speakers promised his cronies that the Social Republic would soon be proclaimed in England, and when that day comes, he added, we shall elect Albert Edward as our first President. A Monarch who commands such universal respect as to have the nomination at the hands of the Reds for the presidency of the British Social Revolutionary Republic is more than 'His most gracious.' He is a man who has the confidence of his fellow-men.

I am no flatterer of Kings, least of all of Edward VII. I am under no delusions as to his limitations and his defects. I am afraid that I have often offended him by the plainness of my speech and the freedom of my criticism. But all the same, I have always endeavoured to do justice to his character and to make allowance for the difficulties and the temptations of his position. In foreign affairs he has been an influence making for peace, with one unfortunate exception, in which an exacerbated family feud, now happily ended, did much to embitter the relations between two great Empires.

HE WHO MUST BE OBEYED.

I say these things not for the sake of being disagreeable, but in order to remind my irascible critics how absurd is their cry that I am under the glamour of the Court or that I am idealising the King. I am a plain citizen who keeps his eyes open, and who tries to see things as they are. And the one outstanding fact of the situation is that the centre of our political equilibrium at the present moment is the Throne, and that the occupant of the Throne at the present crisis is He Who Must be Obeyed.

My, '*Studies of the Sovereign and of the Reign,*' which originally appeared in the pages of this *Review* in 1907, were reprinted at the suggestion of the then Prince of Wales, now our King, because, as he was good enough to say, they gave the most accurate description of the actual working of the Monarchy in the latest developments that he had ever read.

THE PERMANENT-EDITOR OF THE REALM.

In these studies I wrote:—

'The true theory of the position of the sovereign can best be understood by imagining the realm and all its dependencies as a great newspaper owned by a myriad shareholders, who include all the subjects of the Crown at home and overseas. The *Realm* comes out every day. The permanent editorship of the great organ of national opinion is vested in the hands of the Sovereign, who is, however, forbidden to write

nature and extent of the obstacles we have to surmount. An easy-going optimism is not better than a despairing pessimism. The situation must be rightly understood before we essay to face the odds that are against us. And however gloomy the prospect, we must work with a singleness of purpose and a firm faith in our destiny.

The decay of old industries has thrown thousands of artisans and craftsmen out of work. Some new industries have been and are being started but they cannot provide work to the unemployed. The period of an industrial revolution or transition is always a time of distress. People are swept off their old moorings and drift aimlessly along the hard times without support. No doubt, labour is in great demand just at present, and whatever of it is available in the various industries, is well paid. Prices have risen and along with them wages. It is a remarkable feature of the present economic situation that manual labour of every kind fetches very high wages and a common cooly or cook is better paid than a clerk. But domestic industries having disappeared, and the centres of industry having shifted, the lack works accustomed to their old environments and attached to their old localities, do not easily migrate to places where labour is in great request. It is well known that man is, of all baggage, the most difficult to move, and it is not very easy for people to reconcile themselves to a change of environment and employment. When the period of transition is over, things will soon adjust themselves, but, for the time being, there will be distress and hardship which can only be relieved by a further expansion of trade and industries. I have said above that the development of indigenous industries and the attainment of wealth and prosperity by their means, has become the settled ambition of the people of this country. But it may be asked, if the establishment of national industries is such a difficult job as already

described, why waste efforts upon it? India is essentially an agricultural country, with three-fourths of its people living upon agriculture alone. Devote all your energies to its improvement; develop it to the highest degree attainable. Leave other countries which have already occupied an impregnable position in manufacturing activities; to that business. They will require food, they will want raw materials, and must look up to you for the supply of the same. For instance, England must have cotton for her mills, and wheat for her children and must import them from outside. The very rumour that the supply of American wheat was inadequate and that it was being cornered by Mr. Patten made the heart of England flutter with anxiety and suspense. A similar rumour with regard to cotton sent a shiver into the manufacturing centres of that country, and short work was at once resolved upon in the cotton mills. India has thus a splendid opportunity of becoming an indispensable feeder of manufacturing countries and can occupy the same vantage ground in the production of food and raw materials as they occupy in manufactures. Those who have an intimate knowledge of the social and economic condition of the West tell us that even there, there is now a reaction against city life, full of hurry and bustle, smoke, and squallor, wretchedness and poverty, which come in the train of the modern factory system, and that "back to land" is the cry often heard at present in some of those countries. A warning is given to us and we are advised to think seriously before we plunge headlong into the life of manufacturing nations on modern lines. India has been, from time out of mind, a happy land of village communities and republics, leading the life of Arcadian simplicity, and its adoption of Western methods must bring upon it all the evils of industrialism, the overcrowded cities with their few millionaires and myriads of toiling work-people, the struggles between the employers and the employees, with

tion of the Realm, it may be the King's duty to accept the resignation of his Ministers rather than to act upon their advice. It is in these rare but supreme moments that the King must act on his own judgment under the sense of his own responsibility.

HIS STANDPOINT.

It may be well to try to look at the situation from the King's standpoint. He is above all parties and trusted by all. That is a national and an imperial asset of the first importance. No one suspects him of doing anything amiss or unwise, no one imputes to him any personal or class bias, he will hold the balance even and see fair. His duty is to see that the government of the country is carried on without interruption.

At present the differences arising between Lords and Commons threaten to bring the government of the Realm to a standstill. The Commons may refuse to vote supplies to the Crown unless the Crown uses its prerogative to compel the Lords to pass the Veto Bill. That means in plain English that the Commons will stop supplies unless the King will create as many Peers as are needed to overbear the resistance of the House of Lords to the sacrifice of their absolute veto. If things should come to this pass what is the King to do?

WHAT IS THE KING TO DO?

The general belief among advanced Liberals and Nationalists is that the King has no responsibility in the matter. He has just to do as he is told. For *populi, rex Dei*. A majority of 124, with a plurality of 400,000 votes behind it, is sufficient warrant to any King to make any number of Peers. Under such circumstances, so this theory runs, it is with Kings as it was with the Gallant Sir Huxford—"There's not to reason why; there's but to do and die." Mr. Asquith, it is constantly asserted, must have had assurances from the King to this effect before he made his Albert Hall speech with its famous pledge. In that faith the Liberal hosts went

forth conquering and to conquer. In that faith they wait expectant the creation of Peers by the hundred or the thousand, it does not matter which.

THE GREAT CONCILIATOR.

The assumption underlying the foregoing arguments that the King is a mere automaton, who has no other duty than to do as he is told by his Ministers, even if they tell him to effect a revolution in the Constitution, is not accepted by King Edward any more than it was by Queen Victoria. It is the theory of the Sovereign that while in ordinary times and for ordinary purposes the Cabinet has the Great Seal in its pocket, whenever a collision occurs between the two Houses of Parliament it is the duty of the Crown to take a leading part in composing differences and averting a deadlock. So far from the Monarch being denied all right to act on his own judgment and to take independent initiative of his own it is precisely at such a juncture that independent action is imposed upon him by his position as Peace-maker in ordinary to the State and balance-wheel of the Constitution.

THE KING NOT AN AUTOMATON.

When two authorities are up, neither supreme, some confusion enters at the breach, unless it is possible to introduce some third factor which can heal the strife. The King, right or wrongly, does not consider that he would be obeying either the letter or the spirit of the Constitution if he were to abdicate his right of personal intervention between the warring Houses. He is bound to act on his own judgment whenever his Ministers advise him to act in a manner contrary to usage, to effect a revolutionary change in the Constitution. He may decide to act on their counsels or to reject their advice. But the responsibility of acceptance or rejection in that case rests upon him, with force undiminished by the use and wont which has destroyed his responsibility for assenting to Acts of Parliament, a function which has become purely automatic.

Our Sovereign Lord the King has a free hand in this matter. He is trusted by everybody. If he says 'No,' his decision will be accepted with regret, no doubt, in many quarters, but with loyal obedience.

Hence I end, as I began, by saying that 'Our Sovereign Lord the King' is the phrase of the situation. We are all in the hollow of his hand, and what he says goes.

must make serious efforts, if not for the purpose of increased exports of food and raw materials, at least for the sake of meeting the growing demand for the same in the country itself. One of the causes that have been assigned for the high prices of food-grains prevailing at present is that the production of these grains has not been keeping pace with the increasing demand for them. Again, agricultural improvement is essential for the growth of the manufacturing industry. Let us take the sugar industry as an illustration. In spite of the frantic efforts latterly made to check the imports and consumption of foreign sugar by all available means, the country's sugar bill is every day going up by leaps and bounds. Last year, our imports of foreign sugar were valued at nearly eleven crores of rupees, which means an increase of 100 per cent. in less than ten years. Now, one of the causes that hamper the indigenous sugar industry is the poor output of raw sugar per acre, which is more than three times as small as that elsewhere. To come in line with Mauritius, Java and other places in this respect means agricultural improvement, the use of scientific processes in the cultivation of sugar cane, better manures and up-to-date methods all round. The textile industry is making a commendable progress, but we want cotton of a finer quality to be produced in the country and this also points to improvements in agriculture. Our tobacco industry is also handicapped by the poor quality of the stuff we produce. The same remark applies to other agricultural products and industries depending upon agriculture. Here then is a vast field for work. The greater the value we may coax mother earth into yielding to us, the better will it be for the poor cultivators and the country generally. The spread of primary education, the establishment of co-operative societies and agricultural banks, the diffusion of useful information regarding improved methods among the ignorant peasants, the supply

of better manures and more extended irrigation works, are the directions in which effort has to be made, and we must congratulate Government on the particular attention that is being paid to this subject, and the special endeavours that are being made by the Agricultural Departments in the various provinces in this behalf. Educated people and Zemindars must co-operate with Government in this matter and not leave the poor and ignorant ryot to his own crude efforts.

Admitting then the supreme importance of the Agricultural industry and the infinite scope that there is for its development and the growth of the industries dependent thereon, one may ask, can we not attempt the pursuit of manufactures at the same time? Shall we follow agriculture to the exclusion of other industries? The idea of confining our attention exclusively or more prominently to agriculture militates against the present mood of the people and runs counter to their most cherished ambition. They aspire to make India a manufacturing country, not entirely so like England; but it seems to be their determined attitude to attain a position of some importance in that line consistently with the maintenance of agriculture. There is no reason to suppose that this is an impracticable or unprofitable ideal. To-day there may be a shortage of labour in certain localities, the centres of manufacturing activity. But the vast and increasing population of the country may be relied upon for an adequate supply of labour for new industries that may be started, and we need not cripple agriculture by drawing off labourers working in it. The pressure of the population upon the soil is so great and the openings so few that with almost all the professions overcrowded and no scope in industry and commerce, agriculture and Government or private service are the only refuge of the unemployed. Far from agriculture requiring all the available labour, the Famine Commission has recorded its opinion

of that sympathy and solicitude. There has been a unanimous voice in all parts of the civilised globe that such a Sovereign as King Edward VII, deserved to have lived longer for the greater good of Humanity at large. His was indeed a heart full of human sympathy, cultured and refined, by long experience and instinctive knowledge of human nature. No Sovereign in modern times has been so mourned as he; and none has received such a tribute of universal praise. The very large number of sovereigns and minor princes who followed his funeral procession from Westminster Hall to St. George's Chapel at Windsor, amidst the solemn and impressive pageantry demanded by the mournful occasion, are a testimony to his rare worth. In the words of Tennyson in reference to Prince Albert, we may say that we have lost King Edward:

"It is gone,
We know him now as a
We see him as he moved,
How modest, kindly, all accomplished, wise,
With what sublime repression of himself,
And in what limits, and how tenderly,
Not swaying to this faction or to that,

Labouring for his people and his poor,
Sweet nature, guided by the gracious gleam
Of letters, dear to Science, dear to Art, a King
Indeed,
Beyond all titles, and a household name
Hereafter."

Yes, a world-wide name, hereafter, and for all times as Edward was the Peace-maker. Peace be to his soul!

BRITISH POLITICS.

In British politics, it is gratifying to note the fact of the passing of the Budget, without immaterial modifications, exactly one year after the date of its first introduction into the House of Commons April 28th 1910, will be a red letter day in the annals of British Democracy. For, in spite of the unparalleled vicissitudes through which the Budget passed, and in spite of the strenuous but utterly unconstitutional war against it which was carried on by the Peers

from November last till Easter, its intrinsic merits were such that the Opposition had to give way. The Opposition in the House was nowhere. And the Lords, for very shame, absented themselves when the Bill was reintroduced on the 29th April. Only six Peers were to be noticed in the gilded Chamber of whom three were the Commissioners. On 30th April the Budget received the royal assent, and Democracy and Free Trade once more triumphed against the forces of Reaction and monopoly of Power and Privilege. Justly has the *Manchester Guardian* observed (3rd April) that "in the teeth of many angry interests the Budget has proved that we have only to make taxation quite fair as between taxpayer and taxpayer, in order to make it more productive than it has ever been, and less galling than it has been to industry and business" More. "Among the indirect gains from the fight is a better knowledge on the nation's part, of the extent of devotion it can expect from some of those who have fared best at its hands." Thus the battle of the old Budget of 1909-10 has been fought and won. The Budget for 1910-11 will, of course, be introduced as soon as the House of Commons re-assembles after the 8th June next. But it may be now taken for granted that there will be none of the wrangling, the foaming at the mouth and the sound and fury of the representatives of the interested Tariff reformers. Neither we should expect to hear in the Second Chamber the hollow moans and groans of the "Blackwood" Peers who were in such unparalleled evidence a few short months ago. More, the Free-Trade of the type of the Marquis of Salisbury have tolled the death knell of Tariff reform. So that none of the old senseless organised agitation and opposition need be expected. The demise of King Edward is only a fortuitous circumstance which will give the quietus to the Opposition; for, we are of the conviction, that even without such an event, the House of Commons was certain to

But our difficulties? Well, they are many, and I have indicated some of them above. The first and the foremost is that about capital. In spite of the fabulous hoards, which are said to be lying idle and useless, it has to be admitted that there is no capital in this country, adequate to the financing of the larger industries on the starting of which the heart of people is set. The word 'poverty' is writ large on the face of the country and it is superfluous to prove what is patent. The new spirit of self help and self improvement that is abroad, and the general desire to promote the economic growth of the country, that is visible on all hands, are slowly inducing what little capital there may be to come out of strong boxes and run into more useful channels. We learn from the latest report on Joint Stock Companies registered in India, that during the year 1907-08, 269 of these concerns were started with a nominal capital amounting to some 16 crores and that in that year there was a net increase of 139 in the number of companies with an increase of 13 crores in the nominal and of 6 crores in the paid up capital of the same. At the close of 1907-08, the working companies had paid up capital of the amount of 50 crores, and increase of $6\frac{1}{2}$ crores over the year previous. During the last decade the increase in the paid-up capital has been 45.9 per cent. These figures make it evident that Indian capital is slowly leaving its shyness and is being induced to come out in drobbles. The indigenous insurance companies, banking firms, glass works, sugar factories, cotton and oil mills, match, soap and cap factories and other manufacturing concerns that are being started in various parts of the country, point in the same direction. There is a steady improvement in the economic condition and the next generation will see an industrial progress which the last whole century could not bring about. But the figures of export and production values that are usually quoted to illustrate the industrial

prosperity of India, do not reflect the true state of things. The growth of tea and coffee plantations, of coal and gold mines, of jute factories, of the kerosene oil industry and of industries concerned with minerals generally, which has been very remarkable during the last few years is no complement to Indian capital, Indian talent or Indian enterprise. Excepting the cotton industry which is mostly in the hands of Indians and is worked with Indian capital, almost all the so-called indigenous industries, which are taken to estimate the industrial development of India, are not indigenous in the real sense of the word. Most of these are worked with European capital and by European agency. The only profit that India makes from them is the wages which the labourers engaged in them get for their manual labour. Take the tea industry for example. The total area under cultivation increased from 540,533 acres in 1907 to 548,127 acres in 1908 and the total number of plantations from 5811 to 5839. The total production of tea was some 247 million pounds, of which about 234 millions valued at 10.39 crores of rupees were exported, which seems to be the highest figure on record. The industry employed more than five lakhs of labourers, being an increase of 30 thousand over the previous year. The capital of the Joint-Stock Companies engaged in the production of tea amounts to nearly Rs. 24 crores, viz., companies registered in India, Rs. 3.36 crores, companies registered in London, Rs. 20.23 crores. Now, here is an important industry carried on in India, employing five lakhs of men and with a capital of 24 crores, an industry bigger than even the cotton industry. But the most remarkable thing about it is that it is almost wholly controlled by Europeans and nearly 83 per cent of its capital comes from companies registered in London. There were in 1907-08, some 50 jute mills in India employing 1,88,000 persons. The paid-up capital of 49 of these was £ 8,664,000. In 1908-09, the exports

anticipate that the wise men at the head of Turkey fully recognise the dangers and will do every thing to smooth the present troubles. Oil must be poured on the troubled waters.

Next, there is a war to the knife—at present a domestic war only—between Finland and Russia. The autocracy of the Empire seems to be bent on putting an end to the independence and integrity of the brave Finns. It is to be hoped wiser counsel will prevail and the Finns will maintain their independence. It should be remembered that they have independent commercial treaties with Continental States. Should unfortunately Russia persist in its efforts at the spoliation of Finland there is sure to arise an economic war. The Continental States will have to raise their voice and either compel Russia to respect their respective commercial treaty rights or to let Finland alone. Whatever moral pressure, therefore, which these States may bring upon the Tsar would be of the highest value. The Tsar is still in want of the internal peace so badly wanted for many a reform in the country. He cannot obtain it if he displeases those who are most able to lend it. To incur the displeasure of these sympathetic leaders would be to cut his own ground from under his feet. But where are the right stamp of liberty-loving statesmen at St. Petersburg to counsel the Tsar to let Finland alone? Russia suffers immensely for want of liberal state-manship. Autocracy may reign but eventually democracy must rule. And unless the Government is thoroughly democratic there is no hope for Russia. The Duma may sit year in and year out but without the slightest gain to the country. A democratized form of government can alone galvanise into active political life that assembly for the real welfare of the people. Meanwhile the hand of Repression is as busy as ever and the stream of bloody executions continue while there is no end to unjustifiable imprisonments and deportations.

PERSIA.

Persian politics are yet at sixes and sevens. There is anarchy at the capital as well as in the provinces. The Mejliss has many an impractical politician, no doubt stirred by a peculiar kind of patriotism, who cannot look practical facts into the face and steer the vessel of State. The empty treasure needs to be tolerably well filled. And though Russia and England are jointly prepared to lend the money, of course, on unchallenged security, the Mejliss' politicians seem to be determinedly opposed to its acceptance. They are a suspicious lot and seem to think that such a loan would prove to be the thin end of the wedge and the two Powers will gradually bring Persia into their grip and crush it as a bone-cracker would. So they refuse to take any help from the two Powers most interested in the maintenance of peace and order. At the same time these impractical politicians are incapable of raising the internal loan. They have absolutely failed. The failure was inevitable, seeing that where there is no law and no order, there cannot be any security of property and if property is not secure how many people would trust the Mejliss with their money? But the evident logic of this situation does not seem to impress these Eastern Bastians. So that they are able to do neither the one nor the other. At last some genius has hit upon having the money from a "neutral" power! They are now said to be negotiating with the Deutsche Bank. But how may that Bank advance without security? And what about the Imperial Bank of Persia to whom certain State revenues are already pledged? Evidently, Persia is in a hopeless muddle. Without money, disasters and plundering cannot be prevented. Is it a wonder that lawlessness and thieving are rampant everywhere? There will be soon some sharp remedy for all these entanglements. Let us hope the firm diplomacy of Sir

[MAY 1910.]

THE WORLD OF BOOKS.

M. K. Gandhi. *An Indian Patriot in South Africa* by Rev Joseph Duke. With an Introduction by Lord Amphil. G. A. Natesan & Co., Madras Rs 2.

M. K. Gandhi. *A Sketch of his Life and Work* Biographies of Eminent Indians Series G. A. Natesan & Co., Madras Rs Four

Rev J J Duke, of Johannesburg who is the author of this series of sketches, should need no introduction to readers of this Review as one of the foremost European sympathisers with the South African Indian cause in the Transvaal. It was he who nursed Mr Gandhi when, in 1908, he was murderously assaulted by a fanatical compatriot, and since then Rev Duke has been indefatigable in his advocacy of the Indian claims, to the no small chagrin of many of his fellow colonists. This book purports to describe the character of the leader of the South African Indians, and the motives that have actuated him in adopting his present attitude towards the Transvaal authorities.

Rev Duke uses fine, nervous English, and his character sketches and descriptions are vivid and possess the literary flavour. It is easy to realise the love as of David and Jonathan existing between the Indian and the Englishman. Rev Duke does honour to every Englishman in honouring such an Indian as Mr. Gandhi, and his will be a name remembered in India with those of the best Englishmen who have served the Motherland. Amongst these it would be ungrateful not to number Lord Amphil, who supplies a noble preface to the book. In a stately and dignified language he urges his fellow-countrymen to realise the true Imperial inwardness of the situation and to do justice before the Imperial fabric is destroyed by their negligence or indifference.

It is a stirring appeal, and Rev. Duke may well be proud to have his work introduced by so statesmanlike a hand.

To those who cannot afford to go in for the Rev Duke's more extended account of the life of Mr Gandhi, we would cordially recommend the handy little volume in the Series of Biographies of Eminent Indians issued by Messrs. G. A. Natesan & Co. It describes the early days of Mr M. K. Gandhi's life, his mission and work in South Africa, his character, his activities, and his hopes. A perusal of this sketch, together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essayed to realise, and will be a source of inspiration to those who understand that statesmanship, moderation, and selflessness are the greatest qualities of a patriot. The Sketch contains an illuminating investigation into the true nature of passive resistance by Mr Gandhi, which may be taken as an authoritative expression of the spirit of the South African struggle.

Last Words On Evolution. [Watts & Co., London Price 6d]

This is the most recent addition to the library of the Rationalist Press Association, in their cheap series. The author, of course, is the veteran Prof Ernst Haeckel, of Gena University, the translation being from the hand of Mr. Joseph McCabe. The volume contains a portrait and three plates, and forms an interesting and valuable valedictory. Perhaps, however, Prof. Haeckel will yet live to see that there is something more subtle in Evolution than even his philosophy has imagined.

him to find that it is not merely the Bullion Broker that opposes a high duty on silver. It has been opposed by Indian publicists like the Hon. Pandit Madao Mohan Malaviya and in the interests of the ryot himself. Mr. Webb thinks of the ryot's existing store of ornaments when he advocates the silver duty. Mr. Malaviya thinks of the ryot's purchase of silver for ornaments in future when he opposes it. So far as the currency is concerned it appears unnecessary to discuss the effect of a silver duty on the ryot's ornaments. It is now over 15 years since the value of the rupee was divorced from that of silver bullion. The ryot's ornament no longer varies in value with the rupee. Its rupee price is regulated like that of any other commodity. The 1893 legislation was specifically undertaken to create a discrepancy between the value of the rupee and the value of silver. Why, then, go back on this policy and now think of bringing up the value of uncoined silver to the level of the rupee? The people's reserve stores of silver did depreciate after 1893. But is it at all necessary or wise now to attempt to set right that depreciation after 17 years? The stores of value must have changed hands considerably during this period. Silver has further fallen in value and purchases of this depreciated silver have been made in the interval. Unless an attempt is made to raise the value of the silver in the rupee to 16d., and thus to make silver bullion and the rupee convertible into one another, there appears to be no point in a high silver duty. And it is doubtful if a high duty will result in a sufficiently appreciable rise in the price of silver in India. For its first effect would be a slackening of the Indian demand for silver and a consequent fall in its world price. The Indian demand will then adjust itself but the gold price of silver will still be far below that of the rupee. It appears, therefore, to be an unsound suggestion to impose a high silver duty for the purpose of bringing up the value of the silver

store of value to the level of the face-value of a token coin.

But a moderately high silver duty may have another effect, viz., that of an inflow of gold into India. Silver is a competitor with Council Bills in the adjustment of India's favourable balance of trade. If the Secretary of State should stop his sales of Council Bills when he has reached 17 millions, the balance due to India (about 12 or 13 millions on an average) should be adjusted only by the shipping of the precious metals. If, by the imposition of a high duty, gold gets a discrimination in its favour, it will be shipped to India in preference to silver and this will be directly facilitated if free coinage were allowed for gold in the Indian Mints. A silver duty sufficiently high, might therefore materially help in attracting gold to India in much larger quantities and will popularise the use of gold.

The last of Mr. Webb's suggestions relates to the Gold Standard Reserve Fund. He advocates the accumulation of a large amount and of locating at least 15 or 20 millions of it in India. He also insists that the reserve must be in gold and not in stock or securities. The Gold Reserve should be viewed as intended for the purpose of being available for export in exchange for rupees, when necessary. It is essential that the Fund should be located in India for realising this object. For the method in which it should be used is by supplying gold for export when exchange should fall below specie point. The Indian Government's gold obligations are discharged by the export of produce in the ultimate. The Secretary of State's Council Bills are only the instruments by which this produce is paid for. Their sale is in reality the same operation as the Government of India buying trade bills on London in the market. The sale of Council Bills is a convenient operation so long as India's trade balance exceeds the Secretary of State's requirements. But, if it should fall below the latter, gold will have to be found at

form of evolution, but he is, as this world goes, a scarce breed. There are no Republics in Asia, which has always been the greatest banked-up deposit of multitudinous humanity of all the Continents. In Europe, the French and the Swiss alone prefer the Republican form of government to the Monarchical. Only in America does Republicanism live and thrive. Even there Porfirio Diaz has converted one nominal Republic into a real despotism, and his example is emulated by more than one Latin-American President.

THE RENAISSANCE OF MONARCHY

The simple fact is that there has been a great renaissance of the Monarchical idea in Europe in the last half century. The glowing enthusiasm of 1848 has perished so completely that it is unknown to the new generation. Social Democrats have not found anything to conjure with in the word Republic. New States like Norway and Bulgaria prefer to be ruled by Kings rather than by Presidents. Spain has tried a Republic, only to revert to Monarchy. France is Republican. But it is a drab Republic which excites no enthusiasm, and commands only the respect due to a humdrum system which keeps the machine going. The triumphs of the German Monarchical system in 1871 profoundly impressed Europe. The success of Austria-Hungary has convinced everybody that a Francis Joseph is indispensable if the Empire Kingdom is not to go to pieces.

THE BRITISH MONARCHY (LIMITED)

But it is in England that the revival of the Monarchical principle (limited) has been most remarkable. The modern constitutional sovereign whose power is rigidly circumscribed by usage and by statute, is invested by his position with such opportunities of influence as to make him, at such crisis as the present, far and away the most important person in the State. This transformation has been chiefly due to the long reign, the shrewd good sense, and great public spirit of Queen Victoria. When she came to the Throne

Monarchical stock had dropped lower than at any date since 1649. George III, was mad, George IV, was bad, and William IV, was Sailor Bill—a man whose personality neither excited enthusiasm nor commanded respect. The Girl Queen began her reign by a blunder about the bedchamber women, which called forth protests and complaints from the Tory Party that read strangely as coming from men who, since the days of the Stuarts, prided themselves on their loyalty to the Throne. But her blunder helped her to discover that the Monarchy still counted for something in English politics and although she made frank confession that she had made a false step, she profited by the experience thereby acquired. When England passed under the rule of Prince Albert, the task of re-building the Monarchy was carried on *ohne Hast und ohne Hast*. After his death there was a period of unrest. The retirement of the Queen seemed as if it would undo all the work previously accomplished in the rehabilitation of Monarchy. It was only in seeming. The illness of the Prince of Wales and the return of the Queen to her duties sufficed to destroy the illusion of a Republican reaction, and for the next thirty years there was not even a momentary check to the Monarchical revival. When Edward VII, came to the Throne he inherited a much more important position of influence than that to which his predecessor had succeeded in 1837, and so far he has increased rather than diminished its prestige.

OUR SOVEREIGN LORD.

'Our Sovereign Lord the King' is a good sounding phrase. Austere Republicans sneer at it, and Lords and Courtiers roll it under their tongues as a sweet morsel; but whether we like it or not we have all got to recognise the fact that when any constitutional crisis comes to a head, Edward VII, is the master of the situation. He is our Sovereign Lord the King; master of all the parties and all the politicians. The supreme power

Ethics and the English Political Crisis.

Professor Henry Jones has a learned article on "The Ethical Demand of the Present Political Situation" in the *Hibbert Journal* for April. He thinks that the present situation is mainly the product of distrust. "Had our politicians," says the author, "trusted the people more, some methods of persuasion would not have been used, and some issues would not have been raised, and the nation would have been led to the solemn task of choosing its rulers and of deciding between great issues in a different spirit." Professor Jones cites a few recent instances where, owing to a low estimate of the people's intelligence, they were invited to choose between political parties upon issues which were not real.

The political gain that was sought to be made by placing the German bogey of invasion is a striking illustration. The peril of invasion was certainly not imminent and the Government could well have been expected to see that the shores of Great Britain were safe from attacks. The distrust of the Liberal Government was groundless.

Another instance of the kind was the cry for preferential tariffs, as if the Colonies and Dependencies were not already loyal, and the loyalty could be increased by a slender cash-nexus.

The distrust of the Irish people is yet another. Unnecessarily vehement apprehensions have been expressed at the approach of "Socialism" and that which has led to this alarm is the provision of old age pensions and the resolve to have no hungry children in the schools. "It is true that the moral fibre of the people is so loose," says the author, "that this cannot be done without destroying thrift and loosening the bonds of the family and bringing about national degeneracy."

Ethics of Bhartihari.

This topic forms the subject of a readable article by Mr. G. A. Chandavarkar in the *Vedic Magazine* and *Gurukul Samachar* for Vaisakha 1966. This renowned author's three works are all well known; the 'Sringara Shataka,' deals with woman, love and other things of youth. The 'Niti Shataka' treats of didactic and moral things. By contrast, the value of keeping up promises, of learning, valour, moral courage, and large-mindedness are well brought about. The 'Vairaga Shataka' holds up the greedy to ridicule and the arrogance of the rich to contempt.

There is one beautiful Sloka which indicates the universal path to happiness. It says:—

"Abstinance from destroying life, restraint in depriving others of their wealth, speaking the truth, timely liberality according to one's power, not even talking about the ladies of others, checking the streams of covetousness, reverence for elders, compassion towards all creatures.

The following Sloka describes what persons should command reverence:—

Desire for the company of the good, regard for the merits of others, reverence for elders, diligence in acquiring knowledge, affection for one's own wife, fear of the world's blame, freedom from the contact of an evil man, persons in whom these qualities reside are to be respected.

The characteristics of the high-minded are to be found in the following verse:—

He is the worthy son who delights his father by good actions, she is the wife who seeks her husband's good. He is the friend whose conduct is the same in prosperity and in adversity.

One more aphorism may be mentioned explaining that in ascetism alone is freedom from danger:—

Enjoyments are fleeting like high billows, life is liable to perish in a moment. The happiness of youth is ephemeral. Love for the dear ones is ephemeral. Hence, O wise men! understand that this whole world is perfectly worthless and advising the same to the people, with a mind skilful in doing good to them, endeavour to attain final beatitude.

any leading articles or dictate the policy of the paper. The actual work of writing the leaders and providing for the editing of the Imperial news sheet is entrusted to a temporary editor (the Premier), who, as a rule, is changed after each shareholders' meeting. The permanent editor has the sole right of nominating the temporary adjunct, limited by the condition that he must be a person who commands the confidence of the Editorial Council elected by the shareholders. Whatever the permanent editor says must be listened to respectfully. The mere right to be consulted and to have the opportunity of inspiring the temporary staff, gives the permanent editor a position of influence in the conduct of the administration immeasurably greater than that of any temporary editor. While the Sovereign is technically advised by his Ministers he has a vantage point from which he can advise them, and while he is in theory deprived of all authority in practice, his sagacity, his experience, his opportunities make him practically supreme.

THE CROWN IN CRISIS

The influence of the Sovereign, great in all times, becomes paramount at times of Constitutional crisis. I quote again as to how this worked out in Queen Victoria's reign. —

The permanent editor has no fewer than twenty-two times been confronted with the resignation of her temporary assistant. The resignation of the Prime Minister is so event which has occurred rather often than once every three years since the Queen came to the throne. On each of these occasions she has exercised her prerogative as Sovereign to summon to her Councils whom she pleased. It is interesting to see who would have been Prime Minister if the Queen's first choice had prevailed. In 1839, the Duke of Wellington would have been Prime Minister. In 1851, Lord Stanley, and failing him, Lord Aberdeen. In 1855, Lord Derby and, failing him, Lord John Russell. In 1859, Lord Granville, and in 1860, Lord Hartington and failing him, Lord Granville. The Queen once endeavoured to avert the dire necessity of commissioning Lord Palmerston to form an administration, and once to evade the equally unpleasant alternative of a Gladstonian Premiership. In the making of Cabinets the Queen's influence has been chiefly perceptible in inducing Lord Melbourne in 1839 and Sir Robert Peel in 1845 to resume office when they were out of it, and wanted to be out of it, in making objections to Disraeli in 1857, which is said to have so embarrassed Lord Stanley that he allowed Lord John Russell to return to office; in dismissing Lord Palmerston in 1852, and in the same year retiring his Leadership of the House of Commons. The chief piece of Cabinet making that stands to her credit was the success with which she brought about the formation of the Aberdeen Coalition Government of 1852, the only serious attempt that has ever been made to establish a really National Administration resting upon both political parties.

During these periods of crisis the Sovereign stands conspicuous as the real Centre of the Government and pivot of the Constitution. Sometimes these periods extend for days, during which there is neither for one moment any disturbance of order or confidence. In 1841, a crisis lasted fourteen days, in 1801 nine, in 1885 twelve. We may possibly average the crisis period at a week and if we add another ten days as the time necessary for Cabinet making, it follows that for nearly one whole year, and that by far the most exciting year of the sixty, the Queen practically reigned alone, discharging her duties without the aid of the Ministers who had fallen and of those who had yet to be fully created.

THE KING'S INHERITANCE.

That was the achievement of the Victorian reign, The prestige, the influence, the authority attaching to the Throne passed to Edward VII, intact on his accession. He has had no occasion to put it to the test until now. But if the present crisis develops he will be confronted by a graver crisis than any which called forth the statesmanlike resource of his mother. It is no mere matter of a difference of opinion between Lords and Commons upon the details of any particular measure. The crisis has arisen from a deliberate aggression by the Lords upon the privilege of the Commons, who refused supplies to the Crown in order to usurp the royal prerogative of dissolving Parliament. Due appeal having been made to Caesar, Caesar has given judgment against the Peers. The anti Peer coalition majority in the Commons is 124. The Election, considered as a plebiscite, gave 400,000 majority against the Peers.

HIS RESPONSIBILITY.

But if the majority had been 324 in the House and 400,000, in the country, nothing could be done to punish the Peers for their aggression and usurpation or to secure the privileges of the Commons and the Crown from a renewal of such attacks, save by or through the action of the King. In ordinary occasions the Monarch acts on the advice of the Constitutional advisers. The King's sceptre is then in the Prime Minister's pocket. But in extraordinary occasions when the Prime Minister advises an exercise of the Royal prerogative which in the King's judgment may endanger the Throne and imperil the

The Closing Days of Swami Vivekananda.

Sister Nivedita, who has been contributing to the 'Prabuddha Bharata' a series of sketches of Swami Vivekananda under the title "The Master As I Saw Him," writes in the April number a touching account of the "Passing of the Swami." We take the following extract from the same —

Late in the year 1900, the Swami broke off from the party of friends with whom he was travelling in Egypt, and went home suddenly, to India. "He seemed so tired!" says one of those who were with him at this time, "As he looked upon the Pyramids and the Sphinx, and the rest of the great sights in the neighbourhood of Cairo, it was in truth like one who knew himself to be turning the last pages in the book of experience." Historic monuments no longer had the power to move him deeply."

He was cut to the quick, on the other hand, to hear the people of the country referred to constantly as "natives," and to find himself associated, in his visit, rather with the foreigner than with them. In this respect, indeed, it would seem that he had enjoyed his glimpse of Constantinople vastly more than Egypt for towards the end of his life he was never tired of talking about a certain old Turk who kept an eating house there, and had insisted on giving entertainment without price to the party of strangers, one of whom came from India. So true it was, that to the Oriental, untouched by modern secularity, all travellers were pilgrims, and all pilgrims guests.

In the winter that followed, he paid a visit to Dacca, in East Bengal, and took a large party of the Brahma-punks, to make certain pilgrimages in Assam. How rapidly his health was failing at this time, only those immediately around him knew. None of us who were away, had any suspicion. He spent the summer of 1901 at Belur, hoping to hear again the sound of the rains, as they fell in his boyhood. And when the winter again set in, he was as ill as to be confined to bed.

Yet he made one more journey, fasting through January and February 1902, when he went, first to Bodhi Gaya and next to Benares. It was a fit end to all his wanderings. He arrived at Bodhi Gaya on the morning of his last birthday, and nothing could have exceeded the courtesy and hospitality of the Merchant, here, as afterwards at Benares, the confidence and affection of the orthodox world were brought to him in such measure and freedom that he himself stood amazed at the extent of his empire in men's hearts. Bodhi Gaya, as it was now the last, had also been the first, of the holy places he had set out to visit. And it had been in Benares, some few years later, that he had said farewell to one, with the words "Till that day when I fall on society like a thunderbolt, I shall stay this place no more."

Many of his disciples from distant parts of the world gathered round the Swami on his return to Calcutta. In a hallooed, there was none, probably, who suspected how near the end had come. Yet visits were paid, and

farewells exchanged, that it had needed voyages round half the earth to make. Strangely enough, in his first conversation after coming home from Benares, his theme was the necessity of withdrawing himself for a time, in order to leave those that were about him a free hand.

"How often," he said, "does a man ruin his disciples, by remaining always with them! When men are once trained, it is essential that their leader leave them, for without this freedom, they cannot develop themselves!"

For the sake of the work that constantly opened before him, the Swami made a great effort, in the spring of 1902, to recover his health, and even undertook a course of treatment under which, throughout April, May, and June, he was not allowed to swallow a drop of cold water. How far this benefited him physically, one does not know, but he was overjoyed to find the unflinching strength of his own will, in going through the ordeal.

When June closed, however, he knew well enough that the end was near. "I am making ready for death," he said to one who was with him, on the Wednesday before he died. "A great *tapasya* has come upon me, and I am making ready for death."

And we who did not dream that he would leave us, till at least some three or four years had passed, knew nevertheless that the words were true. News of the world met but a far-away rejoinder from him at this time. Even a word of anxiety as to the scarcity of the rains, seemed almost to pass him by as in a dream. It was useless to ask him now for an opinion on the questions of the day. "You may be right," he said quietly, but I cannot enter any more into these matters. I am going down into death."

Once in Kashmir, after an attack of illness, I had seen him lift a couple of pebbles, saying, "Whenever death approaches me, all weakness vanishes. I have neither fear, nor doubt, nor thought of the external. I simply busy myself making ready to die. I am as hard as *that*!"—and the stones struck one another in his hand—"for I have touched the feet of God!"

Personal revelation was so rare with him, that these words could never be forgotten. On returning from the Cave of Amarnath, moreover, in that same summer of 1896, he had laughingly said that he had there received the grace of Amarnath—not to die till he himself should will to do so. Now this, seeming to promise that death would never take him by surprise, had corresponded so well with the prophecy of Sri Ramakrishna—that when he should know who and what he was, he would refuse to remain a moment longer in the body—that one had banished from one's mind all anxiety as to this score, and even his own grave and significant words at the present time did not suffice to revive it.

Did one not remember, moreover, the story of the great Nirakalpa *Samadhi* of his youth, and how, when it was over, his Master had said "This is your mango. Look! I lock it in my box. You shall taste it once more, when your work is finished!"

"—and we may wait for that," said the monk who told me the tale. "We shall know when the time is near. For he will tell us that he has tasted his mango."

How strange it seems now, looking back on that time, to realise in how many ways the expected hint was given, only to fall on ears that did not understand!

CURRENT EVENTS.

BY RAJDUARI.

THE MOORNFUL ECLIPSE IN GREAT AND GREATER BRITAIN

As we write the world of Great and Greater Britain is draped in suit of the most solemn black, unprecedented in its annals. It is the outward symbol of that profound sorrow into which it has been plunged by that mournful calamity that so unexpectedly occurred at Buckingham Palace on the fateful 8th May. By a cruel fate the British Empire was deprived of its revered and beloved Sovereign, one of the few greatest on earth, after a brief illness extending over forty-eight hours! King Edward VII, after a short but brilliant reign of nine years, peacefully passed away. The sudden news of this event, with its swift tragic incidents, gave a terrible shock to the entire world of civilisation—a shock indeed from which it is but slowly emerging and realising the depth and significance of the great loss thus sustained by our common Humanity. It is the shadow of this loss which, like that of the eclipse, has darkened the world, especially that of Great Britain, the Colonies and India. No sovereign of modern times was held in higher esteem and regard by the nations of the world. No monarch was held in such deep and sincere affection by his own subjects comprising almost half the population of the globe of all races and religions. By his deep devotion to his duty as a King, by his stern respect of an obedience to the Constitution, by his unequalled diplomacy in foreign affairs, by his sincere regard for the better welfare of his peoples, by his participation in their joys and by his deep sympathy in their woes and sorrows, by his unaffected benevolence in the cause of distressed and suffering humanity, by

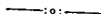
his generous instincts, by his royal magnanimity, by his almost unerring tact and judgment, and, above all, by his great geniality, simplicity and complaisance, King Edward had built for himself a solid popularity as an ideal monarch. It is this popularity so unconsciously achieved by him which has found that outburst of grief all the world over since his lamented demise. Thus it was that he had endeared himself not only to his appreciating subjects but to the princes, potentates and peoples of the world. His unceasing efforts in the cause of solid peace, based on enlightened common interests, have had their most beneficent influence on the comity of the great nations of the earth. They have deservedly earned for him the enduring sobriquet of the Peace maker. Had King Edward achieved no other deed of renown in the too too brief period of his reign, he should have still been respected and regarded. That achievement in itself would have earned for him a crown of glory all his own—more everlasting than all terrestrial crowns. But he displayed in all other directions his great royal activities, with unaffected grace and modesty, which, now that he is gone, are being discerned, even at so early a stage, in their true perspective. His unabated sympathy for the Indian people, from the day that he landed on our shores to the day of his demise, is well known. Twice, in nine years, he gave ample evidence of that undiminished sympathy and undying solicitude for the greater contentment and happiness of his Indian subjects in those two memorable documents which emanated from him. The message of supernal grace be dashed to them on the occasion of his Coronation is still vividly remembered; while the other one, so magnanimous, breathing such lofty sentiments of justice and offering such excellent promises of the future, sent on the fiftieth anniversary of the gracious Proclamation of his illustrious mother, Victoria the Good, are evidences

The Woman's Century.



Victor Hugo remarked many years ago that whereas the eighteenth century was the century of men, the nineteenth was the century of women. Mr. George Willis Cooke, writing in the April *Chautauque*, explains the significance of this aphorism. It was not until the eighteenth century that a theory of men's political rights was developed and it was not until the beginning of the nineteenth century that we find a similar theory concerning women and their place in society. The epigram does not hold true if we attempt to read into it the interpretation that either men or women have as yet attained the full political and social rights to which they aspire. Perhaps, the twentieth century may be more properly designated the century both of men and of women in the sense that in it will be given political expression of the social and economic theories which originated in the eighteenth and nineteenth centuries.

The nineteenth century marks the greatest social changes in the history of the race and important among these social changes are the position and the occupation of women. The changes in the manner of industry brought about by the invention of machinery has had far-reaching effects upon woman's place in industry and upon the nature of the home. All the problems relating to the hours of employment, child labor, and the like, have their origin in the early part of the nineteenth century. From the changes thus brought about it has developed that women have been granted political rights comparable to their economic responsibilities. This at least is true in many countries and holds fair to be universally true throughout the civilized world within a short time.



The Transvaal Struggle.



Mr. H. S. L. Polak, the Transvaal Delegate to India, contributes to the May number of the *Threesphist* a lengthy article on "Brotherhood : as understood in South Africa". He thus sums up the main features of the Transvaal struggle :—

Three outstanding features may be remarked in this struggle. The first is the unity of creeds, and races. Hindus, Muhammadans, Christians, Parsees, have united in a bond of real Brotherhood, and it is only because of this union that the community has not been crushed out of existence. To these have been added Jews, Buddhists, and Confucians. The followers of every great religion derived from Asia have been privileged to take part in this essentially religious struggle. The second is the magnificent self-restraint of the people. In spite of the enormous provocation that they have received, there has been no violence used by the Transvaal Indians. They have been *passive* resisters, opposing spirit to matter, faith to unbelief, and they have been prepared to lose all that a man holds dear in this world, rather than oppose brutality to brutality. Thirdly, the women have acted most heroically. Not knowing whether or not starvation awaited them, they have again sent their husbands, sons, brothers and fathers to gaol or exile. It is they who have, in very truth, been the soul and inspiration of the struggle. The attitude of the Transvaal Indians has won the unstinted admiration of many broad-minded South Africans, and already there appear signs that the end is not to be very long delayed. Time was when the Transvaal Indians were called 'coolies.' To day they are 'British Indians.' And the strength of their agitation has prevented this type of legislation from being copied by other Colonies, and has obliged the Transvaal authorities themselves to compromise on at least three occasions.



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carry successfully through its financial estimates for the current year. But, of course, the great constitutional question, will still remain to be solved. There is the veto of the Lords to be considered. In unmistakable terms the Prime Minister has already informed the House of what he and his colleagues have unanimously determined to do. The Bill, founded, on the original revolution, is there. There is already a strong feeling for an armed truce in view of the fact that a new Sovereign, with little experience of State affairs or of the practical working of the Constitution, is now on the Throne. It would be unseemly to revive the wrangle or embarrass the King. George V needs breathing time to recover from the great shock King Edward's death has given. He must also have breathing time to look about the ordinary affairs of State. To thrust forward at such a time the latter controversy of the last few months would be inexpedient and inadvisable. So far there is a general unanimity that the weapons which were brandished some time ago should be sheathed, at any rate, till the opportune hour came. Thus the day of the discussion of the Veto Bill has been postponed and so, too, of the anticipated General Election. We should, therefore, wait on time and refrain from any kind of forecasts.

CONTINENTAL POLITICS.

The calm in Continental politics continues, albeit that there has been a slight ripple on the smooth waters in the direction of Albania and Crete. The intransigents in the Parliament in the latter are all for ousting the Ottoman bag and baggage. They are all excited—the infinitesimal minority of impassioned Hellenes—with no constructive statesmanship about them. All that they are able to do is to keep up their undignified and unprofitable disturbance. The Great Powers, who are responsible for strict neutrality in Cretan matters and

who are morally bound to defend Turkey from the frantic manifestations of disorder in the Cretan assembly, will not allow any *emeute* or other *coup*. And so far we may dismiss Crete from our thoughts. But the rebellion in Albania is a more serious matter. The Albanians are autonomous and were most helpful in the bloodless revolution wrought in Turkey. But emancipated Turkey is now keenly bent on placing Ottoman finances on a sound footing, besides adopting effective measures for offence and defence—internal and external—one of which is the universal conscription. This is going on well enough as patriotic Turkey has seized the main object of the conscription. Not so the Albanians who are deemed the flower of the Turkish troops. An attempt has been made to force the Arabic language all over the country. The Albanians are, however, insistent on their own language. Then again the new taxes which are about to be imposed are disliked by the independent Albanians. Thus there is a great obstacle in the way of the "unification" of Turkey. But it is to be hoped that as *practical* politicians the present statesmen at the helm of the Empire will see the wisdom of letting alone these men and leaving it to more auspicious times this part of their unification scheme. The Albanians must have reasonable autonomy. Their trial system must not be interfered with but respected. If these two points are firmly borne in mind we should soon see an end to the disturbances in Albania. For the present, it seems that the back of the turbulent, who had seized the great trunk roads, has been broken and that order has been established. But the soldier having now done his duty the statesman must step in and see that order is established on a solid and peaceful foundation. Further disturbance is fraught with the gravest consequences. There may be sudden developments on the part of Italy and Austria which may again lead to a conflagration. But we may

dental or appertaining to a body Corporate, and without further license to purchase, take on lease or in exchange, hire or otherwise acquire property movable or immovable and any rights or privileges which may be deemed necessary or convenient for the purpose of the University and in particular any lands, buildings and easements, and to improve, develop, manage, sell, lease, mortgage, dispose of, turn to account or otherwise deal with all or any part of the property of the University.

II. The University shall have the powers following

(1) To impart and promote the imparting of Education—Literary, Artistic, and Scientific, as well as Technical, Commercial and Professional on National lines and under National control, not in opposition to but standing apart from, the Government system of Collegiate Education—attaching special importance to a knowledge of the Country, its Literature, History and Philosophy, and designed to incorporate with the best Oriental ideals of life and thought, the best assimilable ideals of the West, and to inspire students with a genuine love for and a real desire to serve the country.

(2) To promote and encourage the study chiefly of such branches of the Arts, Sciences, Industries and Commerce as are best calculated to develop the material resources of the country and to satisfy its pressing wants, including in Scientific Education generally a knowledge of the scientific truths embodied in Oriental Learning, and in Medical Education, specially, a knowledge of such scientific truths as are to be found in the Ayurvedic and Hakim systems.

(3) To found and affiliate national colleges, such colleges being institutions which recognise religion and ethics as integral parts of a true education, whether they teach these in the College or in denominational Hostels connected therewith.

(4) To grant and confer degrees and other academic distinctions to and on persons who shall have pursued an approved course of study in the University and the colleges founded by or affiliated to it and shall have passed the examinations of the University under conditions laid down in its Regulations. Provided that Degrees representing proficiency in technical subjects shall not be conferred without proper security for testing the scientific and general knowledge underlying technical attainments.

(5) To admit graduates of other Universities to Degrees of equal and similar ranks in the University.

(6) To confer Degrees of the University on any persons who hold office in the University as Professors, Readers, Lecturers or otherwise who shall have earned an independent research therein.

(7) To grant Diplomas or certificates to persons who shall have pursued a course of study approved by the University under conditions laid down by the University.

(8) To confer Honorary Degrees or other distinctions on approved persons. Provided that all Degrees and other distinctions shall be conferred and held subject to any provisions which may be made in reference thereto by the Regulations of the University.

(9) To provide for instruction in such branches of learning as the University may think fit and also to make provision for research and for the advancement and dissemination of knowledge.

(10) To examine and inspect schools and other educational institutions and grant certificates of proficiency and to provide such lectures and instruction for persons not members of University as the University may determine.

(11) To accept the examinations and periods of study passed by students of the University at other Universities or places of learning as equivalent to such examinations and periods of study in the University as the University may determine and to withdraw such acceptance at any time.

(12) To admit the members of other institutions to any of its privileges and to accept attendance at courses of study in such institutions in place of such part of the attendance at courses of study in the University and upon such terms and conditions and subject to such Regulations as may from time to time be determined by the University.

(13) To accept courses of study in any other institution which in the opinion of the University possesses the means of affording the proper instruction for such courses and to withdraw such acceptance at any time: Provided that in no case shall the University confer a Degree in Medicine or Surgery upon any person who has not attended in the University during two years at least courses of study recognised for such Degree or for one of the other Degrees of the University.

(14) To enter into alliance with any of the Indian Educational bodies working on similar lines to the University.

(15) To co-operate by means of Joint Boards or otherwise with other Universities or authorities for the conduct of Matriculation and other examinations, for the examination and inspection for schools and other academic institutions and for the extension of University teaching and influence in academic matters and for such other purposes as the University may from time to time determine.

(16) To enter into any agreement with any other institution or Society for the incorporation of that institution in the University and for taking over its property and liabilities and for any other purpose not repugnant to this Charter.

(17) To institute Professorships, Readerships, Lecturerships, Teacherships and any other offices required by the University and to appoint to such offices.

(18) To institute and award Fellowships, Scholarships, Exhibitions and Prizes.

(19) To establish and maintain Hostels and Boarding houses for the residence of students.

(20) To do all such other acts and things whether incidental to the powers aforesaid or not as may be requisite in order to further the objects of the University as a teaching and examining body and to cultivate and promote Arts, Science and Learning.

III. The University may from time to time found and endow Fellowships, Scholarships, Exhibitions, and other Prizes for which funds or property may by bequest, donation, grant or otherwise be provided and may make regulations respecting the same and the tenure thereof but except by way of Prizes or Reward the University shall not make any gift, division or bonus in money unto or between any of its members.

Edward Grey may bring the Persians to their senses and put an end to Persian bankruptcy.

CHINA AND TIBET.

The Dalai Lama is still a refugee in Sikkim. The British are cautious in not embroiling themselves in the quarrel which China has with this deposed ecclesiastical dignitary. But we do not at all like the tone of the Anglo Indian Press in general which really wants to stir up strife once more, with the ultimate object of a re-occupation of the Chumbi Valley if not Lhasa itself. In England, too, the red Imperialist organs are now and again inditing articles of sound and fury which bode no good to peace on our north eastern frontier. We should not be surprised if, with the return of the Unionists to power, some sort of unhallowed *crusade* be hatched to bring China into collision with Great Britain. It is fortunate, however, that China is wide awake after the Curzonian foray into Lhasa. Chinese statesmen have thoroughly understood the game of the British war party which is still banking after Tibet. They have therefore done well in reasserting their sovereignty by the strong arm of Chinese troops. Having so long neglected to rule this distant province they ought to have, they are now quite alive to firmly establishing and maintaining their supremacy. In short, the Fabian Chinaman has at last shown his hand and given a broad hint to the British that he is not going to give him another chance of a foothold in any part of Tibet. Meanwhile, the jingo organs of commercial Anglo India are foaming at the mouth and talking a deal of nonsense about the allegiance still paid by "millions" of Buddhists to the deposed Lama. But a great Pope who intrigues and is obliged to fly away for his life from the country is after all a discredited Pope. Another allegiance of such an ecclesiastic cannot last long. Sooner or later his worshippers must abandon him. For, a religious dignitary has no

business to interfere in matters mundane. He loses his sanctity and dignity and cannot exact that obedience which is necessary for the purpose. So the deposed Dalai Lama is in a fix. At present he is ostensibly avoided by the British, while the governing authorities at Peking are wrath at the intrigues which he carried on at Lhasa before his flight and which have now been thoroughly exposed. The edict which recently appeared in the *Peking Gazette* informs the world why this Lama is in disgrace with the Sovereign Power. He is now suing for peace and submission. How far the Chinese Government will relent it is impossible to say, though there are many a *balloon d'essai* which have for their object the reinstallation of the Lama for ecclesiastical purposes only. But the authorities at Peking are shrewd. They would be willing to let him go back to his See, but not for fomenting further intrigues. They will take precious care that he does nothing of the kind. If he would solemnly and faithfully pledge himself to confine his activity to his ecclesiastical duties, it is possible they would allow him to go there. But, of course, they will take care by parchment and seal that he abides by his contract. Moreover, the new Viceroy is instructed to watch him carefully if he is allowed to go to Lhasa and report his movements. It is evident from all the movements of China that she means to be the ruler of Tibet in earnest, having found to her bitter cost what her neglect in the past has led to. Chinese State diplomacy is more or less of a Fabian character, but Chinese statesmen, after the manner of the Cunctator, are sure of the ultimate success of their diplomacy. In the matter of Tibet it must be said that they have scored both against the Dalai Lama and the British by following their traditional diplomacy. It may also be taken for granted that China will be watchful of affairs in Bhutan and Nepal for reasons which are obvious.

(c) The method of election of the Senate, after the first, shall be such as shall be hereafter determined by the Governing Body.

(f) All terms of office shall date from the day on which the University becomes a working organisation, such day to be fixed by the Governing Body.

(g) The Elected Fellows of the Senate shall be divided into the Faculties of Literature, Theology, Law, Medicine, Science, Art, and Crafts, and such other Faculties as may from time to time be constituted by the University; every Fellow must belong to one Faculty, and may belong to more than one. The Convener of each Faculty shall be appointed by the Senate, and he shall choose his own colleagues, subject to the ratification of the Senate.

(h) Each Faculty subject to control by the Senate shall be responsible for the courses of study in the subjects assigned to the Faculty by the Senate and shall have such other powers and duties as are conferred upon it by Regulations to be framed by the Governing Body.

REMOVAL OF MEMBERS

IX.—The Governing Body at a special meeting to be called for the purpose, of which at least a month's notice shall be given, may, by a three-fourths' vote of its whole body, given in person or in writing, remove any one of its own members.

X.—Alteration of Rules.—The Governing Body shall, from time to time, make such additional Regulations as may be necessary, and may repeal or amend the above Rules of Management.

XI.—All examinations held by the University shall be conducted in such manner as its Regulations shall prescribe.

XII.—It shall be lawful for the University with the sanction of two consecutive special general meetings of the University called for the purpose to surrender this Our Charter subject to the sanction of Us, Our Heirs or Successors and upon such terms as We or They may consider fit and to wind up or otherwise deal with the affairs of the University in such manner as shall be directed by such general meetings or in default of such direction as the Board of Trustees shall think expedient having due regard to the liabilities of the University for the time being.

XIII.—Any supplementary Charter granted by Us, Our Heirs or Successors whether repealing, amending, or adding to the provisions of these presents may be accepted by a general meeting of the University specially called for the purpose, and shall be valid and binding upon the University and all the members thereof if accepted by the votes of two thirds of the members present at such meeting.

XIV.—Our Royal Will and Pleasure is that this Our Charter shall always be construed and adjudged in the most favourable and beneficial sense for the best advantage of the University, and the promotion of the objects of this Our Charter as well as in all Our Courts as elsewhere notwithstanding any non-recital, misrecital, uncertainty or imperfection herein.

In witness whereof We have called these Our Letters to be made patent. Witness Ourself at Westminster the . . . day of . . .

Warrant under the King's sign manual

UTTERANCES OF THE DAY.

"What Books to Read."

The following are extracts from a lecture delivered by Sister Nivedita in Calcutta :—

To girls and boys alike, I would say: Revel in the books that come from the childhood of the world. Read your *Mahabharata* and *Ramayana*—if possible, till you know pages of them by heart. Read translations of Homer and stories from him. Read the Norse *Hemskringla* if you can get it, the German *Sagas*, the Finnish *Kalevala* and even Longfellow's *Hiawatha*. These are the foundations of literature for humanity, and there is no law of psychology more universally true, than that which tells us that *the individual in his development follows the race*.

Three elements then there are in a completed culture of the modern kind.—(a) an idea of the phases through which the world has become what it is, that is to say, the History of Humanity, (b) an idea or picture of the world itself as it actually is, that is to say, Natural Science, and (c) a clear notion of our own part in the whole and this may be represented—not least for us who are gathered here—as the Study of India. The last represents our moral aim. And we must remember that all the facts in the world do not convey knowledge. We must remember that the moral life is a man's fulcrum point. We must clearly understand that without a strong and noble purpose in life, learning of knowledge of books is mere useless pedantry, and not an ornament to a man.

Now, when we have once got a clear hold of these principles of reading the question of what books to read becomes very easy indeed. By any means that offer themselves, by hook or by crook, arrive at some mental picture of the Past of Humanity. Read anything and everything that will help you to this end. But do not cease to remember the end itself. Visit museums. Find out all you can about pictures and sculptures. Make mind picture of every country in turn. Work hard till you know something about ancient Egypt, about Assyria, about China, about Greece. Read translations of Homer, that you may feel to life of that old Mediterranean World, whose heart he uttered, that world of which "Ethiopia," wherever that was, Phœnicia, Egypt, Carthage, even ancient Ireland all formed part. Seek for new expressions of these eras. If you lived in London, I would beg you to go to the British Museum and read the Book of the Dead and thus know more of the inwardness of Egypt than all the books in the world about it could tell you. But read the stories of the nations if you will, in order to see what to read. Read all best novels. Read Dante—but only when you have grown curious regarding him. Read the old romances of medieval Europe but read also Don Quixote and think it out. Read the French chronicles of the Crusades and historical novels and solid history. Neglect none of these. But with all your reading, do not forget to dream. Cultivate Intellectual longing; refrain from Intellectual surfeit. Only by reverence towards our own questions, only by listening to our own hearts, can we arrive at any great thing in the

Many Memoirs of Life in India, at Home and Abroad. By Mr. J. H. Rivett-Carnac, C. I. E., V. D., F. S. A., late *Indian Civil Service, Colonel Volunteers, and Aide de camp to H. M. Queen Victoria and H. M. King Edward VII.* [Wm. Blackwood and Sons, 1910.]

Mr. Rivett Carnac was one of the last two civilians from Haileybury to reach India where he landed in 1858 and his memoirs cover a full half century, of which thirty five years were spent in India. His career in the Bengal Civil Service commenced brilliantly. Aided by many family connections, and by a happy knack of making friends, he found himself within two years of his arrival in India officiating as Secretary to the Income Tax Commission and Under Secretary to the Government of India. Within three years he became Private Secretary to his cousin Sir Richard Temple, then Chief Commissioner of the Central Provinces, and at 8 years' service he was appointed Cotton Commissioner, serving directly under the Government of India and in close confidential relations with the Viceroy.

"Many Memories" is undoubtedly an entertaining and well-written production which can be confidently recommended to any one interested in India. The two most noteworthy personages described in it are Sir Richard Temple and Lord Mayo. Of the former, we get a full length portrait evidently intended to be flattering but it may, we think, fairly be said that the effect is not what was meant. In fact, Mr. Rivett Carnac rather "gives away" his famous relative Temple's extraordinary energy and physical endurance which made him the terror of all District Officers of less cast-iron type, his industry, determination, and ability are fully brought out, but his limitations, cocksureness, tactlessness, obstinacy and fundamental stupidity are equally apparent.

Of Lord Mayo a long and interesting account is given. He took Mr. Rivett Carnac under his

special patronage and his untimely death probably prevented the writer of "Many Memories" from rising to high office. He was doubtless a man of considerable personal charm, fine appearance, and good abilities and he took a genuine interest in his work in India. Altogether, he was a very superior man to his brother, Lord Connemara, whose Indian career hardly shed lustre on the name of Bourke. But in judging of Mr. Rivett-Carnac's eulogy on Lord Mayo some allowance must be made not only for the gratitude of an ex-dependant but also for the writer's own predilections as to the type of man suited to his Viceroy. His prescription is "Try and find a man as like Lord Mayo as possible." "Let him be big, with a commanding presence. Let him be cheery, manly, in good health and a sportsman." A Soldier and a Master of Hounds should be preferred. This is the recipe and there is a fine old Haileybury flavour about it. Brains are a comparatively minor consideration, and power of application, thoroughness, efficiency are not needed at all. It is a principle of selection which has produced many admirable specimens of the governing race in the past, but it may be doubted whether in the future it will be found quite up to the mark. It wants a little more than fox-hunting and early initiation into the goose step to make a statesman, and the conditions of affairs in India, as in other parts of the world, calls now for an exhibition of higher qualities than can be expected from a mere figure-head.

In concluding, a notice of this very interesting and readable book, full of pleasant memories of distinguished people, we may express a word of surprise at some of the spellings of Indian names which disfigure its pages. The appearance of such perversions as Simlab, Rajumundry and so on is unnecessary even from one who does not favour the full vigour of the Hunterian system.

INDIANS OUTSIDE INDIA.

British Indians in Zanzibar.

A MEMORIAL TO THE FOREIGN OFFICE

We have received from Mr. Yusufah Esmailjee Jivanjee, Honorary Secretary of the Committee of British Indians residing in the Zanzibar Protectorate, a copy of the memorial they have submitted to the Foreign Office through the Consul General with reference to a number of grievances of which they have cause to complain. The memorial has been signed by upwards of fifteen hundred persons, and deals with a variety of matters, many of them of a legal character. Objection is taken, *inter alia* to Section 22 of the Zanzibar Order in Council of 1906, which empowers the Court to deport a man convicted of even a technical assault, by requiring him to give such security for future good behaviour as may be beyond his means and it is pointed out that Section 23, which gives similarly unlimited powers to the British Agent, places British Indian subjects at a disadvantage with foreigners, inasmuch as the latter cannot be deported without the concurrence in writing of the Consul of the State to which they belong.

It is submitted, further, that the Magistrate's Jurisdiction Decree, No. 15 of 1908, which came into force on December 16 of that year, has deprived British Indian subjects of the right of trial by Jury, and of the right also of appeal to, and revision by, the High Court at Bombay in Criminal cases. Under the decree, it is stated, a Magistrate possesses the most extensive powers of punishment, including even the passing of sentences of death. The attention of the British Agent was called as long ago as April 14, 1909, to the need for revision of these unusual features in the decree, but beyond a formal intimation that the matter was under consideration, no reply was received and no redress given.

Complaint is also made of the provisions of the Buildings Regulations Decree, No. 2 of 1909, which are alleged to be both intricate and inconvenient, and to take no account of the fact that house property in Zanzibar has depreciated in value by 50 to 75 per cent during the last few years. Paragraph 10 of the Memorial deals with the Registration of Documents Decree, No. 9 of 1908, which makes it necessary for British Indians to register in the Registration Department of the Zanzibar Government all documents formerly registered at the British Consulate. It is submitted that the Zanzibar scale of fees is much higher, and that although representations were made to the British Agent by the Zanzibar Indian Merchants' Association, no reply has ever been received. Here again it would appear that British Indians are placed at a disadvantage with foreigners. Members of some of the European nationalities residing in Zanzibar may still continue to register their documents at their respective Consulates, where fees are charged as at the British Consulate, according to the length of the documents; while the Zanzibar Government system prescribes fees according to the value of the property affected.

With regard to a section of the Consolidation of Laws Decree, No. 7 of 1909, which obliges a house occupier to maintain a light over his front door from sunset to sunrise, it is urged that this bears most unjustly on the poorer sections of the community, inasmuch as the streets in the European community are lighted by electricity at the public cost. Another section (93) of the same Decree, which deals with plague prevention authorises an inspecting or medical officer to enter any house without notice at any time, whether by night or by day. In 1905, when this law was first published, a representation was made to the then Consul-General, Mr. Cave, in the presence of about 2,000 people, gave his solemn assurance that the part of the Decree above referred to would be abolished,

TOPICS FROM PERIODICALS.

Hinduism and Mahomedanism.

Mr. F. H. Barrow, I. C. S. contributes a very suggestive article on this subject in the *East and the West* for April. He controverts the statement often made, that Mahomedanism is more spiritual than Hinduism, though he has to say at the same time that through seeing God in everything the latter has been led into degrading idolatry. The Hindu minister is greatly lacking in reverence. But, in as much as Hinduism acknowledges man as God's offspring and is full of mercy, sympathy and compassion, (though alas! it has no horror of evil), there is no absolute gulf fixed between the Christian and the Hindu religion. Mahomedanism, on the other hand, denies the divinity in man and as it went back on religious progress, and stereotyped this retrogression in the Koran as the eternal word, 'it barred the door to all future progress.' This is why Hinduism has more affinity to Christianity than the other and a Hindu can be more easily converted to Christianity.

Hinduism is more favourable to progressive civilisation than Mahomedanism, which though democratic, is obscurantist and intolerant, thought is not free. Polygamy and concubinage are fatal to family life. The political system of Mahomedanism is and must be anti liberal, it having consistently denied political rights to non-Moslems. Both Judaism and Mahomedanism have shown that mere desire cannot raise and sustain the human race in its trials and difficulties. These faiths show an arrested development. But Hinduism, with all its evils of the caste system, is evolutionary, adjusting itself to changing environments. Caste will soon lose its force and the blot of child marriage will inevitably disappear.

Regarding the claims of the Mahomedan community to over representation, Mr Barrow says:—

But it seems to the writer, who is an old Bengal Christian, that it would be bad policy to bolster up artificially the Mahomedans of Eastern Bengal by any special measures. It will needlessly offend the new spirit of Indian nationalism in Bengal, and widen the breach, which good policy demands should be closed up as far as possible.

Educational Defects.

The *Socialist Review* for April contains a good article on "The Child as a Scholar under Socialism" by Mr. Cullwick Parrins. The defects in the present system of education in England are well pointed out, and it is explained that much of the unemployment is due to the unorganised utilisation of the product of an imperfect and constantly changing system of education. Hundreds of young boys leave school and either through ignorance or sheer necessity, take up some form of unskilled labour, with the result that at the age of about twenty, they drift away and are swallowed up in the 'seething cauldron of unemployment.' No attention is paid to pupils over fourteen years of age and the fact that the studies of the Elementary Schools do not prepare for the studies of the Secondary Schools, together with the high fees and class distinctions, compels the boys and girls to go out into life at the age of fourteen. This aim is not clearly kept in view of making every boy fit for some definite calling in life.

How these defects would be removed under the socialist regime is next dwelt upon by the author. There would be a specially elected authority to regulate the supply and demand of the labour market. This authority would collect all available data regarding the particular trades that require labour at definite periods and this information would be handed on to the heads of the Technical Schools, who would then be able to advise students as to the condition of the labour market, instead of training them indiscriminately for all kinds of work.

The author says moreover that, under Socialism, medical inspection and treatment would be provided as a unified curriculum, having a definite and useful aim, would replace the present caricature, which aims at cramming all the arts and sciences down the throat of the much-abused pupil; employment of children of tender age (14 to 17) would be prohibited, and, in its place, a well-established system of technical training would appear. Then, when the young man or young woman had become efficient in some specific branch of life which the system had prepared. This economy in money and brain would replace waste; businesslike penmanship would be substituted for fads and recklessness; national interest and enthusiasm for apathy and self-indifference; peace of mind for the cancer worm of discontent and anxiety; national pride for cowardly patriotism; general prosperity for poverty.

Indians in Mauritius

In our issue of May 21, 1909, we called attention to the facts of a case from Mauritius in which one Moonaswamy, an Indian labourer employed on the Labourdonnais Estate, was almost killed by an overseer of the name of Maxime Moril. Grave dissatisfaction was expressed locally at the manner in which the Crown authorities dealt with the case.

We have now received from Mauritius details of another unhappy occurrence which has resulted in the death of an Indian labourer named Rampersad. The accused is a M. D'Arifat, a colonial born planter, whom the local "Petit Journal" describes as "d'un natur tres excitable". It appears, according to the same authority, that he "apresenta un mauvais humeur sur un Indien" (vented his ill temper on an Indian), with the result that the man died. The Parquet (Crown authorities) followed up his arrest by promptly reducing the charge from murder to manslaughter and enlarged him on bail, although the police report was incomplete. The "Hindusthani" of Port Louis asks with much reason: "The Procureur General is a Mauritian himself. Would he within two hours reduce in charge of murder to manslaughter if an Indian or a Creole had killed a white planter in the same way?" The particulars of the case appear to be that Rampersad went on February 1, to work as usual on Petite Rosalie Sugar Estate as a day labourer. At about 7 a.m. the manager, D'Arifat, arrived. There were already a gang of Indians waiting to begin work, but D'Arifat turned them out of the field stating there was no work for them. The deceased was walking away quietly behind the crowd when it is alleged that the accused kicked him on the back with such violence that he fell down, and while lying on the ground he was violently stamped upon. He was picked up by his fellow-labourers and taken to his hut, but died the next morning as the result of the injuries he had sustained.

We wish we could speak of this deplorable occurrence as an isolated one. But our correspondent informs us that in November last there were two other cases of the kind in the island. In both cases an Indian labourer was killed, the accused in one case being Joseph Mousie, and in the other a man named Avic, of the Mon Desert Estate. The Parquet offered as we are informed no objection in either instance to allow the prisoners to go unpunished as first offenders on the allegation by the defence that the deaths were due to "unfortunate accidents."

We suggest that these cases need careful enquiry and by impartial investigations; and that justice is not done by the publication by the Government of India of such resolutions as the one dealing with the Labourdonnais case, in which the Viceroy is declared to "share the regret of the governor of Mauritius that two cases of simple assault which had been properly disposed of by the local courts of justice had furnished an excuse for political agitation and the excitement of race prejudice in this Colony"—"India."

Indian Immigrants to Trinidad.

Mr. Punter asked the Under Secretary of State for the Colonies if he has received an application from His Excellency the Governor of Trinidad for permission to import 3,200 Indian immigrants during the year 1910-11; and whether, having regard to the prevalence of signs of unrest and dissatisfaction in this island, it is his intention to postpone consent to the application until the Committee on Coolie Immigration in the Crown Colonies has completed its labours and reported?

Colonel Seely: The Secretary of State has received an application from the Governor and has approved the importation of the number of immigrants specified in my hon. friend's question. It would not have been possible to suspend decision as to the number of immigrants required during the year 1910-11 pending the receipt of the report of the Committee on Coolie Immigration.

far more influences than that spent amongst young Indians under such conditions. Many difficulties and misunderstandings seem here to disappear which, in the outer world, often consolidate into problems of apparently hopeless complexity. Not only can a teacher meet his students on the common ground of studies, but the games and the manifold interests of College life provide almost continual occasions of co-operation and friendly feeling. He sees, moreover, the kind of soul in which all these new ideals, these burning hopes and aspirations, have sprung up in recent times and he finds himself watching, with no little sympathy, that inevitable struggle between the ideal and the actual which is and must be particularly keen and trying in the case of a temperament so readily touched by ideals, and so impatient to mount as that of the young Indian. Nor can he fail to see, also, the inherent danger of such a temperament—that high tension of spirit which, if touched with kindness and sympathy, may produce the most splendid results, but which, if infected with hatred, may well produce an extravagance of hatred which would be impossible for a duller and less susceptible type. For the keynote of the Indian character, and especially of the Hindu character, is its fundamental and essential idealism. Its virtues and its faults are alike those of the idealist. Unless it be stimulated by an idea it is only too often inert, is careless, temperamentally supine, floating dully and dreamily through life, fitted only for routine work and incapable, for the most part, of enterprise or originality. But if once that inner centre has been stimulated which responds to so ideal, it becomes capable of a peculiar self-abandonment, a new vitality pours into it, and hidden potentialities come to the surface, the whole nature is rendered suddenly dynamic. When this occurs, it depends largely on accidental circumstances whether all this newly acquired force be poured into channels of love and service or into those of hatred and violence. The energy behind is the same. Only its manifestations differ in the one case or the other.

What has just been said might, so far, almost serve as a formula to apply to a large part of the racial feeling in India. A careful psychological study would probably reveal that, in nine cases out of ten, such a feeling is due to its ultimate analysis merely to intense aspiration and not to a genuine racial dislike. It is not the Englishman as such, but the Englishman in relation to the Indian ideal, who is the object of sentiment, and the problem resolves itself merely into one of a gradual adaptation, which time and necessity alone must, quite apart from anything else, continue eventually to bring about. It is too seldom remembered that the new spirit in India is only a few years old, and that, with the very first moment of its appearance, a totally new philosophy of the relationship between the two countries had imperatively to be learnt. That the Indian demand upon the British psychology and temperament should, in the first rush of so awakened idealism, have gone in excess of the former's native adaptability and capacity for change, and of the possibilities inherent in circumstances themselves, is hardly to be wondered at. But this is a situation which the passage of time must necessarily readjust, and which it is fast readjusting to day. Perhaps, the most remarkable feature of the past ten years has been the subtle change in the general attitude of thinking Englishmen towards the country—a change so far reaching, yet withal so silent in its operations, that it has within a

few years brought the whole problem into an entirely different category. And those who have observed this change cannot but anticipate that the racial tension at present existing in certain places will, as this continues, before long be largely relaxed. For, it is only rarely in India that one comes across an antagonism so stubborn or so deeply rooted as to withstand a genuine sympathy or an earnest desire, whether on the part of official or unofficial Englishmen to benefit the country or the people. A gradual humanising of the conditions at present existing in the country, the infusion in an ever greater degree of the personal element and the acceptance of every opportunity of co-operation, whether in matters of State or in other departments of life—above all, a gradual opening of the mind to all that is best in the Indian nature, to the fund of pure and generous emotion and the high idealism which may be found abundantly by those who go even a little out of their way to seek it, and which, as it is recognised and appreciated, will come more and more to the surface—these are really the means by which in a very short time totally different atmospheres would be created in India. And in order to bring about a consummation so desirable, it is unwise, as we remarked in an earlier place, to concentrate too much attention on certain of the darker features of the unrest. As offences against law and order, these have to be dealt with as a matter of course. But only harm can result from dwelling on them in thought or making them the subject of emotional judgments about India or her people. For, even more immediately important than the Indian problem itself is the securing of conditions in which that problem may be worked out, and the first of such necessary conditions must be the absence of all ill-considered or sweeping judgments, whether on the one side or the other.

One peculiar advantage, perhaps, which an educational experience provides, is the practical evidence of the possibility of transcending such considerations in India. The writer, as he looks back, can recall a thousand instances of the kind, and it is probable that the experience of others would be the same. To select only one small example, he recollects that at a certain College of his acquaintance the English Principal happened to be taken seriously ill and was compelled to begin bed practically helpless, for many weeks. During all that time he was nursed night and day, by relays of students, who voluntarily took upon themselves the very self-sacrificing task, in spite of the fact that it meant giving up hours of recreation and of sleep.

Nor is this a solitary instance. Many have found, both official and unofficial, how much genuine kindness and simple good-will are to be met with all over India. This, when it is given, should not be received as a right paid to a race of superior beings. It should be accepted and returned on its own human level. Such communal love, if it could only be secured, would solve many problems, for the simple reason that it would provide the atmosphere in which alone problems can be solved. So long as it is absent even the simplest problem must remain unsolvable. Once made it possible and not only a new situation is set up, but a whole host of new possibilities for the future appear.

INDUSTRIAL AND COMMERCIAL SECTION.

London School of Economics.

(UNIVERSITY OF LONDON)

Dear Sir,—The scheme which I arranged while in India for the political training of the Indian students in England at the London School of Economics and Political Science has now been in operation five months. The response has been sufficient to justify us in continuing the experiment. It will, therefore, be continued next year, and the forthcoming session will begin in October.

I write to you in order that those who propose to come to England next October should begin to make their preparations without delay.

The ideas on which the scheme was based are as follows :—

It is right that young Indians should now turn their minds to the social, political, and economic problems with which the Indian peoples are faced. The scheme which I initiated is intended to afford the beginning of a course of training in political and social science adapted to the needs of Indian students. Our hope is that a number of young Indians will come to England in order to study British Institutions in the land of their birth in the same way as young Englishmen used in previous generation to go on the "Grand Tour."

Lectures and classes are held to explain the British Constitution, the system of Local Government, the great State departments, and all the chief social and political Institutions. A special series of lectures on Indian Sociology is arranged which enters into the social and economic conditions of India and discusses the extent to which the lessons derived from British Institutions are applicable to India. In addition there are lectures on Economics, Commerce, Political Science, Law, Banking, Finance, Accounting, and all other subjects necessary for the Economics Degree of the London University.

The Students live in English families, who, if their parents desire it, will be selected by the London School of Economics and Political Science. The course lasts from October to the end of June. The minimum expense for the nine months including lodging, fees, travelling expenses from India and back, etc., is 3,000 rupees. A special certificate is given to those who have been through the course and have passed an examination upon the subjects included in it.

It will be seen that the entire scheme is conducted by the London School of Economics and Political Science. In this Institution is concentrated the bulk of the teaching in these subjects of the London University. Its position as the centre of this teaching at the headquarters of the Imperial Government brings it into intimate association with the public institutions and public men of Great Britain. For instance, among its lecturers or governors are Sir Courtenay Liberé, Sir Theodore Morison, Sir Alfred Lyall and the Rt Hon. Ameer Ali.

In addition to Indian students coming specially for the course, I wish to suggest to those who come to England for other purposes that they should take advantage of this opportunity. The work for the Bar examinations, for example, is so light by itself that young Indians in England are in danger of wasting their time and becoming demoralised. Those whose aims are high and who are not afraid to work in order to prepare themselves for the service of their country should combine their work at the Bar with the course of study which I have described.

Those wishing for more detailed particulars should write to the Secretary, London School of Economic and Political Science, Clare Market, Kingsway, London, W. O.

Yours faithfully,
H. B. LEES SMITH,
M. P. for Northampton.

A Swadeshi Opportunity.

A correspondent of a contemporary calls attention to the following interesting description of a system which is being developed in the United States, whereby both seed and straw of the flax plant are made available for industrial purposes. The point for India is that flax and linseed are the same plant, and the possibilities of the treatment of linseed straw by this system promise an important local industry when developed, for hundreds of thousands of tons of linseed straw are burnt every year in India. What has happened hitherto in the case of flax is that if the fibre is required, the plant is pulled before the seed ripens, and if the seed ripens, then the straw is useless for producing fibre. Mr. Mudge of Lynn, Massachusetts, U. S. A., has, however, it will be seen, invented a system whereby both seed and fibre may be secured. In sending the cutting the correspondent recalls that forty years ago, Mr. William Grant, of Messrs. Nicol Fleming & Co., Calcutta, had the idea that, after the ripening of the linseed, instead of burning the straw as usual, it might be used for the production of linen fibre and paper pulp; but, no apparatus to effect this could be obtained from the English market; this time, however, with the assistance of Mr. Mudge of Massachusetts, there is considerable promise of success.

Industrial and Scientific Education Association, Calcutta.

The seventh annual meeting of the Association for the Advancement of Scientific and Industrial Education of Indians was held at the Town Hall recently. Rai Norendra Nath Sen Babadur occupied the chair and there was a fair attendance of those interested in the matter. As usual the proceedings commenced with a prayer. The President then delivered a long speech, in the course of which he said: 'Although the number of district committees remains unchanged, we have

had two valuable fresh auxiliaries—one being a branch association in Burmah, which has undertaken to pay for one student annually, and the other being a Manufacturers' Association, the object of which is to bring together all manufacturers of Bengal for the purpose of mutual help and co-operation. From the statement of accounts it appears that our cash balance is, in round numbers, Rs. 9,890, or 1,960 less than the last year. The audited account of the present year shows an increase both under receipts and expenditure, the former by about Rs. 4,700 and the latter by about Rs. 3,240. The total estimated receipts are Rs. 45,393, and the total estimated expenses Rs. 30,087. It is to be regretted that the amount of monthly subscriptions in the past year shows a falling off of about Rs. 600, but on the whole the financial position of the Association is one that need cause no misgiving. It has been considerably strengthened by the recent annual grant of Rs. 5,000 by the Government of Bengal. The number of students returned from foreign countries was 22 last year. We have sent more than two hundred students to foreign countries for the purpose of scientific and industrial education in so short a time as six years.'

In conclusion, the speaker said: 'Our system of higher education is unsuitable to the changed conditions of the country. What is the use of a system that turns out thousands of graduates all over India every year, without assuring them of a decent livelihood? And what about the tens and hundreds of thousands of young men who are not university graduates? No picture can be more heart rending than that thousands of our youths should be no better than aimless vagabonds for the simple reason that they have no chance nor means of usefully employing their energies. Time has come when both the people and the Government should face this problem in right earnest. We must find places for our young men—one and all.'

It would seem, indeed, that in the withdrawal of all weakness, there was one exception. That which had ever been dearer to him than life, kept still its power to move him. It was on the last Sunday before the end that he said to one of his disciples "You know the Work is always my weak point! When I think that might come to an end, I am all undone!"

On Wednesday of the same week, the day being *Ekdashi*, and himself keeping the fast in all strictness, he insisted on serving the morning meal to the same disciples. Each dish as it was offered—boiled seeds of the jack-fruit, boiled potatoes, plain rice, and ice-cold milk—formed the subject of playful chat, and finally, to end the meal, he himself poured the water over the hands, and dried them with a towel.

"It is I who should do these things for you, Swami! Not you for me!" was the protest naturally offered. But his answer was startling in its solemnity—"Jeeus washed the feet of His disciples!"

Something checked the answer "But that was the last time!" as it rose to the lips, and the words remained unuttered. Thus was well. For here also, the last time had come.

There was nothing sad or grave about the Swami, during these days. In the midst of anxiety about over-fatiguing him, in spite of conversation deliberately kept as light as possible, touching only upon the animals that surrounded him, his gardens, experiments, books and absent friends, near and beyond all this, one was conscious the while of a luminous presence, of which his bodily form seemed only as a focus and symbol. Never had one felt so strongly as now, before him, that one stood on the threshold of an infinite light. Let none was prepared, least of all on that last happy Friday, July the 4th on which he appeared so much stronger and better than he had been for years, to see the end so soon.

He had spent hours of that day in formal meditation. Then he had given a long Sanskrit lesson. Finally, he had taken a walk from the monastery gates to the distant highroad.

On his return from this walk, the bell was ringing for evening, and he went to his own room, and sat down, facing towards the Ganges, to meditate. It was the last time. The moment was come that had been foretold by his Master from the beginning. Half an hour went by, and then, on the wings of that meditation, his spirit soared whence there could be no return, and the body was left like a folded vesture, on the earth.

THE SWADESHI MOVEMENT.—A Symposium by Representatives Indians and Anglo-Indians. *See Ona. To Subscribers of the "Indian Review," Rs 12.*

THE INDIAN NATIONAL CONGRESS.—An account of its origin and growth. Full text of all the Presidential Addresses. Reprint of all the Congress Resolutions. Extracts from all the Welcome Addresses, Notable Utterances on the Movement. Portraits of all the Congress Presidents. Cloth bound. Over 500 pages. Crowe & Co., Rs. 3. To Subscribers of the "Indian Review," Rs 2-8.

G. A. NATESAN & CO. ESPLANADE, MADRAS.

A Federal Parliament.

Captain Kincaid Smith writes on this subject in the *Empire Review* for April. He says that the establishment of a Federal Parliament at Westminster, with due proportion of elected representatives from each of the self-governing overseas Dominions has now entered the region of practical questions. This Parliament would only deal with Imperial matters, such as foreign policy, Imperial defence, means of inter-communication and the methods by which revenue could be raised for these purposes. The other matters, such as local land defence forces, would be left to the local legislatures. The idea of uniting Canada, Australia, New Zealand and South Africa is a grand one. The considerations which have influenced the writer to bring forward this scheme are summarised by him as follows:—

That it is impossible for Great Britain alone, without substantial and permanent help from the self-governing overseas Dominions, to maintain the two power standard in naval armaments laid down as essential to the safety of the Empire.

That it is unreasonable to expect from these overseas Dominions any large voluntary contributions, either in ships or money, unless they receive representation in the Council of the Empire and participate in the control of the whole Imperial navy.

That a policy of Dominion navies under local control will not give the most effective help in proportion to their cost, even though placed in time of war at the disposal of the Imperial authorities. (This argument does not apply to land forces.)

That the time has now come when the self governing overseas Dominions, thanks to their rapid growth in wealth, population and world influence may reasonably expect to participate in the management and control of Imperial affairs.

That some reform in the constitution of the House of Lords is inevitable.

That the necessity is rapidly increasing for the separation of Imperial from domestic questions in Great Britain where acute antagonism over domestic issues too often prejudices sound national judgment on Imperial matters.

That with the creation of a Federal Parliament it may be possible to find a final solution of the problem of Ireland and her government.

That with South African union an accomplished fact, it is now possible to include her in any scheme of Imperial Federation.

the conditions prevailing in England do not apply. All the indications point to India as one of the future great cotton-producing and cotton-spinning centres of the world. But for the excise duty, forced upon the Indian Government at the dictate of Lancashire, there would unquestionably have been a larger and more rapid development of the Indian cotton industry. More people would have been employed, the pinch of famine would have been less severely felt during the last 20 years, and the growth of the cotton industry would, in its turn, have stimulated production in other directions. What makes the situation all the more aggravating is that there was nothing penal about the Indian tariff on cotton. It was simply a part of the general tariff levied for revenue only, and the hypocrisy of Lancashire as the "home of free trade" stood forth naked and unashamed when she insisted on what was practically a protective excise levied on the Indian product.—*Commerce*.

The Tobacco Duties.

In the House of Commons, on April 5, Mr. Watt asked the Under Secretary of State for India: Whether any consideration will be given to tobacco and cigarette dealers who had shipments of tobacco and cigarettes on the high seas before the announcement of the new *ad valorem* duties on these articles was made.

Mr. Montagu: No, Sir, Such a concession as my hon. friend suggests would be equivalent to a bonus to the exporter at the expense of Indian revenues, of an amount equal to the additional price which he will no doubt charge to the consumer.

Ganda Singh Uberoi & Co.

Their numerous well-wishers will be glad to learn that Messrs Ganda Singh Uberoi & Co., the well-known manufacturers of Sialkot have been awarded a Gold Medal at the Dhubri Industrial & Agricultural Exhibition, 1910, for the excellence of their Sporting goods. This is the third Medal they have won during the last four months.

AGRICULTURAL SECTION.

Indian Rice.

The average area devoted annually to the cultivation of rice in India exceeds seventy million acres, and the number of people who consume it must amount to many hundred millions. There must, however, be a very great number of people directly or indirectly interested in the composition of Indian rice, which recently formed the subject of enquiry by Mr. David Hooper, F. C. S., Curator of the Industrial Section of the Indian Museum, Calcutta. The results of the investigation, however, which are recorded in a brochure recently issued in the Vegetable Product Series of the *Agricultural Ledger*, is considerably enhanced in the light of the decision arrived at at the meeting of the Far Eastern Association of Tropical Medicine, held a few weeks ago at Manila, that beri-beri is due to a lack of phosphorous in the rice eaten by the victims to the disease. There is an immense variety of rice, differing in shape, size, weight, colour, consistence and properties known under various names. Some are regarded as more digestible than others, and some as more nutritious or satisfying, while others are considered fragrant, sweet, medicinal or useful in the arts. No rice, however, is so lacking in phosphorous as to be the possible cause of beri-beri were it consumed in its natural state. It is the polishing which does the mischief, for this removes the skin, or pericarp, of the grain which contains sufficient phosphorous for the system.

As a result of a series of experiments Dr. H. Fraser, who represented the Government of the Federal Malay States at the Manila Conference, found that beri-beri invariably occurs in persons living on a rice diet and eating white rice which has been polished. Experiments conducted in the United States in 1904 proved

QUESTIONS OF IMPORTANCE.

Mrs. Besant's University of India Scheme.

Below is printed the copy of the petition which is being submitted to His Majesty the King-Emperor for granting a Charter for a University of India.

To—The King's Most Excellent Majesty in Council.

The humble petition of
the undersigned
Inhabitants of India

Sheweth as follows

1. That for some time past your petitioners have felt the need for and are desirous of establishing a new University in India, having a field of activity of a distinctive character from the existing Universities, and possessing special features of its own. moreover, your petitioners believe—in accordance with the declarations of the Imperial Government on many occasions—that higher education should more and more devolve on private and voluntary endeavours, thus lessening the burden on the State and that the establishment of a University resting on such endeavours is absolutely necessary for unifying and rendering effective Indian initiative in educational matters.

2. The most marked speciality of the proposed University will lie in the fact that it will affiliate on College in which religion and morality do not form an integral part of the education given. it will make no distinctions between religions accepting equally Hindu, Buddhist, Parsi, Christian and Mahomedan, but it will not affiliate any purely secular institutions. It will thus supply a gap in the educational system of India and will draw together all the elements which regard the training of youth in honour and virtue as the most essential part of education. It will be a nursery of good citizens instead of only a mint for bull marking a certain standard of knowledge.

3. The second important speciality will be the placing in the first rank of Indian philosophy, history and literature, and seeking in these, and in the classical languages of India, the chief means of culture. While western thought will be amply studied, eastern will take the lead, and western knowledge will be used to enrich, but not to distort or cripple, expanding national life.

4. The third important speciality will be the giving of special attention to manual and technical training, to science applied to agriculture and manufactures, and to Indian arts and crafts, so as to revive these now-decaying industries, while bringing from the West all that can usefully be assimilated for the increasing of national prosperity.

5. Your petitioners desire that, in the beginning, the University of India shall be only an examining

body like the Government Universities in India, and the well established Central Hindu College, Benares, has given permission to the proposed University to use its buildings for examination and office purposes; they trust, however, that the University will, later, become a teaching body, and so fulfil the true ideal of University life, unknown at present in India, and for this they have made preparation in the powers asked for.

6. Your petitioners believe that the interests of Education in India will be greatly advanced by the proposed undertaking, and that the said undertaking will be greatly promoted if it should seem fit to your Majesty by your Royal Charter to incorporate and establish a University in India, with such powers as to your Majesty may seem proper for the purpose of carrying out the objects aforesaid.

Your petitioners therefore most humbly pray that you Majesty may be graciously pleased, to the exercise of your Royal prerogative, to grant a Charter of incorporation creating the University of India, and extending to it all the powers, privileges and provisions fully set forth in the accompanying draft Charter or such of them as to your Majesty may, seem meet.

DRAFT CHARTER.

Edward the Seventh, by the Grace of God of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India, To all to whom these presents come, greeting.

Whereas a humble petition has been presented to Us by Our Council from which it appears that the petitioners and other persons are desirous that a new University be established in India and incorporated under the name of the University of India, for the purposes and with the powers hereinafter appearing, and whereas the said petition states that the interests of education in India will be greatly advanced by the proposed undertaking, and that the success of the said undertaking will be greatly promoted if it should seem fit to Us by Our Royal Charter to incorporate the petitioners and other persons into a University in India with such powers as to Us may seem proper for the purpose of carrying out the objects aforesaid, and whereas we have taken the said petition into Our Royal consideration and are minded to accede thereto.

Now therefore know Ye That We by virtue of Our Royal prerogative and of all other powers in that behalf enabling Us of our special Grace certain Knowledge and mere Motion by these Presents Do for Us Our Heirs and Successors grant will direct and ordain as follows

1. The said petitioners and all such other persons as from time to time become and are members of the University of India by these presents constituted shall for ever hereafter be One body Corporate and Politic by the name of the University of India (hereinafter referred to as the University), and by the same name shall have perpetual succession and a common seal with power to break afresh and make anew the said body from time to time at their will and pleasure, and by the same name shall and may sue and be sued in all Courts and in all manner of actions and suits and shall have power to do all other matters and things lawfully

Fruit-Growing Experiments.

The most recent of the beautifully executed pamphlets issued by the Pusa Research Station deals with the experiments in fruit-growing conducted there. The greater portion of the bulletin is, of necessity, devoted to matters of a purely technical character, such as soil, manure, and pruning, but the latter part is of considerable general interest, for there the reader is informed that it is possible to grow peaches with success in certain parts of India. The question of packing has also received attention at the Pusa Station, and a method has been discovered by which fruit, if carefully treated, will survive uninjured a journey of 72 hours' duration. The success gained at Pusa in fruit-packing makes the growing of European fruit as a successful industry perfectly possible, and when the methods demonstrated at Pusa are more generally known, the industry will no doubt have a great success in popularity in this country. Besides peaches, oranges and plums were grown under improved conditions and scientific management at Pusa and in this direction also the success attained demonstrates beyond doubt the possibilities, under proper management, of the fruit-growing industry in India.—*Madras Times*.

Cambodia Cotton.

Cambodia cotton has now become a regular garden crop in Tinnevely replacing tobacco, raggi, chillies and other garden crops formerly grown. The reason for this is evident to any one who has grown the crop. Except for an occasional irrigation (about once or twice a month in the absence of rain according to whether the soil is deep or shallow) the cultivation expenses are the same as for an ordinary crop of cotton.

(2) On good well-farmed and manured land such as garden lands always are, the yield of cotton is good, 1000 lbs. to 1250 lbs. being given usually as the yield per acre by ryots who grow this

cotton, though cases have been reported where the yield has been over 2000 lbs. of kappas per acre. The price paid by dealers for this cotton is usually Rs. 5 per pothie of 250 lbs. more than the market rate. The reason for this higher rate is that the kappas gives a high proportion of lint, 1500 lbs. of kappas will give 500 lbs. of lint whereas about 2000 lbs. of the ordinary country cotton are required to give the same amount of lint. Moreover, the mills of Tinnevely District pay Rs. 5 per candy more for this cotton than for the country cotton.

(3) The method of cultivation is very simple, and well manured, well drained garden soil will yield well. The land should be well ploughed and at the ordinary season for sowing cotton, seed of this variety can be sown broadcast and covered with a light plough 10 lbs. of seed are quite sufficient for one acre. After sowing, the land should be laid out for irrigation. After the cotton crop is up and the plants have got their second leaves the field should be hand weeded and the surface loosened. When the plants are about a span high they should be thinned out to about 2 feet apart. If the land has been very well manured they can be thinned out to 2½-3 feet apart. If not thinned, the plants will grow together, the branches will be thin and will not be able to support the weight of the bolls, which are very big. A second hoeing may be given before the plants completely cover the ground, after that they will give sufficient shade to keep the weeds in check. Irrigation should be given if necessary only, i.e., if the crop is seen to need it. After the bolls have commenced to burst irrigation should not be given until the main picking is over, then the crop can again be watered to cause a second flush of leaves, flowers and bolls. Picking is very easy as the bolls are very large and open well and an experienced picker can easily pick from 100 to 125 lbs. of clean kappas in a day.

This crop is specially recommended to ryots whose wells have not a sufficient supply of water to render grain crops certain.—*Bulletin of the Madras Department of Agriculture*.

IV. The University may demand and receive such fees as it may from time to time appoint.

SCHEM OF MANAGEMENT.

V. *The Indian University.*—The University shall consist of a Protector and Vice-Protector, as long as H. H. the ruling King Emperor and His Heir, H. H. the Prince of Wales shall consent to accept these offices of Patron, who shall be Ruling Chiefs of India, invited by the Governing Body; of a Chancellor, Vice-Chancellor and Registrar, a Board of Trustees, Senate and Syndicate.

VI. *Governing Body.*—The Governing Body of the Indian University shall be the Board of Trustees and the Senate.

VII. (a) *The Board of Trustees.*—The First Board of Trustees shall be the persons following—

Annie Besant, Denares City and Madras President of the Theosophical Society, and the Central Hindu College Board of Trustees Theosophist.

Hon. Sir B. Subrahmaniam Aiyar, K. C. I. E., Madras Late Judge, High Court, and late Vice-Chancellor of Madras University Hindu.

Hon. Sir Narayana Chandrasekar, Bombay Judge, High Court, and Vice-Chancellor of Bombay University Hindu.

Hon. Dr. Ashutosh Mukherji, Calcutta Judge, High Court and Vice-Chancellor of Calcutta University Hindu.

Hon. Sir P. C. Chatterji, Kt., C. I. E., Lahore Late Judge, High Court, and late Vice-Chancellor of Punjab University Hindu.

A. Hyderi, Esq., Hyderabad, Dn. Financial Secretary, H. H. the Nizam's Government. Muhammadan.

Goviada Das, Esq., Benares City Hon. Magistrate Hindu.

B. Cowasjee, Esq., Rangoon, Barrister-at-Law. Christian.

(In suspense) Muhammad Azim Mirza, Esq., Hyderabad Dn. Late Secretary, Home, Judicial, Educational and Medical Department, H. H. the Nizam's Government. Muhammadan.

Khan Bahadur N. D. Khandalavala, Poona, Late Special Judge. Parsi.

Rai Bahadur Byam Sundar Lal, C. I. E., Gwalior, Finance Minister, Gwalior State Hindu.

Sahabzada Sultan Ahmad Khan, Gwalior, Chief Justice, Gwalior State Mahomedan.

Hon. Sardar Parshad Singh, of Kaporthala, Jalandhar city, land-owner, Member of H. E. the Viceroy's Legislative Council and of the Provincial Council, Punjab. Sikh.

Hirendranath Datta, Esq., Calcutta, Solicitor. Hindu.

D. R. Jayatilaka, Esq., Ceylon, General Manager of Buddhist Schools, Ceylon (3 Colleges, 227 Schools) Buddhist.

Syed Hassan Imamo, Esq., Bakipur, Barrister-at-Law. Mahomedan.

Hon. Muzharul Haq, Bakipur, Barrister-at-Law, Member of H. E. the Viceroy's Legislative Council. Mahomedan.

Hon. Lala Sultan Singh, Delhi, Banker and Hon. Magistrate and Member of the Punjab Legislative Council. Jain.

Hon. Babu Ganga Prasad Varma, Lucknow, Member, Provincial Council. Hindu.

(2) The Board shall have power to fill vacancies and to add to its number by co-option; if a member resigns, is removed, or dies, the member co-opted in his place should be of the same faith as that of the outgoing member, and, in making additions, the Board should have regard, within reasonable limits, to the principle of the proportional representation of religions.

(3) The financial control of the University shall be vested in the Board of Trustees which shall administer all the property of the University.

(4) The Board of Trustees shall elect its own President, Vice President, Secretary and Treasurer.

(5) The Board shall meet at least twice a year, in December, and in the summer seven shall form a quorum.

(6) A special meeting may be called at any time by the President, and shall be called by him at the request of seven members of the Board.

The Senate shall consist of—(f) Life-Fellows; (g) Elected Fellows.

THE SENATE

VIII. (a) The educational control of the University shall be vested in the Chancellor, the Vice-Chancellor, and the Elected Fellows of the Senate, but this body may delegate any of its power to a Syndicate, which shall be appointed by it, and it may remove any member of that Syndicate by a majority vote of its whole number, voting in person or in writing.

(b) Life-Fellows of the Senate shall be persons who will bestow Rs. 10,000 or upward on the University. They shall have the right to vote in all elections in which the Senate takes part.

(c) The first Senate shall consist of Life-Fellows, under rule VIII, (b) and 49 Elected Fellows, appointed for their educational eminence by the first Board of Trustees. The regular term of office shall be seven years, but such members of the first Senate as shall be determined by ballot at the first meeting shall hold office respectively for one, two, three, four, five and six years so that one seventh of the whole number shall come up for election in any one year. Any Fellow, at the expiration of his term of office, shall be eligible for re-election. Patrons, Members of the Board of Trustees, and Life Fellows of the Senate shall be eligible to become Elected Fellows thereof.

(d) The Senate shall elect, from among its own Fellows, the Chancellor, who shall be the President of the Senate, the Vice Chancellor, who shall be the President of the Syndicate; and the Registrar, who shall be the Secretary of the Senate and of the Syndicate. The elections shall be made for the first time at the first meeting of the Senate, and the officers then elected shall not be included in the ballot which allots the terms of office in the first Senate. The Chancellor, Vice-Chancellor and Registrar shall hold office for seven years, and shall be eligible for re-election.

EDUCATIONAL.

ANCIENT HINDU MATHEMATICS

The *Indian Education* for April has the fourth article on this subject from the pen of Mr. G. R. Kaye, dealing with equations. The ancient Mathematicians, Brahmagupta and Bhaskara use the following symbols and signs. —

Addition is denoted by juxtaposition only. Subtraction or negative quantity is indicated by a dot placed above the quantity affected. Coefficients are placed after the terms they multiply. Fractions have their divisors under the dividend but without a line of separation. *ru* indicates absolute quantity or the known number, *It* stands for *rupa* 'a type,' 'a coin,' 'the number one', *ya* expresses the first unknown quantity. It is the first syllable of *patat tatat* which means 'as many as.' Other unknowns are represented by the initial syllables of the names of colours, e.g., *ka*, *ni*, *pi*, *lo*, *ha*. *v* indicates that a quantity is to be squared. It is from *varga* 'a class,' 'a series,' 'square'. *gh* indicates a cube. It is from *ghana* a solid. Later writers indicate the fourth power by *varga-varga*, the fifth power by *varga-ghana-ghata*, the sixth by *varga-ghana* or *ghana-varga*, the seventh by *varga-varga-ghana*, the eighth by *varga-varga*, the ninth by *ghana-ghana*. *ka* indicates a surd and corresponds somewhat to our root sign. It is the first syllable of *karsana*. *dh* is used to indicate that two unknown quantities are to be multiplied together.

The following illustration is given by Aryabhata of equation of the first degree in one variable —

The difference between the objects divides the difference between the money possessed by two persons. The quotient is the value of an object, the wealth being equal.

This rather cryptic rule evidently means that

$x = (b-a)/(m-p)$ when $m \cdot x + a = p \cdot x + b$, and is a general solution of the equation of the first degree in one unknown. Aryabhata gives no illustrative example.

Brahmagupta gives the rule in the following form

The difference of absolute numbers, inserted and divided by the difference of the unknown, is the unknown in an equation.

Of equations of more than one variable, the following is an instance: (a) Subtracting the colours other than the first from the opposite side to that from which the first is extracted, after reducing them to a common denominator, the value of the first is derived from the residue divided by this first. (b) If more than one value,

two and two must be opposed. (c) The pulverizer must be employed, if many (unknowns) remain.

This rule means:—

If $a \cdot x + b \cdot y = c$, and $d \cdot x + e \cdot y = f$, then we have (a) $x = (c - b \cdot y) / a$ and $x = (f - e \cdot y) / d$. The next step (b) is $(c - b \cdot y) / a = (f - e \cdot y) / d$. Brahmagupta's first rule for quadratic equations is given thus:—

Rule for the elimination of the middle term: Take absolute number from the side opposite to that from which the square and simple unknown are to be subtracted. To the absolute number multiplied to four times the square, add the square of the middle term. The square root of the same less the middle term, being divided by the square, is the middle term.

Let $a \cdot x^2 + b \cdot x + c = 0$, then according to the rule we have (1) $a \cdot x^2 + b \cdot x = -c$ and (2) $x = (\sqrt{b^2 - 4ac} - b) / 2a$.

FREE PRIMARY EDUCATION.

In the latest number of the *Indian World* appears an interesting article by "A Teacher" on "Free Primary Education." In connection with the work of supplying trained teachers, the writer says.—"The present system of training 'Gurus' does not seem to be quite satisfactory. With the intending Gurus it is very largely a question of passing a test rather than of a firm grasp of principles and practice of education.... To make education satisfactory our teachers should be more permeated, with principles which Pestalozzi and Froebel taught. To do this the present system of Guru training must be very largely reformed and every step in that training ought to be more largely associated with practical work. It is of the essence of this training that the would be teacher should take an interest in and devote himself to the study of child-nature and learn by practical experience to apply the principles of education which he has imbibed from books. As it is, it is to be feared that the passed Gurus take a great deal on trust from the books without the intelligent appreciation which is absolutely essential to a proper application of the principles."

world of knowledge. There are few things that bring greater delight to myself than the Index to Gibbon's *Decline and Fall of the Roman Empire*, and always as I read it, I remember that day in 1784 when he sat dreaming amongst the Roman ruins, listening to the chanting of vespers by Christian monks in what had been a pagan temple, and when there suddenly came before his mind's eye the vision of the whole world's history for fifteen hundred years as centering in this spot where he sat and he conceived the idea of writing the story of Rome—Rome no longer civic, but planetary in her significance, the focus point of Europe, Asia, and Africa. It is this of which the *Index* to the History gives one the key—this vastness of intellectual panorama, thus concentrated intensity of love.

Not the idea of humanity, half geographic, half historic forms only part of the longing of the modern mind. There is another longing, which is quite as real. The longing to survey nature and account for her—the craving for science.

And here there are two impulses, the impulse of synthesis and the impulse of specialism. By the impulse of synthesis mankind at large is given a clear idea of the broad outlines of the labours of scientific workers. Certain immortal books of the last 150 years sum up most of this necessary picture for us. The "Origin of Species," for instance, is so necessary to the ordinary educated man that with all its details it has come very close to being a popular book. Sir Charles Lyell on Geology, Huxley and Tyndall in popularising Biology and Physics, La Place on Astronomy; Herbert Spencer on Sociology, Ruskin on Crystals, your own nose on the relation of organic and inorganic, all these are amongst the historic writers on scientific subjects, who present, though the toil of the specialist, something that the whole world can understand. Perhaps all but the very latest, however, will be gradually supplanted in the eyes and ears of generations not their own, by articles in encyclopedias and by thorough education in the principles of the sciences themselves. Yet remember, these books of science stand for critical moments in the history of culture. They utter that passion for common things which is also expressed in the novels of George Eliot, in the poetry of Wordsworth, in the utterances of Walt Whitman, and which is, as I believe, potential to an extraordinary degree in the Indian people. With books that deal with pre-historic man, the realm of science merges into the realm of humanity. Lubbock, Tylor, Clodd, Spencer and a hundred others, furnish us here with the conceptions we seek. They are conceptions which are especially necessary to the Indian consciousness. For, no true history of India can ever be written by a man who does not understand something of the common conceptions of science regarding pre-historic races and societies. That history will have to begin with Chapters that will enable us to rightly regard and take into our nationality warmly, the little elder brothers of the forests and the hills, the Bhils and Saothals and Uriaas. And it will have to go on to survey that great early and contemporary history of Asia, to which India actually belongs. And only lastly will it be free to make up the question of the origin and making of India herself. We come last then to what is perhaps the most essential element

in all regarding the study of India. Here there are a thousand directions in which we may specialise. We may study India with a view to understanding races, or minerals, or agriculture, or industry, or history, or literature, or philosophy, or any one of an infinite number of subjects, but from one thing we have to emancipate ourselves and that is, from the idea that very much is yet known on the subject. We have to study the origin of the reports which reach us rather than those reports themselves. Those reports are, for the most part, mere resumes turned out with political ambition and mechanical lifelessness, and no true history was even written in that way. The histories written by generals and residents between 1750 and 1850 are, indeed, of value. Price, Skrine, Chalmers, Cunningham, even Grant Duff, and Elphinstone wrote history of a very different order from that which is common in the cram books of the present day. But high above all others, even of this period, ranks one book. Todd's *Annals of Rajasthan* which has been the source of national ideas to Indian readers ever since literacy became general, ought now to be known by heart by every Indian boy and girl in the vernacular. Translation of Persian memoirs, district reports and archaeological surveys, all these constitute sources of history rather than history itself, and to the study of these I would commend you. If there is one English book which is more valuable than another for the student or would-be writer of Indian history, it is Ferguson's *History of Indian Architecture*. For, when we study cities and buildings you must remember that we are face to face with facts. When we read books we may be absorbing ourselves in speculations. About the age of a building we can be sure from the testimony of our senses. And the date of a battle is testily less important.

I have left no time for speaking of books of the personal life, favourite books of which everyone must have some. For, we live the life of literature much in the fashion of a journey. We determine our starting point, our goal and our route, but of what fellow travellers we shall meet or overtake, what decisions we shall make or what events or scenes, we shall specially note by the way of all this we know nothing. It is as God or Destiny shall will. Amongst personal books then, all of you I trust, would place the Gita and Sama no doubt would count the Bible or Koran. Many would place the *Imitation of Christ* and I, for my own part, include Church's translation in the Golden Treasury Series of *The Trial and Death of Socrates*, and Maeterlinck's *Life of the Bee*. They are two books out of different worlds—the very worlds of Humanity and Nature of which we have been talking at some length, and with a couple of extracts from these I purpose to end my talk. Maeterlinck's book is a study of Nature and, at the same time, a prophecy for Humanity. Listen then to a few sentences.

"Where is the fatality here, save in the love of the race of to-day for the race of to-morrow? This fatality exists in the human species also; but its extent and power seem infinitely less. Among man it never gives rise to sacrifices as great as in animals, or as of this one do we ourselves obey? We know not, as the bees,

MEDICAL.

DR. ROW

The British Medical Association has done a graceful act, which will be appreciated in this country, in inviting to act as vice presidents at the annual meeting to be held in London in July next, three eminent medical scientists from India, Major Elliott, I. M. S., of Madras, in the Ophthalmology section, and Colonel Roberts, I. M. S., of Central India and Dr. Row, of Bombay, in the section on Tropical Medicine. As a non-official and an Indian, the first, we believe, to be called to the high position by the premier Medical Association in the Empire, Dr. Row's selection is especially gratifying. After a brilliant career at the Grant Medical College, Dr. Row went to the London University. He took his degree there with distinction and succeeded in bringing to India one of the prize scholarships of the University for research. At the Medical Congress held last year in Bombay he presented a demonstration which made a great impression on the experts who witnessed it. That was, perhaps, the only occasion on which he permitted himself to emerge from the seclusion of his laboratory. The British Medical Association has paid a high compliment to Indian-Medical men in inviting Dr. Row to take a leading part at its next gathering.—*The Times of India*.

WHY WE WANT SUNLIGHT

In a search to determine accurately the effect of sunlight on germs, Dr. R. Wiesner, a German bacteriologist, has made some important discoveries. He has found that the disease germs and harmless parasites of men and animals are weakened or killed on exposure to sunlight, while open-air germs are little affected; also that disease germs do not lose their virulence until their dead bodies are entirely destroyed. Ultra red rays, like the ultra-violet, have especially powerful germ-destroying effect. The action of sunlight

is in direct proportion to its intensity, varies with season and time of day, and is lessened by moisture and cold, but at mid-day during half of the year it seems to be sufficient to destroy most germs in two or three hours. Pneumonia, bronchitis, and 'colds,' in general, are probably diminished in summer by the greater power of sunlight. Diffused in houses, the sun's rays are enormously reduced in intensity, and they lose all disinfective power.

WHAT EVERY ONE SHOULD KNOW ABOUT TUBERCULOSIS.

1. Tuberculosis is a preventable disease, and also a curable one if taken in time.

2. Tuberculosis is cured by fresh air, rest, and proper food, but cannot be cured by any of the widely advertised "Consumption Cures."

3. Tuberculosis is a contagious disease caused by microscopic germs.

4. These germs grow in the lung or other diseased part of a person, and are coughed up in great numbers.

5. Therefore sputum or pus from tuberculous sores is a deadly poison which infects whatever it falls upon. It even poisons the air, for it dries and blows about as dust.

6. Every one should guard his own mouth and use his influence to prevent other people from spitting in any place where the sputum can dry and become a source of danger.

7. No one should ever eat food that has been bitten into by another; drink from a glass or cup that has been used, or use a spoon or fork after another person.

The danger in this is not alone from tuberculosis, but from other common contagious diseases such as colds, influenza, pneumonia, diphtheria, etc.

8. Sputum may infect the spitter himself as well as others, if he spits carelessly; but it is almost sure to infect him if he habitually swallows his sputum.

9. There is but one safe thing to do with sputum. It should be spit into properly-made cups and burned before it dries.

10. By far the most important measure of prevention is to keep the body vigorous and healthy by good food and cleanliness, and by avoiding all kinds of bad habits and dissipations both in work and in play.—*Journal of the Outdoor Life*.

and so long as Mr. Cave was here it was never put into force. But with Mr. Cave's departure the law has made its appearance again in its original form. It is prayed that it may be withdrawn, out of respect to the Indian custom of purdah.

Paragraph 15 of the Memorial comments unfavourably upon the Ngoma Regulations Decree, No. 17 of 1909 which prohibits all kinds of Indian and native music between the hours of 6 P.M. and sunrise, even for purposes of religious celebration, without previous permission. No restriction what ever is placed upon European entertainments, and the police, it is alleged, have interpreted the prohibition by interfering with Indians who were playing gramophones in their houses.

There are only two other matters we need notice. The first relates to an order compelling Indian prisoners to remove nightsoil, in spite of their religious and caste objections. The second has reference to Section 8 of the Management of Prisons Decree, No. 20 of 1909, which authorises the governor of a prison to provide separate cells for Europeans, Arabs, Persians and Goanese. Complaint is made that by virtue of the power granted by this Section the governor can, if he feels so disposed, herd together the best of the Hindus and Indian Mahomedans with the lowest class of African 'savage', and a strong protest is made against this 'hateful and odious distinction'. It is prayed, in conclusion, that a Royal Commission may be appointed to enquire into the grievances, and that there should be established in Zanzibar an institution in the nature of a town Council composed of official and non official members, the latter representing the various important communities resident in the Protectorate.

Emigration to Malaya.

On April 6, Mr. Rees asked the Under-Secretary of State for India: Whether emigration from India to the Federated Malay States has been definitely and permanently prohibited.

Mr. Montagu. The prohibition which is definite and is intended to be permanent, applies only to indentured labour emigration from India to the Federated Malay States.

Mr. Rees asked the Under Secretary of State for India. Whether the emigration of coolies from India to the Federated Malay States, which is calculated to account for not less than 1,500 coolies per month, will now be diverted to Ceylon; or whether the coolies concerned will be deprived of one, without being furnished with another, opportunity of employment.

Mr. Montagu. If my hon. friend has in mind the recent decision to stop indentured emigration from India to the Malay States, a decision rendered imperative by the mortality among such emigrants, I invite his attention to the fact that its effect on employment is not likely to be appreciable, having regard to the small proportion that such emigration bears to the total emigration to the Malay States.

The Japanese are as much affected by the Asiatic Act as the Chinese and the Indians. But an instance has recently occurred which shows that a subject of the Mikado is not to be touched by the Government. Mr. O. K. Show is a Japanese, practising photography here. The other day he was mistaken for a Chinese and arrested for non production of his certificate. But, as soon as it became known that he came from Japan, he was released. Mr. Show never took out a registration certificate and does not intend to. Probably he will not allow the matter to rest as it is.

PERSONAL.

INDIANS IN AUSTRALIA.

As Australia enjoys the reputation of being the most anti-Asiatic colony, it is well to turn to its doings in regard to the matter. There the Immigration Restriction Act does not prohibit the entry of Asiatics as such. All who can pass the education test imposed under it can enter the colony. But in its operation the act has been strictly administered against British Indians and other Asiatics. Although there is no Indian population worth naming in that colony, it was felt by the Indian Government to be a hardship that respectable Indians could be turned out under ridiculously severe education tests. The Government of India, therefore, expostulated and, in the course of his reply, the Governor-General of the Commonwealth of Australia said: "The Minister of State for External Affairs in the Commonwealth Government has had under consideration the question of so administering the Immigration Restriction Act as to afford an opportunity for Indian merchants, students and tourist-travellers to enter the Commonwealth temporarily without being subjected to any restrictions with the result that it has now been decided that any person *bona fide* of the classes mentioned, desirous of visiting Australia will be admitted to the Commonwealth, provided they are in possession of passports from the Indian Government, sufficiently identifying them and specifying the purpose and probable duration of the visit. Such documents will be accepted by the Commonwealth Government as entitling the holders to freely enter and pass through Australia, the only condition being that the passports shall be examined at the first port of call upon arrival in the Commonwealth. The education test prescribed by the Immigration Restriction Act will in these

cases not be imposed, and such persons will be permitted to land without restriction, but in the event of their wishing to stay longer than twelve months, an application for a certificate of exemption for the desired term should be lodged before the expiry of such time and the reason for such exemption stated."

Thus we see that in an exclusive Australia, special and honourable facilities have been provided for British Indians and even the education test waived. It should be remembered that, once in Australia, an Indian enjoys the same rights as the other citizens of that continent. As against this treatment what has the Transvaal to show, except that it has outdone Australia in its policy of exclusion without any of the redeeming features of Australia? Not only has the Transvaal shown utter want of consideration for the sentiments of Indian subjects of the Crown, but it has gone deliberately out of its way to insult Indians and to harass them by persistently cruel treatment of passive resisters. In our opinion, the reason for such diversity of treatment is obvious. The Conservative Government of 1904 was better inclined to hold the scales evenly between Indian and Australian interests. The Liberal Government of the present day has made of responsible government a fetish and almost considers self governing colonies as more independent than foreign States. And in carrying the doctrine of liberalism to an inordinate extent, it becomes necessarily illiberal, unjust and indifferent in the other direction. Indians, therefore, to it are merely subjects and the inhabitants of the colonies, not fellow-citizens. It is a remarkable travesty of Liberal British principles—*Indian Opinion*.

FEUDATORY INDIA.

Education in Baroda.

There were at the close of the year under report 666 so-called Government compulsory schools in the State with 32,422 pupils in them. Of these 219 were schools for girls with 14,674 pupils. These figures do not include numerous children of the compulsory age limit, both in the regular schools and the village schools. For the so called Government compulsory schools are no more compulsory than any other. They are simply those additional institutions which the introduction of the compulsory principle forced His Highness to establish, for compulsion necessitated the provision of a school within a reasonable distance of everybody. There are three classes of compulsory Primary Schools—Regular Schools, Village Schools and Compulsory Schools. The Education Commission recently appointed by His Highness is considering whether all these schools, including the inspecting agency, should not be managed by Local Boards, and also whether compulsory education should not be raised to the fourth standard or even higher.

Female education is equally a record of steady progress in the State. In all, 44,897 girls were being educated during the year, showing an increase of 1,103 over the previous year. In February 1905, an Anglo Vernacular school for girls was started as an experimental measure in Baroda. The response given by the people was so sympathetic that it has since been converted into a regular High School affiliated to the Bombay University for the purposes of the Matriculation Examination. In all the schools for girls, embroidery, drawing, cooking, &c., are taught in addition to the usual curriculum. Zenana classes for women who cannot attend the Regular Schools for pressure of domestic duties and other obvious reasons are getting popular. Instruction is given in the elements of reading, writing,

keeping accounts, needle work and embroidery. During the year under report 126 appeared for the annual examination, and 96 passed.

A specially noteworthy feature of this model Hindu State is the education of the depressed classes in which His Highness, as is well known, takes the greatest interest. The people of the depressed classes have derived considerable benefit from the compulsory primary education. There were during the year 304 schools for boys and girls of these classes with 10,440 pupils. Besides numerous scholarships distributed per month, school requisites are supplied free by Government to all pupils. A boarding house and a training class for teachers have been started in Baroda for these untouchables.

The pains, His Highness has been taking for the all round progress of his State, will be evident from the fact that even the education of forest tribes is not neglected. It gladdens one's heart to see the keen and grateful interest these so called savages are taking in these efforts to ameliorate their condition. During the year under report, as well as in the previous years, all the schools were full.

These schools teach up to Standard VII and the education imparted therein bears good fruit in after life. Boys, after they finish their course, go out with good ideas as to the mode of life. They generally denounce drinking and such other vices as prevail amongst semi civilized people and a fair measure of success attends these efforts to improve the community. Orphans from the Nasari Division are also entertained in these Boarding Schools. Dhandku boys who completed their studies in the Boarding Schools have been engaged as teachers in the Village Schools of the forest Mahals where it would have been difficult to send teachers from other places. There are model farms attached to the Boarding Schools at Songhad and Vyara. Carpentry forms an additional subject of study, so that they may be enabled to repair their implements of husbandry themselves. The girls of the higher standards in the Songhad Boarding School have to attend the lace-making class. Sericulture has been also introduced, and boys and girls attend the lessons given in that subject.

POLITICAL

THE TRANSVAAL DEPORTEES.

The following is the account given by one of the Deportees to a representative of one of the Madras Newspapers:—Subramanya Asari first went to Natal in 1900 to join his father who was a jeweller there for about twenty years. On the death of his father Subramanya Asari left his home and landed property in the hands of the solicitors in Natal and returned to India in 1902. In 1908, he again went to Natal and being refused license by Government to carry on grocer's business he set up as commission agent. Early this year, hearing of his compatriots' trouble in Transvaal he crossed with a number of Indians to help them in their struggle. Of those who went with him nine were arrested in Transvaal and deported to Natal. They recrossed and again they were arrested and are now in Transvaal jail. Subramanya Asari and two others refused to produce domiciliary papers and insisted on their right of entry into any British colony under the education test. They were, however, deported with seven others on the 24th March and on 27th idem were removed to Pretoria jail from Johannesburg and kept there till 9th April pending deportation to India. On 10th April they were taken to Delagoa Bay in the custody of Transvaal police and were so to speak kicked over the frontier into the Portuguese territory. The Portuguese police who were ready in attendance arrested them and declined to let them go back to the Transvaal in spite of their persistent requests. They were kept in custody until the authorities were able to get a steamer to agree to take the deportees to India, for several of the steamer agents are said to have declined to take them out of deference to feelings of their constituents in India. On the 14th April as many as sixty

Transvaal Indians were sent on board "Umholi" of Natal direct line after having been subjected, he alleged, to the most degrading and disagreeable treatment while in custody. During the voyage to India the deportees were, it is alleged, put to much avoidable trouble and discomfort. Subramanya Asari said that they were brought as deck passengers and underwent very great inconvenience in the matter of their rations, the steamer company having been allowed only to £1 per head for food for the whole voyage of 29 days.

One of the deportees fell ill on journey. In regard to treatment according to this man, during his illness the deportees have many grievances which they have put down in writing, got the document attested by 30 independent fellow passengers, and handed over on their arrival at Bombay to the Secretary, Indian South African League. Subramanya Asari said that the unfortunate man was kept for four days in a sort of lumber room and was afterwards removed to deck when he was laid on a plank in the open. He was not taken to hospital in the steamer but was kept on the deck in the midst of most disagreeable surroundings. The men died within two days of Bombay. Another grievance that deportees gave expression to was that the dead body was not taken in Bombay to be disposed of according to rules of caste but buried at sea. The only favour shown to them, it is alleged, was that a photograph was allowed to be taken of the dead body.

On the 10th instant 26 of the deportees who were born or domiciled in Natal and were strangers to India took steamer for Durban and four for East London. Of the remainder two have come to Madras, a few have gone to their relations in North India but all are said to be determined to go back to South Africa as soon as they have supplied themselves with funds for their return passage.

Industrial Fellowships in Kansas.

A serious and possibly a far-reaching attempt is being made by the University of Kansas to fuse scientific research with industrial invention. It has accepted from manufacturers what are called industrial fellowships. The University finds a man who has already made a reputation in research, and it accepts from a manufacturing company on his behalf a fellowship for two years or more of a value of about £300 a year with possible profits. The research Fellow undertakes an investigation suggested by the manufacturing company into, for example, the optical properties of glass in relation to its chemical constitution. Any discoveries that he makes during the tenure of his fellowship become the property of the manufacturing company, subject to the payment by them to the Fellow of ten per cent. of the net profits. Other legal definitions of the relations of the two parties to the agreement are drawn up, and the compact seems to be generous and just to the investigator. It has proved to be satisfactory in a number of cases; for Professor Kennedy Duncan, whose articles on the Chemistry of Commerce are well known, gives the following instances among others of fellowships which have so far been accepted by the University.—An investigation into the chemistry of laundry work, a search for a new fodder made on scientific principles; an attempt to utilise the constituents of waste buttermilk; an investigation into the chemistry of baking; an investigation into the constituents of crude petroleum; an attempt to improve the enamel upon the enamel lined steel tanks used in all kinds of chemical operation on a large scale, this fellowship was established by the largest manufacturers of these tanks in the world, the chemistry of glass above-mentioned; the discovery of new utilities for Portland cement and of improvements in its manufacture; these are established fellowships; two others about to be established relate to the investigation into certain glands of deep-sea mammals, and the discovery of new utilities for ozone. Professor Duncan speaks in the most hopeful way of the progress as well as the future of these fellowships.

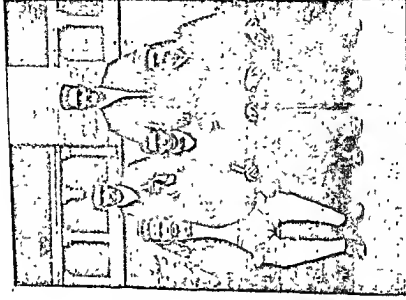
Colour-Matching by Artificial Light.

A valuable discovery has recently been made, says the *Chambers's Journal*, and an invention placed on the market which will be hailed with satisfaction by almost every one connected with the textile trades. Most people are aware of the difficulty with which the process of matching colours by night is fraught, and especially colours which are presented in fabrics made from wool, cotton, or silk. Colours which appear one shade by daylight look totally different in the light of gas or electricity, and when the dark days of winter or the thick fogs of November are prevalent much time is lost in waiting for daylight to match the colours. The discovery consists of a process which eliminates the pernicious yellow rays from artificial light, and presents the material to be matched in its proper shade. The invention to carry out this process takes the form of a screen known as the 'ora' colour-screen, which is a neat, flat, blotter-like arrangement composed of sheets of coloured transparencies in combination. The material to be matched is placed on one end of the screen, and the other end is bent up in concave form so as to reflect the light upon the material. The effect is obvious, for on a small pattern being cut in two and one part placed on the screen and the other held away from it, they will in many cases appear to be of quite different shades. For drapers and dealers in fancy silks and such-like articles the invention will prove most useful, since it will admit of matching colours at all times of the day or night. The screens are sold at the modest prices of five shillings, seven and sixpence, and ten shillings. The inventor is a gentleman well known in the woollen trade in the West End of London.

Supplement to "The Indian Review"

THE TRANSVAAL INDIAN DEPORTEES.

SOME TAMIL STALWARTS.



Some men that have been to gaol more than once, the one in the centre having been in prison no less than '6 times for conscience' sake.

THE LESSON OF ADVERSITY.



CHRISTIAN, BRAHMIN, MAHOMEDAN.

would be our relegation to locations for purposes of trade and residence, as though we were African aboriginals; and next we should find that the rest of South Africa would follow the Transvaal's cruel example. Accordingly, when the call came, they did not flinch, but manfully strove to avert the moral ruin that faced them unless they were willing to suffer even material ruin.

For these, and a variety of other reasons, we Chinese of the Transvaal joined our Indian brethren, and we have, in some cases, been deported with them. We have felt that the honour of Asia was at stake, and that if there were a surrender now, all was lost and our people would be humiliated in the eyes of posterity. It is often urged against us that we are a people who live in the past and that we worship our ancestors. But whilst that may be true, it is not all the truth, for we live in the present for the sake of the future, and our posterity demands just as much regard from us as do our traditional obligations. Just as our fellow-countrymen in China have, by a combined patriotic effort, succeeded in the removal of the bound-feet evil within three years, and are now engaged in a relentless warfare against the opium fiend, so we, too, in the Transvaal felt that the duty of maintaining the honour of that great Asiatic nation, China, had been imposed upon us, that by accepting it courageously and worthily performing it, our children might derive inspiration from the efforts and bitter experience of their fathers before them. The Transvaal colonists have foolishly thrown down the gauntlet to the whole of Asia. Neither they nor other Europeans should be surprised if Asiatics, as a body, take it up.

THE SOUTH AFRICAN SITUATION.

BY MR. H. S. L. POLAK.

It is not, perhaps, necessary to take General Botha's recent declaration of policy on the Asiatic question too seriously. One naturally expects a statement of the kind from South African politicians angling for votes. Provided a man is what is euphemistically called "safe" on the Asiatic question, he is certain to have behind him three fourths of the average voting population. At least, a dangerous side-issue is avoided. General Botha has merely been following the fashion. He has done "the right thing," just as he did in advocating the "sympathetic" treatment of the native and coloured (half-caste) population. Everyone advocates this. It is the necessary soft soap wherewith to amuse the British nonconformist conscience, and it leaves the way clear for the adoption of the same old policy as of yore. And, indeed, General Botha's statement on the question sounds strangely from the man who has nearly driven the "coloured" population of the Transvaal to declare in favour of passive resistance against the revival of archaic colour legislation and the initiation of new laws in the same direction. However, quite possibly, General Botha is voicing not alone his own views, but those of the Cape members of his ministry, who are notoriously negrophile in tendency.

But much more significant are the actual words used by General Botha in his declaration of policy on Asiatic affairs. He urges the "prevention" of Asiatic immigration; there is not a word of "exclusion." Asiatic immigration, on any but the minutest scale, apart from that of indentured labourers, has long been "prevented," in South Africa, by the various Colonial Immigration laws. It is only in the Transvaal that the policy of rigorous exclusion has found favour, and General Botha's declaration may well betoken as a

conclusively that while raw rice afforded 9.88 per cent. of proteids, the brans of rice meals gave from 9.26 to 13.14 per cent. of proteids and from 9 to 14.5 per cent. of fat, and that rice dust contained from 8.5 to 11 per cent. of proteids and from 5.2 to 8.9 per cent. of fat, while polished rice as usually offered for sale contained only 6.56 per cent. of proteids. The sole object in polishing rice, which practice is largely followed in most European markets, is to make it attractive in appearance, and it only really affects people who live practically exclusively on a rice diet. The boiling of rice also reduces its food value, for this removes more than half the fat, over 8 per cent., of the albuminoid less than 8 per cent., of the carbohydrates and 17.8 per cent. of the ash, so there would seem to be good ground for the prevalent idea that the parched rice contains the most nutriment. Rice grown in India differs considerably in composition from that grown in other countries such as America, Java, Japan, Cochín, China, and there is also a great variety in the composition of the various races grown in different parts of India. On the average, however, Indian rice, according to Mr. Hooper, consists of water 12.8 per cent., albuminoids 7.3, fat 6, starch 78.3, fibre 4 and ash 6. He also reminds us that the well-known chemists, O. Rosenheim and S. Kajiura, who recently studied the proteids or albuminoids of rice, found 7 per cent. of total proteid present in rice, of which 1.4 is a globulin, 0.04 an albumin and the remainder a proteid which, like the glutenin of wheat, is soluble in dilute alkali.

The results of the analyses of 150 samples of Indian rice are appended to Mr. Hooper's Report in tabular form. The average percentage of proteid is highest in those from Eastern Bengal and Assam and Bombay, and lowest in those from Cuttack and the Central Provinces; but the most interesting conclusions are drawn,

he says, from the individual analyses, where the percentage varies from 9.81 in a sample from Broach to 5.44 in a sample from Cuttack. One object in conducting these examinations has been to discover what natural circumstances have contributed to the superiority of the composition of certain grains, and it has been found that in some cases the local reputation and market value of rice coincides with its high nitrogen content. The examination has resulted in giving a prominent place to certain rices which deserve attention at the hands of cultivators as containing over 8 per cent. of albuminoids, and among these mentioned are the *ambemohar* of Belgaum and the *jeera salar* of South Canara. Of 22 Madras samples two averages of 11 each were taken, and they gave the following results:—

Water	Proteid	Fat	Carbo	Fibre	Ash.
	Hydrates				
8.94	7.10	.74	81.54	.43	1.25
11.69	6.81	1.02	79.00	.43	.98

Mr. Hooper's last conclusion, and it is certainly one of the most interesting, is that the richness of the grain appears to be due not so much to the races of the plant or the appearance of the grain as to the cultivation. The grains of finest composition are found in plants grown in rich virgin soil or in lands liberally manured. Instances of this kind are found in the red rice grown in *taungya* by the Chins of Burma in the Kanapur rices of the Carnatic and in the Kasaraged rices of South Canara. And in Mr. Hooper's opinion, attention to the cultivation of the rice plants in the way of manuring the land appears to be one of the principal means of improving the quality of the grain for commercial and edible purposes.—*Madras Mail*.

myself, regard the indenture system as a form of temporary servitude, are not without a considerable degree of justification. Only three years after his indenture has expired does an ex-indentured Indian acquire domiciliary rights, though, during his five years' contract, he has as much added to the wealth and influence of the colony (otherwise his services would not be in such pressing demand) as though he were a free man, working independently. And the feeling of contempt engendered against the indentured Indian follows him when freed from the yoke, and is extended to his compatriots of the trading class who, by a great stroke of good fortune, have never had it imposed upon them. We see it in the cruel £3 annual tax upon the freedom of ex-indentured Indians and their children, resulting in crime and immorality. We see it in the calculated ruin sought to be effected against the Indian trader in Natal, the Transvaal, and, to a lesser degree, the Cape Colony. We see it in the iniquitous deportations to India of men who are lawful residents of the Transvaal, of many years' standing, of men born there, or in some other part of South Africa, and who have never been in India in their lives. We see it in the desolation of the homes robbed of their natural providers, and in the callousness wherewith these destitute families are left to starve. We see it in the way the deportees, harmless, self-respecting, law-abiding men, have been seized in the streets as they peacefully plied their avocations, and brought before a Magistrate, acting in his administrative capacity, who orders their deportation from the colony to an unknown destination. We see it in the cruel and heartless way in which the Registrar of Asiatics fixes the destination of all these men as India, though they have made declarations to the effect that they are either born or domiciled in some part of South Africa outside the Transvaal. We see it in the assumption that none of these men can be indentified,

though they are mostly known to the authorities, and though, on official admission, nine out of every ten resident Indians are registered under the law, and the probabilities of lawful residence are, therefore, nine to one in their favour. We see it in the mocking manner in which they are sent to Portuguese territory under police escort, and, as the train crosses the border at full speed, are told that they are free; in their detention by the Portuguese police, upon instructions from the Transvaal, without their being given the opportunity of returning and challenging their legal rights of residence, or of going to some other place in South Africa where they claim domicile; and in their being kept in a malarial gaol, at Delagoa Bay, and thence shipped to India, at the Transvaal Government's expense, by the first steamer that will accommodate them. And finally, we see it in the despatch of men of Madras birth or origin to Bombay or Calcutta, where they may be left penniless and destitute. It is against this cruel spirit of contempt that the Transvaal Indians are fighting, and it is because of its existence that the Natal Indians have urged the stoppage of the indenture system, regardless of any material benefits that may otherwise accrue from the policy of negotiation forecasted by the Government of India, for every one feels that the time for bargaining is long past, and that the nature of the case demands drastic treatment.

THE INDIANS OF SOUTH AFRICA.

Helots within the Empire! How they are Treated.

By H. S. L. Polak, Editor *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The First Part is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Province of Mozambique. Part II, entitled "A Tragedy of Empire," describes the terrible struggle of the last three years in the Transvaal, and contains an appeal to the people of India. To these are added a number of valuable appendices.

Price Rs. 1. To Subscribers of the "Review," As. 12.

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Departmental Reviews and Notes.

LITERARY.

A JOURNALISTIC TOUR.

The London correspondent of a Bombay contemporary writes:—

Mr. Saint Nihal Singh, whose contributions to Indian Reviews and papers, will have made his name familiar to your readers, has come away from his home in the United States for a prolonged tour in the East on commissions from a number of important American journals and magazines. In this country, where he has been staying for a few weeks past, these commissions have been supplemented by orders for articles for papers of repute, including the *Standard* and the *Westminster Gazette*. Born of Sikh parents in the Punjab, Mr. Saint Nihal Singh left home at an early age to seek his fortune, and in the struggle to gain competency and recognition he went through privations and vicissitudes of no light kind. He now occupies, and has occupied for many years the position of the best known and most widely influential journalist of Indian birth in Western lands, his connexion with the American Press being of a lucrative character. He has an active helper and collaborator in his wife, an American lady who is accompanying him in his tour. With his light complexion he might easily pass as an Italian or Spaniard, though his massive crown of long jet black hair is intended, presumably, to emphasise his Sikh nationality. If his slightly nasal accent is the only surface indication appearances give of his long American domicile, this is certainly discoverable to any brother journalist from his keen scent for "copy," from his eye for striking a good business bargain, and from his readiness to go anywhere or do anything in pursuit of his profession. He has felled timber in the Far West, worked in factories, and taken jobs as a farm labourer to equip himself to write on industrial problems for American jour-

nals. Lord Morley has seen a good many Indians in the last 4½ years, but he must have felt when Mr. Singh was closeted with him that he was not according to type or pattern, and that he had a very striking individuality. Mr. and Mrs. Singh have now gone to North, and they leave Liverpool next week for the East. They will spend a short time in Turkey and in Egypt, and then go on to India, possibly visiting Persia later on by way of Quetta and the Nushki Railway.

SHAKESPEARE AS A TEACHER

"Shakespeare has teaching to offer about human life which can most simply be described as spiritual," says Canon Beeching in the *Nineteenth Century*, in an article on "Shakespeare as a Teacher."

"The answer as to whether Shakespeare was a teacher or not," he says, "will turn chiefly upon the general meaning to be assigned to the tragedies which are evidently the poet's most serious compositions. How can we ascertain what Shakespeare meant by the tragic catastrophe? Is it an indictment of the world, or an attempt to teach the lesson of the world? There were two chief types of tragedy in the popular Elizabethan Drama. Some of these, the most popular plays of all, dealt with what newspapers still speak of as domestic tragedies, that is to say, they were murder cases, dramatised from the deed to the conviction. Of quite another sort were the tragedies which described the fall of some notable person from his pride of place—Thomas More or Thomas Cromwell."

Canon Beeching says that the ultimate question to be determined about Shakespeare's tragedies is whether they are optimistic or pessimistic. He holds that they are optimistic, although they belong to the second type. Shakespeare, in his tragic heroes, preserves the ideal type, from Brutus to Antony. The main interest of Shakespeare's tragedies is an ethical interest, as it turns upon the character of the hero.

objection and that the attack on superstitions and practices has not been on the line of least resistance gradually paving the way for more difficult achievements, yet the work has been honest, earnest and fairly successful.

More imminent than the reformation of our social customs is the necessity for a conciliatory and humane treatment of the lower classes of society. Their reclamation and the necessity for attaching them to us by bonds of love and affection should claim the attention of the best amongst us. I speak with no hesitation on the subject and I am afraid I am not giving full expression to what I feel when I say that the failure of the educated classes to grapple with this problem spells ruin for the country and destruction of their influence. Unfriendly critics are entitled to say that we that have failed to solve this question have no right to pose ourselves as leaders of society or as representatives of the people. I certainly do not say that we have trampled under foot these unfortunate men. I may be right or wrong in saying that their birth in the sphere in which we find them is due to their past Karma. I may not be in agreement with others if I say that it is not possible to "lift these men out of their environment altogether. I may offend the good sense of the sapient critic who wanted to be humorous at the sacrifice of common sense and who wrote in the columns of the *Madras Mail* of the Bay of Bengal being dried up when I say that the elevation of the depressed classes does not mean that there should be inter-dining at once between the Brahmin and the Pariah or the levelling down of all castes. But I do say that consistently with the laws of Karma, consistently with caste rules and observances, consistently with social observances and etiquette, it is possible to extend your love, your sympathy and your encouragement towards relieving these men from degradation and from insolent treatment on the part of the higher classes. You can create in them a feeling of self-

respect, enable them to entertain hopes of advancement, encourage them to live cleaner, healthier and happier lives. All this and a good deal more are possible if the educated Indians would realise that they are neglecting a valuable asset of the empire and that if they want to build up a nation they should avail themselves of every material in the construction of the structure. I must not omit to remark that notwithstanding their apparent disregard of the interests of the lower classes, the privileged few have not been tyrannising over them as foreigners incorrectly assert. No. They have been well cared for. They have been amply protected. Their physical requirements and comforts have received attention. It may be true that the higher classes keep the Pariah at a distance, that they reconsider that contact with him will pollute them. But it is equally true that they clothe him, feed him and get him married. They are his bankers although he has no credit but their good will to fall back upon. But all their kindness and all their solicitude for his welfare, bear no fruit because of their feeling that he should not see them eat and that he should not come near them. I do not think that the higher classes recognise what they are losing. One good word, one kind look, a little less superciliousness and a little more consideration for the intellectual elevation of the Panchama will make him as devoted to them as of old. If they neglect all this, the result will be disastrous. To prove how much the intolerance of the higher classes has contributed to their losing their hold upon the lower classes, you have only to look at what is going on in Malabar.

I must here pause to pay a word of tribute to the work of Christian Missionaries. I am not concerned with their endeavours to gain converts. They have materially contributed to the advancement of these classes. Habits of self-respect and of cleanliness have come to them. The work of

LEGAL.

INDIAN COMPANY LAW.

The revision of the Indian Companies Act on the lines of the Companies (Consolidation) Act, 1908, 8 Edw 7, ch 69, is contemplated by the Government of India. The views of the Bengal Chamber of Commerce upon the question have been invited. To facilitate its discussion the Committee of the Chambers have reprinted the English Act, together with the corresponding sections of the Indian Act in parallel columns. They have also appointed a Sub Committee to examine both the Acts and to make recommendations, but as the question is of great importance to the mercantile community, the Committee wish to get the views of individual members, who may be interested. They have, therefore, informed members they will be glad to send them copies of the reprint of the Acts. The Committee will be also prepared to receive any suggestions as regards amendments in the Indian Act, which may be considered to be of importance, but which do not come within the provisions of the English Act.

NEW SOLICITOR GENERAL.

In accepting the office of Solicitor General at the comparatively early age of forty nine Mr Isaacs will not benefit pecuniarily. The income of the office is £6,000, with fees which amount to about £4,000 per annum. While at the Bar Mr. Isaacs' income has been estimated at about £20,000 a year.

Born in October, 1860, Mr Isaacs was educated at University College School. As a lad he then shipped aboard a sailing vessel bound for the West Indies. After spending twelve months "before the mast" he settled down in a stockbroker's office in the City for seven years. During that period he acquired that wonderful grasp of finance which served him so well in commercial cases. A few years later Mr. Isaacs

became a fully fledged barrister, and soon found success in his new profession, gaining one of the two largest practices at the Common Law Bar.

Perhaps, the most famous case in which Mr. Isaacs was engaged was the Whitaker Wright trial.

In Court, Mr. Isaacs' manner, is, as a rule, quiet and restrained, but it is deadly sort of quietness, only lightened now and then by a flash of humour. In cross-examination, as in his masterly way of presenting clearly to a Jury the most complicated case he has no superior.

INDIANS IN THE INNS OF COURT.

The decision of the Council of Legal Education that in future entrance to the Inns of Court in the case of Indian and Colonial students will be confined to those who hold a degree is an important one. We need not go into the reasons that have brought about this decision. The profession of law is deservedly called a learned profession and the demand for a certain educational qualification on the part of those who want to become lawyers cannot be considered unjust. The idea at first was to make admission to the English bar very easy, leaving the barrister to distinguish himself afterwards if he could. Even when there was no preliminary educational test the Inns produced eminent lawyers. W. C. Bonnerjee, and Manomohan Ghose were not graduates, but they were distinguished ornaments of the profession. But there is another side also. Without any offence it may be said that there are Indian barristers who could not have passed an Indian law examination. If a degree is necessary in India before one can become a lawyer it stands to reason that the same qualification should be demanded for another law examination which confers a higher status and gives the right of pre-audience. The Indian Civil Service examination is the most difficult in the world. There is no reason why the law examination in England should be the easiest.—*The Leader*.

dear and near to him. In our Puranic legends, no name stands in higher estimation than that of Prahlad. He was not a Brahmin. He was outside the pale of caste. He was an Asura. Then, have our Acharyas and religious preceptors of old proscribed the lower classes as untouchables and as being unfit to be cared for? Sri Ramanuja's life is a refutation of this. If the followers of Ramanuja have studied the life of their great teacher they will find that he drew his disciples from all classes of society. The immediate preceptor of the great Vaishnava philosopher was Tirukachi Nambi and it is said of Sri Ramanuja that it was after his Non Brahmin guru had eaten that the Brahmin disciple tasted food. There were Alvars and Acharyas among the Vaishnavites in whom there was not a drop of Aryan blood. Among Savaites, the great Nanda, belonging to the lowest rank in our social scale has been deified and there is not a soul which does not thrill with joy at the recounting of the trials and sorrows of this truly great man and at his ultimate triumph. Bhagavan Sri Ramakrishna who lived only twenty-five years ago has left us a legacy whose true value we have not been able to appreciate. His love was all embracing. It knew no limitations of caste or colour. The lower a man's status was in the social scale, the greater was Swami Ramakrishna's love for him. It is said of Sri Ramakrishna that he used to sweep the houses of Chandalas. He bowed to every good man to whatever class, creed or nationality he belonged. In this as in other matters, he was a true representative of the old teachers.

What then stands in the way of our recognising these sons of India as entitled to a more considerate treatment? It is inertia and unwillingness to move out of the groove and nothing more. The regeneration of the Panchamas should be undertaken by Hindus and should not be left to the efforts of Mission agencies. It is the influence of the higher classes that stands in the way of the Panchama elevation. That influence, I feel no doubt, is also responsible for the general contentment in which the lower classes are found. The higher classes are not content to follow their hereditary vocations. They have changed in every respect. It is right that they should. But if they have changed, is it not their duty to take their less fortunate brethren along with them? Every limb should be equally well developed. Otherwise healthy action will be impeded. Take the

Brahmin, for example. Stands he where he did? Is he the same spiritual preceptor that he was before? He has thrown off his old pursuits and has sought new avocations. He must lead the lower classes on to higher planes of life and to nobler pursuits. He must not stand aloof. If he does, he will find that he is overtaken in the race of life and that he is handicapped by those whom he has failed to raise up and conciliate. In ages gone by, the Brahmin was kind and considerate towards his social inferiors. Times have changed and to-day he is bound to take steps to raise up these men, so that their allegiance and co-operation may not be lost to the nation. A Christian convert from Hinduism seldom takes part in our national movements. With rare exceptions, he keeps aloof from our political organisations. It is therefore necessary that we should earnestly and seriously work up this question as statesmen, as men with humane instincts.

In conclusion, I exhort my brethren to bestow their attention upon this subject as patriots. India requires every one of her sons to be equipped with knowledge and with ideas to raise her up among the nations of the world. Patriotism requires that there should be a feeling of unity and of brotherhood to accomplish the task. This feeling of oneness, of a common motherland is impossible, if the lower classes are steeped in ignorance and feel that they do not count and that they have no place in the social and political advancement of the country. Work to enable them to think themselves as part of a great nation, to infuse into them a spirit of attachment to and love for the traditional faith of the country should come from the higher classes and I sincerely hope that they will not be found unequal to the responsibility. If they desire solidarity, if they are anxious that there should be national and not class advancement, they should be prepared to forego privileges which are unsubstantial, prerogatives which are inhuman and barbarous. Their platform should be that of Sri Ramanuja and of Ramakrishna Paramahansa; and their attitude should be one of love, of kindness and of consideration. They may not achieve much at once; but they shall certainly have the satisfaction of knowing that they adapted themselves to the new situation and that with patience and perseverance they shall be able to build up a true nation, worthy of the tolerance and love of their ancestors.

SCIENCE.

SCIENCE AND COMMERCIAL SUPREMACY.

Germany has built up a chemical industry worth tens of millions of pounds annually through the agency of research chemists methodically trained in her numerous technical schools. This example has been cited so often that it is apt to be treated with the contempt born of familiarity, and even when it receives the respect it merits, comfort is frequently sought in two reflections. One is that we still retain our commanding position as makers of heavy chemicals; the other that we can point to a record of distinguished chemists and important chemical discoveries unsurpassed by any other country. Both reflections are justified by the facts, but neither is germane to the question at issue. There was a time when we believed ourselves unassailable in ship building, but gradually Germany has reached a position which, if it does not as yet touch our supremacy, at least entitles her competition to respectful consideration; while within the last few days we have seen contracts for ships go to the United States—a country which we fondly supposed could not possibly enter into effective competition with us in that business. May not the same thing happen to our heavy chemical manufactures if we do not take steps to secure ourselves by adopting methods like those employed by our rivals? Sulphuric acid is being made in Germany by the contact process, and several factories on the Continent are producing nitric acid from the air by means of large electric currents derived from water power. Electricity, indeed, is introducing a new factor into chemical manufacture, and it may be that all the efforts of our chemists will be required to enable us to counteract its effects. Then as regards distinguished men of science, that this country has produced many

examples of whom it has every right to be proud is indisputable, and it may fairly hope that the supply will continue in the future. But that is not sufficient. No general, however brilliant his strategy, could expect to win a campaign unless he were assisted by a competent staff and had under him an army properly trained and properly equipped. The case of the highly gifted man of conscience is somewhat similar; he must fail to exercise his full influence unless he has a band of disciples whom he can send forth to teach his doctrines—men of ordinary average ability whom he has trained in an adequate laboratory.—*Times*.

SNAKE-BITE.

The following Press Note has been issued by the Sanitary Commissioner, Government of India.—At the Bombay Medical Congress last year, several papers dealing with the treatment of snake-bite were read. In one of them the suggestion that the solution of permanganate of potassium should be injected through the wall of a vein into the blood stream, was discussed. In the course of certain experiments recently carried out at the Bombay Bacteriological Laboratory to test the value of potassium permanganate as an antidote for snake poison, it was necessary to ascertain by experiments of animals whether the potassium permanganate is harmless when injected into the blood streams. The results of these experiments have shown conclusively that intravenous administration of the drug is attended with grave danger and that this method of treatment should on no account be employed. Particulars of the experiments conducted at the Bombay Bacteriological Laboratory will be published in an early number of the *Indian Medical Gazette*.

duties, actual work, reasons why health visitors should be appointed, possible objections to the visits of sanitary officers; what personal qualifications should be found in a health visitor; what professional qualifications; where can the type of person required be found; what steps might be taken to secure regular sanitary visitation of your city. What are the dangers connected with the neglect of nightsoil, urine, rubbish, cesspools and open drains? The Sanitary Officer might find it possible to come to the Society and give an account of his work granting permission for questions to be asked. But better still would it be to arrange for the Society itself to take part in the disinfection of some house, latrine or well or in the use of some antiseptic, deodorant, or pulicide, so that they can get a practical demonstration of the working of these agents. Such questions will require introductory letters for students to the civil surgeon, doctors, or other competent authorities. Aim to bring out an intelligent description of the way in which the health of your community is guarded at present; how it might be improved, the opportunity of college graduates in the service and the ways in which private citizens may assist.

Similar outlines might be made for the Police Department, Engineering Department, etc.

The Bad Citizenship of Good Men: Describe your municipal organization in outline. What are civic duties? Examples of the indifference of good men to these duties. How do you account for this civic indifference? Could you call a man patriotic who neglected municipal duties for business interests?

II. THE WORKING AND EFFECTS OF PUBLIC INSTITUTIONS

Such institutions vary naturally with the size of the city, but the following are given as suggestive outlines:—

Libraries and Reading Rooms: Have one student locate on a map every public library and reading

room in your town. Have others report on the early history of these institutions, however humble they may be. This should be given in some detail, for, it will be from the knowledge of individual effort finally successful, or small beginnings growing into well-equipped institutions, that inspiration will come to the members of your Society. It will not be enough merely to say "It is a Municipal Library". Try to find out who urged it in the Committee, how long he had to fight for it, what obstacles he met and how they were overcome. The securing of this information will require many calls on some of the older citizens. Have a report on the number of books which your library contains, or papers to be found in the reading room; the average daily attendance and withdrawals of books. What efforts have been or might be made to take the books to the people, instead of making the people come to the books? Estimate the actual good to your city from such institutions in what way can the individual student or citizen increase their effectiveness?

Night Schools—The Redemption of Idle Hours: How many are there in your city? Assign a student to each night school, asking him to visit it and learn all he can about it, reporting to his Society a description of what he saw. Into the report should also come some stimulative account of the origin of the school; whether it was the working out of the ideal of one person, or a group, or of a Society; a statement should be made of its history, support, fees, management, difficulties, some inspiring stories of men who have been helped in their careers by attendance; whether more students are desired; the way in which the members of this Society can help the night school by securing more pupils, teaching, etc. Data for such a report could be obtained from a visit to the school, a perusal of the file of its reports, talks with headmaster, secretary, friends and old students. The ultimate aim should

GENERAL.

At a meeting of the Court of Pokey, the Chief Legislative Chamber of British Guiana on the 2nd April, says Reuter's Georgetown correspondent, the question of the colony's labour supply was discussed. The Governor, Sir Frederick Hodgson, said he had stated over and over again, generally to unwilling ears, that the future of the colony depended not so much upon the schemes of importation which were brought forward from time to time as upon an increase of population. Capitalists would not be attracted to the colony unless they were quite sure that there was a continuous and certain labour supply. While in England he was asked to give evidence before the Commission which was then sitting in connection with the emigration of surplus population from India to those colonies that required East Indian labour. In the course of his remarks, he stated that British Guiana was certainly one of these colonies which ought to spend all its spare money in increasing its population and, therefore, he was prepared now to advocate asking the combined Court to vote money for the purpose of increasing the number of East Indian labourers brought in at the expense of the sugar planters. It was said the minor industries were unable to bear the expense which fell on the sugar planters, but he saw no reason why they should not co-operate in order to do something in that respect. A motion approving of the introduction of 2,300 indentured immigrants from East India was approved.

REINCARNATION AND MARRIAGE

Mr. C. W. Leadbester, who is writing a series of marvellous articles in the *Theosophist*, describing the coming of the Sixth Root Race, explains in the January number that in the coming time the ordinary sex-passions will be completely

dominated, and men and women will marry chiefly in order to carry on the community and to create good bodies for that purpose. Mr. Leadbester says:—

Marriage is regarded almost entirely from the point of view of the prospective offspring. Sometimes it is even arranged by them. One man will call on another and say.

"I am expecting to die in a few weeks, and I should like to have you and Miss X for my father and mother, as I have some karmic ties with both of you that I should like to work off, would that be agreeable to you?"

Not infrequently the suggestion seems to be accepted, and the plan works out very well. One man whom I took up at random for the purpose of investigation was found to have three Egos desiring to incarnate through him, so that when he took his prospective wife to the Maou he asked —

"May we two marry with these three Egos waiting to take birth through us?"

And the Maou gave His consent.

This is a case of the children choosing their own parents—with a vengeance. In the new race thus propagated men and women alike are six feet high.

A GOOD WORD FOR THE ARYA SAMAJ.

A very unfair attack is being made on the Arya Samaj, and an attempt is being made to represent it as a political and seditious body. The Arya Samaj has always been a party of religious and social reform and of educational effort, and its members have shown an activity and a readiness for sacrifice which more orthodox bodies might well emulate. Its position in Hinduism is that of the Puritan party in Anglicanism; it is aggressive and iconoclastic in religious matters, but an Arya Samajist might quite well be a strong Conservative in politics. Its basis is religious, not political, and it is peculiarly unfair to raise prejudice against it politically, for, it is a small minority and is intensely disliked by the orthodox majority.—Mrs. Besant, in the *Theosophist*.

Aim to have brought out a vivid presentation of the actual facts and conditions. This will prove the soundest way to stimulate them to do something.

India's Undeveloped Resources—A Study of the Depressed Classes: India's newspapers and magazines abound with material on this subject, and such second-hand sources must in general be used by the student, although the utmost encouragement should be given to first-hand information. The subject is, of course, too big for one student. One could be assigned the inquiry as to the number of "untouchables" in India, in his province, in his city, and asked to prepare some diagram or chart on a large sheet of paper, that would enable this data to be easily fixed in mind. Other assignments might be, the origin of these classes; present efforts for their amelioration; instances where individuals of this class have become men of light and leading; the economic loss to India of leaving them in this condition; can the children of this class ever be made good and useful citizens; is it wise from a national point of view to spend resources in the endeavour to uplift these classes, when these might be devoted to strengthening, both physically and mentally, a better class of children.

How the Other Half Lives: Under this head a day might be spent in getting the students to describe and reflect on what they themselves know or could find out at first-hand about the depressed classes. One should endeavour to get vivid descriptions of the uninspiring character of the work of these people; its frequent irregularity; the great physical handicap which the poor suffer because of their environment; the way this environment affects their moral and spiritual possibilities; the effect on children of such surroundings in forming their early habits and ideas of the world. To what extent are we dependent on such things as holidays, recreation

and a certain amount of sleep and quiet, for the maintenance of our power to work and our spiritual life? What conditions, which seem essential to a true home, are beyond the reach of the very poor? The inter-relation of poverty and disease; poverty and intemperance. The influence of the sweeper quarter on the spiritual life. The aim here should be to open the eyes of the students to the degradation of the depressed classes, and to stimulate further inquiry as to their duty in this matter. The study should result in rendering sympathy more intelligent, and a sense of responsibility more definite. Where possible a visit should be made to some sweeper quarter under the guidance of some experienced worker.

The Moral Failure of My City: Secure statistics as to the number of saloons, brothels, crime, etc., in your city as marks of its moral failure, drawing a curve or making a diagram to show vividly the increase or decrease during a series of years. In what other ways has it failed morally to take care of its condensed population? Sketch the material development of your city during the past twenty years, and ask whether the moral development and resources have kept pace with this material development. Is the moral failure of a city greater than that of a village? What machinery exists for the punishment of those who morally fail (courts, jails, etc.)? Discuss the advantages of prevention of failure rather its punishment. What forces make for the moral up-lift of a city?

Fighting the Death-Rate: For this the student will have to make a visit to one or more doctors, using the information they give and their direction as to books or literature on the subject. Apart from books and statistics the student will be able to do little with this subject. It might be well to break it up into assignments such as:—How has mortality been diminished in other cities of the world? How can mortality be diminished in

SCIENTIFIC SEED TESTING.

BY

MR. CATHLENE SINGH.

THE not result of the application of science to agriculture has been to give the farmer peace of mind by reasonably assuring him a full harvest; that is, by making it tolerably certain that the cultivator will derive a good profit from his labor and capital invested in land, seed and farm implements. To achieve this, no factor counts for more than the scientifically selected seed.

Now, this may appear to be a mere fad or fancy but the value of judicious seed selection is soon recognized. No matter how rich the soil may be, no matter how thoroughly it may be prepared, no matter how assiduously the farmer may cultivate his crop, all is labour lost if the seed is poor. The result of careless handling of seed will be that one and the same "hill" will produce a good ear of maize, a poor one and a mere nubbin; or side by side in the field will stand a healthy stalk of wheat or other grain, and a barren one—this in the face of the fact that the product ought to be identical, since the same soil, climatic and atmospheric conditions have effected all the seeds, while all were equally cultivated and all were planted at the same time. The disparity in the yield, in such a case, is directly attributable to the comparative poverty of producing power of some of the seed kernels.

Just what havoc poor seed works may be judged from the fact that it was estimated that, in a single year, in the State of Iowa in the United States of America, not less than sixty or seventy million bushels of maize were lost because of the use of bad seed—and Iowa is only one of the maize-growing States in the land of the Stars and Stripes. It staggers the brain to compute the amount that America and Canada—and the

world—lost in a single year through failing to plant only scientifically selected seed.

In order to properly understand the extent of the waste accruing from the use of poor seed, it is only necessary to remember that a single ear of maize will plant from one-fourteenth to one-sixteenth of an acre of ground. From this it will be possible to judge the ratio which a single unfruitifying parent seed would bear toward the final harvest.

The prodigality of the loss from barren seed becomes all the greater when it is remembered that every non-productive stalk impoverishes the soil in which it grows to as great an extent as if it had borne a perfect ear. Not only is this true, but it requires just as much labour for the farmer to cultivate it as if it were destined to add its fair quota to the harvest. American experts estimate that the average farmer who fails to properly select and test his maize seed spends a third of each day cultivating ground that probably will bring him no return whatever.

If this is true in the United States, where even the careless cultivators employ comparatively up-to-date methods, how much more waste must it entail in India, where the farmer employs still less care in the selection of his seed.

Moreover, Yankee farmers can afford to have some of his acres go to waste, for the farms in that country seldom are smaller than 160 acres in extent, and the implements that are used simplify the work to such an extent that the cultivation of a few barren acres does not add much labour. But in India the condition is exactly the reverse. The Indian farms are so small, and the profits so meagre, that the farmer of Hindustan cannot afford to lose a single inch of space: and his methods are so primitive and laborious that every extra stroke means so much more wearisome work for him to do.

In view of all this, it may be of some advantage to present a brief description of the American methods of scientific seed selection.

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A Chinese View of the Transvaal Trouble

BY MR. LEUNG QUINN

*(Chairman of the Transvaal Chinese Association
and one of the Deportees)*

Since the arrival of my compatriots in Madras recently, there are no doubt many people who are wondering why an large a number of Chinese are here. The answer is simple. They are here as passive resisters against certain Transvaal laws. For the humiliating and degrading legislative enactments of that colony apply not alone to British Indians, but to Chinese and other Asiatics also. It is unnecessary to go into the details of this legislation. That, I understand, has been repeatedly done on public platforms in this country. But as a Chinese subject, who has willingly allowed himself to be deported from the Transvaal, I should like to place on record my main objections to these measures of the Transvaal Parliament. It may be as well to say at once that we Chinese are not engaged in a political agitation in the usual and accepted sense of the term. We have no politics, ordinarily, outside our native country. But before we are Chinese we are men, and we claim to be treated as men and to have our manhood recognised. And as Chinese, we claim that we are subjects of an ancient nation in treaty alliance with the United Kingdom, and therefore on a footing of complete legal equality with British subjects, so far as rights of entry into British territory are concerned. Whilst we have, as subjects

of an independent nation, different reasons from the people of India for our hostility to these laws, yet in our struggle to secure their removal we have joined hands with the Transvaal Indians whom we have been privileged to regard as brothers.

Our first principal objection is that the Transvaal Statutes exclude every single man of our race, no matter what his degree of culture may be, who has not previously been resident in the colony. Thus, our high officials, whom the Emperor himself delights to honour, and who, as Ambassadors, are welcomed in every Court in Europe, are declared to be ineligible for entry into this forbidden land, not because they cannot pass an education test, but for the singularly simple reason that they are Asiatics. We next object to these laws because they prevent us from availing ourselves of the services of our cultured men. We may not have our priests, our teachers, or our professional men, and so we are to be starved in body, mind, and spirit. It is not possible for us, who belong to an ancient and dignified civilisation to sit silent under such a blatant insult. We believe that it would be just as wrong to China to impose these humiliations upon foreigners, for, we are of opinion that barriers erected by reason of racial antipathies and jealousies are of a purely artificial creation and cannot stand. My compatriots in the Transvaal have felt that if they gave way at this critical stage of our history in the colony, the sure consequences

directly over them will prevent the tiny, filament-like rootlets from attaching themselves to the cover and becoming disarranged when it is removed. The kernels are then removed from the box, each group being placed at the end of the ear from which the grains were shelled, and the anxious farmer then begins the work of selection. Some of them will show weak germinating power, or none at all, and these ears are ruthlessly cast aside as being totally unfit for seed.

Other styles of germinating boxes may be made, if preferred, but the principle of all of them is the same. One of the simplest methods of making this test is to fill a dinner plate with clean, white sand which is then moistened and thoroughly mixed so that it will be equally damp throughout the mass. It is imperative that the sand shall not be completely saturated, as the air will be kept out of the soil by the moisture and germination will be prevented if it is too moist. At least four kernels are then selected from as many different points on the ear, and these are pressed into the sand, small end down, the grains from each separate ear being kept by themselves in a group numbered by placing pieces of stiff pasteboard or thin wood in the sand, thus dividing off the dish into long strips or sections. The number may then be written on the pasteboard or wood at the point where the group is planted. The plate is then covered by inverting another plate over it, and it is set in a warm place for five or six days. Each day the top plate is lifted and the sand is examined to see if it is still moist. If it has become dry, more water is added. As fast as the kernels germinate they are taken out and the ear from which they were shelled is either discarded or placed aside to be used as seed. As many plates may be used as may be necessary to test all the seed ears.

No one at all familiar with maize culture could possibly consider all this work as energy uselessly wasted; for, it absolutely insures that

every seed that is planted will germinate and bear bountifully. The germination test makes it possible to detect the seed that is likely to produce the poor ear and the nubbin, or the barren stalk, and throw them out before they have a chance to bring misfortune upon the cultivator by weakening the yield on account of their poor producing power; and at the same time enables the farmer to select those with perfect germs that will guarantee a uniformly plentiful harvest. The labour required to select good seed is not arduous, the expense is almost nothing; but the results in rupees and annas are so great as to surprise the agriculturist who has the energy to step out from his old-time slovenly methods and try the newer and better ways that have been tested and found best by experts the world over.

HYPNOTISM.

BY

PROP. UMAKANT S. DESAI.

SINCE the year 1734, when Frederick Mesmer first published the results of his investigation the science of hypnotism has made steady, though slow progress. Like every new idea, it was met with stubborn opposition, especially, from the medical profession. As in old days, when every thing out of the common was looked upon as being done with the aid of witchcraft, a hypnotist was regarded as having allied himself with his Satanic Majesty. Mesmer himself had to leave France and after his death, German Scientists erected monuments in his honour in Berlin. As with great men so with great ideas, to be great is to be misunderstood. Even now, there are not a few persons who believe that it is a pernicious science, harmful, both to the operator and to the subject. But it is gratifying to see that in America and in many European

change of policy, so far, at least, as the Transvaal is concerned, though it is not safe to build too firmly upon a foundation of so questionable a strength. The real hope is much more in the direction indicated by the Johannesburg correspondent of the *Pioneer*. He looks for improvement in the condition of the Indian population, simultaneously with the improvement of the Colonial attitude towards colour-problems generally. It is not probable, at least in the immediate future, that there will be an extension of direct racial legislation. Anti-Asiatic laws are not so likely of introduction into and rapid passage through the Union Parliament as they were during the existence of the separate colonial legislatures. There will be a much stronger check upon hasty and improper legislation of this kind, in view of the known proclivities of the Cape European population and its principal exemplars. And, it is quite likely, and, indeed probable, after the long and irritating struggle in the Transvaal over what cannot matter an iota to an unprejudiced administration, that the Union Government will be inclined to take stock of the situation anew, and decide to secure its objective, as Natal and the Cape have done in the past, without intensifying racial antipathies or imposing, by legislative enactment, deep humiliation upon a sensitive and vociferous people who have shown their capacity to suffer intensely rather than abate one jot of principle.

And here, too, Natal may be expected to offer some degree of co-operation. Many people in South Africa are convinced that Natal would never have consented to enter the Union, knowing how hostile the other colonies are to the continued introduction of indentured Indian labourers, without some specific guarantee that she would not be summarily deprived of her supplies of labour from this source. Indeed, the report of the recent Indian Immigration Commission of the Colony almost leads us to believe as much, if we may read at all between

the lines. It seems to be assumed that indentured labour will not be immediately interfered with, but there is, undoubtedly, a strong lurking fear lest supplies may be cut off in the not distant future, and the necessity is emphasised of the regular and continuous introduction of this kind of labour, unless Natal is required to face bankruptcy. As a consequence of the recent threat of the Government of India to stop the source of supplies, it is highly probable that the employers of indentured labour in Natal will bring strong pressure to bear upon their fellow-colonists, on the ground that the latter are, by their reactionary policy, jeopardising unfairly Natal interests, contrary to "treaty obligations." The only fear is lest the Government of India may be satisfied with too little, and, indeed, it is a matter for great regret that they have been unwilling to deal with the problem of indentured labour on its merits, at least in so far as the system is applied to Natal.

If anything were wanted to indicate the extreme depth of degradation into which the indentured labourers are plunged, the terms of the Natal Immigrants' Restriction Act are calculated to supply the need. Special legal domicile is created by a provision which entitles any immigrant to citizenship rights after three years' residence in the colony. There is, however, one significant exception. Indentured labourers are not allowed to count the years of their contract towards the acquirement of these rights. It is properly felt that indenture carries with it a stigma, that during its continuance, the subordinate party to the unfair contract may justly be deprived of citizenship rights or all hope of acquiring them. It is a humiliating confession that, in this democratic age, and in a democratic colony like Natal, the Indian labourer should not be regarded as worthy of his hire, and that his very occupation should disfranchise him, and place him in the ranks of helotry. Those, then, who, like

he actually got up. The power of the foreign suggestion also, lies ultimately, in auto-suggestion; the subject, in this case however, receives a foreign suggestion and then suggests the same thing to himself.

As hypnotism, then, is suggestion and depends ultimately on auto suggestion, "hypnotising against will is an impossibility; it is a contradiction in itself."

It is a widespread belief that hypnotism weakens the system of the operator as well as of the subject. But I have seen a professional hypnotist of seven years' standing, who is as hale and hearty as any one would like to see. There is nothing in it to cause weakness. To quote Rev. Schlathoelter: "Hypnotic sleep had no more bad effects on mind and body than natural sleep. A person who sleeps too much will become stupid and lose more or less energy. Such happens also to one, who is hypnotised too often or for too long a time like persons who work for stage hypnotists and allow themselves to be hypnotised for days and weeks. But these bad effects can be suggested away. Hypnotism produces no bad effects on the practitioner. On the contrary, it has what some call a reflex action. If the hypnotizer suggests away pain, he will be benefited himself, if he has any pain. This reflex action is an auto-suggestion."

The secret of hypnotism is to be able to give proper suggestions tactfully. There is a great future before this science, especially in those departments where moral tone needs to be strengthened such as training of children, treatment of criminals. Whenever we call a child bad or fond of lies, we convey to the child a suggestion to that effect. A child is eminently susceptible to suggestion and it has an immediate effect on its mind. Dr. Forbes Winslow, the English authority on mental diseases, says that tactful suggestion when used properly, has the power to exalt both the intellectual as well as the moral nature

in children. Many children, he further says, "are perverse, troublesome, disobedient, destructive and untruthful. Kind measures employed are ineffectual; corporal punishment is of no avail all moral influence has failed; all discipline and treatment have likewise been wasted. The question is what is to be done for such a child? Are we to give up all hopes of improvement and cure? Are we to let the child develop, as it surely will, into either a criminal or a lunatic? Cannot science suggest anything to prevent this dreadful contingency? My reply is, try hypnotic suggestion; and in many cases according to my practical experience the best results will ensue. In the majority of children so effected, proper hypnotic suggestion if persevered in consistently, insure, sooner or later, to show its remedial agency and to awaken intellectual perception; give an increased power of mental alertness; improve the memory and substitute self-reliance for fear and uncertainty." The objection of some moralists, that the hypnotist takes the help of evil spirits, need not, I think, be seriously considered. But there is another important objection, urged and believed to be true by many, that hypnotism can be used for immoral purposes, as the subject is under the complete control of the hypnotist. Even if it were true, should we be justified in condemning it? There is scarcely one good thing which cannot or is not made bad use of. Is not the press, which has given the most powerful impulse to the spread of knowledge, misused by many? Still we don't condemn it. But really speaking, it is not true that a person under hypnosis loses his will. The operator only makes suggestions; the subject has complete freedom of will and action and if he accepts immoral suggestions he is as much guilty as the person who is misled by reading filthy literature. The American Government does not admit and rightly the plea of being under hypnosis. [The English courts have not had yet any occasion to de-

THE ELEVATION OF THE DEPRESSED CLASSES

BY THE HON. MR. T. V. SÉSHAQIRI AIYAR

It is impossible to conceal from ourselves the fact that our society is in a state of disintegration. The old moorings have been cut off. Are we sailing into a new haven? Or, are we drifting along aimlessly towards wreck? I incline to the view that there is yet life for the race. History shows that in this country what were feared to be disasters have turned out to be blessings in disguise. Out of apparent revolutions have come lasting reforms. Prior to the advent of Lord Buddha, society was practically crumbling to pieces. He came to stay the hand of destruction and to arrest its decay. For centuries, his ideals inspired the nation and although we are not Buddhists in name, he would be a blind man who fails to trace in our institutions, in our habits and in our domestic life, the permanent influence of Gautama's teachings. Buddha's followers, by their zeal to supplant the old faith and by their failure to invigorate the new, created a revolution of feeling in favour of orthodoxy. Baghavan Sankara came. He found that Buddhism was not the panacea for the ills of society which its founder intended it to be, but had gathered to itself objectionable practices and had engendered hatred between classes where love was meant. Sankara also found that orthodox Hinduism had lost its hold upon thinking men because under the cloak of religion objectionable practices were tolerated and inhuman (literally) sacrifices were indulged in and because of the travesty to which the simple teachings of the Vedas and Upanishads were subjected. What he found was social atrophy of a serious character. His advent coincided with a need for a strong hand to set our society in order, to uproot the poisonous outgrowths and to invigorate and luxuriate the true plant. He set himself to the task of cleansing the old faith of its

impurities and of establishing a philosophy of logic and of reason. His success is now vouched for not only in the land of his birth but also in Europe and in America. His work appealed to the intellect. Did it touch the heart? His passionate outpourings to Lakshminarasimha and to Sri Krishna, and his beautiful lyrics in praise of Sri Mahadeva and His consort are regarded as his personal faith and not as part of his philosophy. His philosophy—one cannot help saying it—however much it captivated the intellect, failed to enslave the heart. To him succeeded Sri Ramanuja whose religion was one of love, whose philosophy was that of absolute surrender to the Supreme. His teachings are a fitting complement to the severely intellectual philosophy of Sankara. Thus we see that whenever signs of senility or decay exhibited themselves in the social and religious environments of this country, in the words of Sri Krishna, he has been creating himself to bring about the reconstruction of society. May we not hope that what apparently strikes the onlooker as a rapid process of dissolution in our society, may have elements of rebuilding in it? At any rate it behoves us all who love this land to see that each of us in his turn does something to help the motherland to re-establish her position in the scale of nations.

With a view to the realisation of this object our attention should be directed towards remedying some of the evils which threaten to sap our national life and vigour. Successive political dominations have left rents in our social outfit which have not been mended. There are some unquestionable plague spots in the body politic and unless rigorous measures are taken to eradicate the diseases, it is clear that the nation must die. We cannot stand still. Are we making any progress? Are we leading the people to shake off the slumber and to move on? I do not belittle the efforts of social reformers. They are doing laudable work. Though one may feel that the *modus operandi* is open to

can be taught to read in ten simple lessons of half an hour each any book. With roman letters the same printing office may print in any vernacular. Only fifty-three types are used for all. With roman letters the study of Sanskrit would be aided because the letters would be easy to Europeans and Indians and books cheaper. Already Pali is printed in roman letters. Dictionaries use roman letters. English students use them for English. They could optionally use them for any vernacular.

I cannot conceive of a greater blessing coming to India than the optional adoption of some well-devised code of roman letters for Indian languages. Were this done then in the words of the Mikado of Japan: "In ten years it may be hoped there would not be a village with an ignorant household nor a family with an illiterate member." I do entreat Indian friends to carefully consider the tremendous possibilities to commerce, to education, to national unity, to progress of every kind which would follow from the adoption of such simple letters as those of the roman scheme.

TEACHING IN INDIAN ART SCHOOLS.*

BY

MR. W. S. HADAWAY.

(Superintendent, School of Arts, Madras.)

INDIA is fortunate in some respects in regard to its Art Schools. There are, to begin with, not too many of them, they command the services of the best native talent and they are supported by Government. One other advantage is that a system of teaching practically impossible elsewhere can be carried on here, in, I believe, a successful manner.

For purposes of comparison, the workings of Art Schools in other countries may be briefly explained, and their faults pointed out. In Western countries there are three types of schools. The painting

school, in which painting and drawing (and perhaps modelling), are taught with the view to producing picture painters or sculptors; the "Arts and Crafts" Schools, in which every variety of artistic work, such as wood carving, ornamental metal-work, embroidery, enamelling, illuminating, designing and many other arts are taught; and the evening schools, in which both arts and crafts and drawing and painting are taught.

The first of these three, the drawing and painting schools are conducted in such a way that whatever the student learns is almost always from his own observation and comparison of his own work with that of other students more or less advanced.

Of "teaching," as it is generally understood, that is, the pointing out of faults and shewing the way to avoid them in future work, there is hardly any; the teachers, who are experienced artists, visit the school-rooms perhaps twice a week for an hour or two, and criticise the student's work. Only those who show promise or extraordinary talent come in for a decent share of the teacher's attention, and the struggler, or the one who by nature develops slowly, generally suffers much for want of encouragement. In schools of this sort, the students are supposed to work for seven or eight hours a day for a period of from four to seven years.

There is generally no instruction whatever, in the actual painting or composing of pictures, but the whole work of the school is concentrated on learning to draw and paint. The beginner works from the "antique," that is, from plaster casts of Greek or Roman statues, and then from live models, first in drawing only and later in painting.

Any "art" there may be in the pupil, is more often than not stifled, except in exceptional cases, and these schools have the desired effect of making only the fittest survive.

During holidays, the students generally work,

* Prepared for the Industrial Conference, Lahore

Foreign Missions is waking up the educated classes of India. It has made them realise that they would be losing ground if they neglect to raise these depressed classes. They are also compelled to note that economic and labour disturbances are following upon the wake of the philanthropic efforts of non-Indian agencies to elevate this strata of society and that the work should be taken up by them if the amelioration is not to be marred by class hatred. As soon as a low caste man becomes a convert, the village has to face a new situation. Land disputes arise, criminal proceedings are taken and the village autonomy is torn asunder. This is no fanciful picture. I can cite specific instances of what I have stated. The feeling of unity disappears and you have in the village and elsewhere a spirit of antagonism and of unhealthy rivalry. Comparing the figures of the last three censuses, for the Madras Presidency, I find that, whereas in 1881 out of every 10,000 people there were 9,143 Hindus, 620 Mahomedans and 228 Christians; in the year 1891, the census showed 8,983 Hindus, 830 Mahomedans and 244 Christians for every 10,000; in 1901, the figures were 8,916 Hindus, 642 Mahomedans and 269 Christians. These figures speak for themselves. I feel no doubt that when the figures of the next census are announced, it will be found that the Christian and Mahomedan population will have considerably increased while the Hindu population will have decreased proportionately. I have here left out of account the Eurasians in most of whom there is as much of Hindu blood as of European. I am not sorry that Hindus are leaving their traditional faith in consequence of the endeavours of Missionaries to raise these depressed classes. I am not afraid that the great religion of this land will thereby lose its hold upon its children. I am only sorry for the disunion and social disintegration which this involves.

Is it not time that we take stock of our influence and of the forces at work around us, and adopt a different attitude, if not in the name of humanity, at least in self-interest? One would have thought that contact with other civilisations and the progress of democratic principles all over the world would have opened the eyes of educated Indians to the necessity of recasting their social ends. The days of vested rights are gone. No one has any right to the respect of his fellow men and to the love of his neighbours, who bases his claim on birth or parentage. We have failed to realise this. The Brahmin, no doubt, is most to blame for this want of foresight, but I am convinced that the classes next below him in the social scale are no less guilty. They are not hampered by the same countervailing influences as the Brahmin is. They are not subject to the same rigid observance of ceremonials which the Brahmin observes and which prevents him from moving more freely with the low class man. Probably, it is just and right that the initiative should come from the Brahmin. But the responsibility for the failure to grasp the strength of the forces at work round them is as much on the other classes as on the Brahmin. They should not fail to recognise that their short-sighted attitude will soon annihilate them, if befalls they do not devise means to check the depletion of the Hindu Society by its adherents forsaking the faith of their ancestors.

Let us see whether there is any reason for this supineness and failure of the higher classes to raise the standard of living, of comfort and of respectability of the lower classes. Does Religion stand in the way? Ours is the most tolerant of all religions. We count all sorts of beliefs as pertaining to Hinduism. Athsists and Agnostics are Hindus and Lord Sri Krishna has said that no caste can claim him and no clan. It is the pure in heart and the selfless that are

So much for Western method and schools.

The needs of India varies, however; it is not the same as the West, and it differs much in different parts.

A method of conducting an Art School in Bombay or Lahore or Calcutta may be quite the best possible in those centres, but quite unsuitable to Madras.

I cannot speak with authority on the needs of any of the other centres, so my remarks must be taken as applicable only to my own part of the country, that is, Madras.

Some years ago, in London, there was an "Art Teacher's Conference." Many well known teachers read papers on their own various subjects and among them was one by a well known modern jeweller who was the first, to my knowledge, to suggest in the West, that an Art School should be conducted on a "workshop principle." The thing is so simple that the first idea which occurs to one, is why it had not been put forward before, and I was both delighted and surprised to find that this "workshop principle" was in vogue in the Madras School, when I took charge two years ago.

When the idea was broached in London, it was ridiculed by many inexperienced persons too conservative to profit by new ideas, but the only reasonable criticism then was that it was not practicable in London Schools.

To explain more fully what is understood by this "workshop principle"—it means that the students work together under a practical workman who also works at his art with them. The student, therefore, continually sees before him a man who has "arrived"—a skilled workman executing some fine design which, though they may not at once hope to emulate, they are at least being made familiar with the way the thing is done. It seems to me a pity that Schools of Art are a necessity, but so long as they are, no better method of teaching is, to my mind, possible.

The one obvious drawback to such a system is that the workman though he may be as skilful as can be got may still not be a man of good artistic taste or judgment. He may be particularly keen on doing some sort of work which will display his technical ability to the utmost but which does not produce a work of art. It is here, in the direction of the work to be done, that the head of the institution is of most artistic use. He should be not only conversant with many crafts, but a master of one at least and a man of catholic and wide interests and sympathies and fine artistic taste and perception.

This workshop principle of which I write is in reality very old, though schools of art are comparatively modern institutions.

The artists of olden times knew of no "school" except the master's studio or workshop and there they served their apprenticeship and were gradually initiated into the various methods and usages of the particular craft; whether painting, or carving or what not, carefully and slowly. The modern school which seeks to partly replace this old system of apprenticeship can do so only by intensifying the old methods, and if the student is turned out 'finished' in a less time than formerly, he may still be quite a good workman, lacking only in the larger experience which the older method gave him.

Indeed, in a well-conducted school, he might readily be even more experienced in some ways, especially theoretically and in the matter of design than had he served his time as an apprentice.

The school would not look upon him as a newcomer who must in some way pay for his instruction by making himself useful at odd jobs and the tedious but necessary process which might as well be done by unskilled labour.

So far as the actual conduct of a School of Art goes, local circumstances will affect the

SOME SUGGESTIONS ON SOCIAL STUDY FOR STUDENT GROUPS.

BY REV. D. J. FLEMING.

(Forman College, Lahore.)

EQUIPMENT for intelligent and efficient community of life is one of the highest aims of education. We believe that a direction could be given to some of the thought and activity of the student outside the class room that would help effectively toward this end. In most colleges there are groups of students voluntarily organized for self-improvement or connected with the regular "Literary Societies", which would find a helpful and stimulative variation from their ordinary programs by concentrating for a time on some line of social study. Constant suggestion and guidance will be needed from the Professor or Tutor connected with the student group, but where the subjects chosen are within the range of the students, few forms of extra-curriculum activity more repay a teacher's care or a student's time than this opening of one's eyes to one's social privileges, duties and responsibilities. These outlines imply also, besides the assistance given to students by teachers, the ready co-operation of many others in placing at the disposal of the students the information they require. But it would be hard to find a more wholesome and natural way than this for individual students to come into personal contact with men who are actually doing the world's work.

Any very permanent interest in social helpfulness must be based on a knowledge of the facts and the ability to get more facts. If the students of a Society could once catch the spirit of "research", of hunting out and bringing to light actual conditions, one of the most important

steps in the scientific approach to a solution of social problems would have been made. To give, even young students, some introduction into the methods and means of securing data would be education of a very real nature. If the young men of any country are to grapple with the real causes of misery and overcome them they must begin with a patient study of facts. Most of the subjects suggested below can in no way be prepared by the mere paraphrase of some book or magazine article. The students will have to learn how to use Blue Books, Reports, personal interviews and original investigation. Such study is tedious, but the more earnestly it is approached, the more fascinating it becomes. Students the world over take delight in finding things out for themselves.

Nor are small beginnings to be despised. In just these little Societies is it possible for a student to make, under the guidance of some sympathetic Professor or Tutor, that start in the mastery of some department of service or reform that will make him a leader in after years. A permanent interest in temperance, or public libraries, or the depressed classes may start from facts brought out in these student groups.

The importance of first-hand knowledge and personal experience cannot be over-rated. Those who have been really anxious to serve know how much consideration and thought have been required. Not much help can be rendered without study—and study, the value of which is understood to be the preparation for constructive work later on.

Students should begin by learning to know their own localities. A series of papers could be prepared on:

I. THE CONDUCT OF MUNICIPAL AFFAIRS.

Under this, for example, the following subjects might be taken—*How Society Cares for Itself*. Being a study of the Sanitary Department of your city, its organization, staff,

Ornamental drawing can best be taught to young students by copying and adapting good specimens of old work. To put a student in front of a natural object, such as a plant, and expect him to evolve a design, that is, something conventional, from that, without previous knowledge of ornamental forms, is to court failure.

There is hardly any natural form worth using in ornamental work which has not been already used in the best possible way, and to familiarise the students with the best ornamental forms is giving them something of real value. Particularly able designers may find it possible to do something new, but only after acquiring an intimate knowledge of old work.

Ornamental drawing is generally taught to the best advantage by copying from flat examples, and a facility in the building up of conventional foliage peculiar to Indian work, takes the place here, of the well known acanthus leaf ornament of the West. It is the backbone, the foundation of all ornament and whether it nearly represents actual leafage in nature or not it is still the great essential in designing. Other well known units or design, the mango, the peepul leaf, the lotus, and the host of grotesque and animal forms commonly found in old work should be thoroughly well taught to the student.

Improvement may be made by references to nature and by becoming familiar with certain well defined natural characteristics, such as reasonable anatomical structure and simple and possible growth. Even a grotesque form should look as though it might be possible and joints and legs should not be so far from nature as to be ridiculous.

I do not wish to dwell here on the other phases of drawing, that is, by the Western method from natural objects. It is essential, if drawing and painting by Western methods is to be practised, that a knowledge of rendering objects as they appear to the eye be gained. This is a matter

of close observation, of teaching the pupil to see accurately, more than anything else.

There are some troublesome points which are often put to me for explanation. One of the most frequent questions is: "What is meant by 'Indian Art.'" To the European the term simply means works of art produced in some part of India, and although they may vary and be as diverse as the Taj Mahal and the temple at Rameswaram, there is still a quality about them which the foreigner associates with this wonderful collection of countries and which to him is as distinctly "Indian" as, say, Russian and Spanish work is "European" to an Eastern person.

Another difficulty which often occurs is the modern separation of "Decorative" or Ornamental" from "Fine Art."

Fine art is generally understood to mean either pictures, or works of sculpture complete in themselves and not of necessity forming a part of any ornamental scheme.

This is a quite modern distinction, for many works of art other than separate pictures or statuary could as well be classified as "Fine Art" from their superlative beauty and skill of workmanship.

I have not touched on the many drawbacks which influence our teaching here, such as examinations, and the great amount of office work expected of the heads of schools, which often leaves little time for actual teaching or artistic direction, but there are so many compensations that even these unusual considerations are not so serious as might be. The Indian student is about the best material available for teaching, very receptive minds and great skill of hand are common characteristics, and the only very serious difficulties which confront the teacher is the lack of initiative and the general feeling that to-morrow is just as good a day as to-day.

be to discover to each member of the Society how he might found or assist such a school.

III. PHILANTHROPIC AGENCIES.

Make a list of the Poor Houses, Strangers' Homes, Orphanages, Hospitals, etc., in your city. Arrange with the Superintendent or Secretary of each Institution for your Society to visit it under the escort of some Professor. Assign a student to each Institution, who shall describe the visit, reporting in more detail on its origin, history, equipment, management, support, usefulness, etc. Describe and seek an adequate answer to the statement: "To maintain the infirm and the children of the poor is to make for the survival of the weakest." What are the various ways in which cities have attempted to deal with the problem of the vagrant classes? Aim to bring out clearly how the institution got its first start, the ways in which students can help the institution, brighten the lives of those whose home is in them, or encourage those who should be in them to enter.

Modern Conception of Charity This subject would have to be broken up and such sub-topics as the following assigned, so that the Society could have a whole meeting or a series of meetings on this general subject:—What is ill-informed, misdirected charity? The possible injury to the individual and to the community of indiscriminate charity. The object of true charity—individual relief; or self-respect, character, independence. The effect on the recipient of the acceptance of material things without true sympathy. Personal service versus mere almsgiving, as the highest form of charity. Raise the problem implied in the fact that if we do not give money in nine cases out of ten we do not give anything. The following might serve as questions for debate:—"Resolved that the giving of money to a man in distress generally does more harm than good." "An organized system of relief is the only solution for the problem of distress due to poverty and misfortune". These are hard subjects for Indian stu-

dents; they would have to draw upon libraries and magazines to get material; and they will have to be helped to find what they need. Emphasize how the real efficiency of this philanthropic work depends on the character of those who carry it out.

The Daily Income of Beggars: By this is meant an investigation of the average daily income of the lame, diseased and blind beggars which lie along our roadways. The inquiry would require a good deal of ingenuity to secure reliable information; it would also require sympathy, patience and a good deal of time; but there is many a bright student who could do it. If done well the material would be of general interest and could be published.

IV. SPECIAL NEEDS AND DANGERS.

Under this head would come such general subjects of study as *Temperance*.

Get one member to secure from the Government Blue Books the statistics for drink as far back as records can be had, and have him organize these either in the form of a curve on a square paper, or in a diagram so as to show at once to the eye the way the power of drink over the people is increasing. Have a series of papers based on personal inquiry as to how the drink traffic is carried on in your town or village. How many shops? What do the people drink? What classes drink? Secure a map of your town and have some member locate on the map by means of a little red piece of paper each liquor shop, so that at a glance the eye can see how many and where they are. Get reports based on personal observation of the physical, moral, spiritual, economic ruin which drink causes. Eyes have to be opened to this evil and it might be well to have a little temperance library available for suggestions, but emphasis should be placed on first hand information. The curves, diagrams and maps might be left up for a time on the walls of the Society's meeting place.

(A portion of the oath to be taken by those who direct or teach in Elementary schools.) You swear to educate the children in an ethico-religious manner, to develop their mental powers, to furnish them with the knowledge and aptitude necessary for life, to lay the foundations for the training of good men and citizens; to act conscientiously and impartially in judging the work of the scholars, and never, for any reason, to be turned aside from performing the above duties.

For the sake of the instruction and the school attendance, and especially for educational reasons, teachers are bound to keep assiduously in touch with the parents of the scholars. With the permission of the District School Authority, and for the purpose of discussing appropriate questions, Parents' Evenings can be arranged for.

The teacher should only seek to gain influence over the scholars by making them feel that he has an unexceptionable purpose.

BELGIUM.

Indirect moral instruction is compulsory in all State schools, and direct moral instruction is compulsory in the Normal Colleges for students who ask to be exempted from denominational instruction. Since 1895, Religion and Morals is a compulsory subject in all Primary schools for those children whose parents do not apply for exemption. The law is emphatic as to the importance of Moral Instruction:

"The teacher will pay equal attention to the education as to the mere instruction of the children confided to his care. He will neglect no occasion to inculcate moral precepts, to inspire the children with the sentiment of duty and patriotism, respect for national institutions, and love of constitutional liberties. He carefully abstains in his teaching from any adverse criticism of the religious belief of the children's parents."

The teacher is not authorized to give any course of direct moral teaching; the law requires that the regular teaching of moral principles shall be based on religious sanctions, and shall not be separated from the religious teaching with which it is, properly speaking, one; but it must not be assumed that the teacher should be uninterested in the development of his pupils' morals. On the contrary, it is his duty to work for this with persistent zeal; to profitably utilize the numerous occasions presented by the school lessons, the games, and, in short, by all the incidents of school life to enlighten the conscience of his pupils, to inspire them with principles of honour and rectitude, to form habits of good conduct, and to restrain and correct their evil tendencies. In the fulfilment of this part of his mission he will be greatly aided by the class reading-book, its moral stories and fables, the short poems that it contains, which present subject lessons in a concrete and attractive form of the chief moral duties that children have to perform.

In devoting himself with solicitude to form in his pupils the habit of good conduct the teacher must never lose sight of the fact that he must be most circumspect, and that he is required by law to be most careful to respect the philosophical and religious convictions of the parents whose children are committed to his care.

In the Normal School the leading thought with regard to moral education naturally repeats itself, but in an expanded form:

The Normal school is charged particularly with the training of teachers for the children of the masses. It is specially its function to show by constant practical example, combined with profound moral principles, how to give to instruction its fullest value and to education its greatest influence.

It is its function to demonstrate how successfully—by practice as well as by precept—to develop the body, fill the mind with right ideas, enoble the feelings, and exercise a decisive influence on character and conduct.

It is its function to utilize the lessons, the physical exercises, the discipline, for the benefit of the health, intellect, and moral nature of the young people confided to its care in order that they may in turn properly educate the children.

By devoting itself to this work, and to the details of its task of realising this happy alliance between the heart and the mind, which is the perfect state, it will foster a passion for the good and a true perception of what constitutes it.

It will consider one of its most imperative duties to be the making of a good citizen, a man filled with the most religious respect for the institutions which secure the peace and prosperity of the country, an educator, devoted heart and soul to his country by a sincere gratitude, by a wise mind, and the most sacred laws of morality.

The Syllabus embraces: Duties towards God; towards oneself; towards the family; towards mankind; civic duties; treatment of animals and good manners.

THE BRITISH ISLES.

Since 1906, direct, systematic, graduated moral instruction is recommended in the Code. The following appears under the heading of "The Curriculum, Syllabus and Time-table":

Moral Instruction should form an important part of every Elementary school curriculum. Such instruction may either (i) be incidental, occasional, and given as fitting opportunity arises in the ordinary routine of lessons, or (ii) be given systematically and as a course of graduated instruction.

The subject of this instruction, whether given by the methods indicated in (i) or in (ii) above, should be on such points as courage; truthfulness; cleanliness of mind, body, and speech; the love of fair play; gentleness to the weaker; humanity to animals; temperance, self-denial, love of one's country, and respect for beauty in nature and in art.

India? How many people are likely to die in your province during the next twelve months? What is their proportion to those who recover? Attempt to estimate the wretchedness this stands for, and to capitalize the loss in every way. Show some bright student how to draw a curve of mortality for his city or district from the reports that appear daily in the paper, or from the record of the officers in charge of the vital statistics of the place. Such an officer will in general be glad to help and will place statistics at the disposal of a student if he understands the motive. There are few subjects so significant for consideration as the death-rate, and it is a fascinating study to develop sympathy for others.

Cruelty to Animals. The following assignments might be made.—A copy of the Law on Cruelty to Animals; is this law local, provincial, or for all India; what is the exact procedure to secure a conviction, how many cases are reported a year; has your city a Society for the Prevention of Cruelty to Animals, should students report cases; send for the reports of the Bombay and Calcutta Societies for the Prevention of Cruelty to Animals and have them reviewed, a study of cruelty to animals in your own city,—over-leading, under-feeding, treatment of milch cows; a description of a visit to places where milch cows are kept, looking out for its sanitation, ventilation and amount of green food given. Have animals any rights? Here distinguish between domestic, wild, useful, ferocious, and noxious animals and state your grounds for that claim. State any special claims you think that domestic animals have on man for kindly treatment. State what you mean by the words "Cruelty to Animals". State the difference between taking the lives of animals and cruelly ill treating them. State reasons why we should try to make animals happy, and show in what way this would tend to our happiness and the formation of a good character. State what students may do to prevent cruelty to animals.

V. AN INVESTIGATION OF THE FORCES OF MORAL UP-LIFT OF MY CITY.

Through conversation with Professors and mature friends in the city, make a list of the various forces that are working toward the up lift of your city, such as books, libraries, schools, temperance societies, samajes, etc., endeavouring to describe and gauge the contribution of each. This will require much reflection and assistance from the wisest friends the student can command.

VI. CONTINUOUS ASSIGNMENTS.

The following plan, differing from that of the individual assignment, awakens interest and is capable of developing a social point of view. General and local newspapers and magazines, whether religious or secular, may be assigned by name, one to each member of the Society, to be looked over and reported on from the social standpoint. They would soon learn with guidance the kind of brief resume desired, mentioning anything along subjects similar to those already mentioned in this article.

Or each member might be made responsible for acquiring knowledge upon one subject or definite part of a subject from the current literature. He thus becomes a kind of referee for the Society in this subject, such as Temperance, Work for the Depressed Classes, Night Schools, Charity, etc.

In the background of all such inquiry as has been suggested should be the thought that study is a call to service. It is always easy to relax into a mere theoretic knowledge and an academic interest. Hence the motive should be kept clear—study as a means and not an end. Gradually each individual should be enabled to see what contribution he can make toward social reform and up lift. To this end emphasis should be laid not so much on what Government and Legislation might secure, but what the individual can do. It is hoped that these outline studies—which can only be suggestive—may be a start at least in enabling students to relate themselves as individuals to the duties and responsibilities of citizenship.

(g) That the teaching should be imparted in such a way as not to affect the social and religious feelings, ideas, and prejudices of the students generally

(h) That attempts should be made by the teachers to ascertain, as far as feasible, the conduct of the boys, not only at school, but at home and abroad, and necessary arrangements not only made, but strictly observed, for the punishment of the boys considered wicked by any authority connected with the school.

(i) That sufficient encouragement should be given, not to the students only, but to the teachers also, for the promotion or advancement of sound and practical moral training.

(j) That guardians of the respective boys should also be particularly careful to inform the teachers of the behaviour of the boys at home, and also to let them know what steps the guardians are taking for the practical moral training of their boys, without which our life may be a complete failure.

(k) That no pains should be spared to make the surroundings of all schools and colleges throughout India, either new or old, either aided or unaided by Government, moral and respectable in character

(l) That every attempt should be made by the school and college authorities to increase, as far as circumstances permit, the number of hostels attached to those institutions, and proper notice taken of the students living in them.

(m) That the desirability be considered of having, from time to time, social gatherings in educational institutions, to which leading official and non-official men of the place should be invited, so that boys may be brought into a healthy contact with the leaders of society and come under the wholesome influence of esteemed characters

(n) That violation of, or disobedience to, rules (a) to (k) should subject the institutions to any punishment which the Education Department may, after reference to and concurrence with their Proprietors, Secretaries, Superintendents, and Headmasters, deem fit, under the special circumstance, to impose.

The memorialists received this response.

With the desire expressed by the memorialists to emphasise the ethical side of the instruction imparted in the schools and colleges of this country the Government of India are wholly in sympathy, and they welcome the evidence which the memorial affords of the increasing recognition of the moral factor in Indian education. The Government of India are equally convinced of the supreme importance of the matter; and, so far as is consistent with the principles of impartiality and non-interference which determine their attitude towards religion in this country, they are endeavouring to inculcate moral standards and to inspire the younger generation with higher ideals of personal conduct. But it will, the Governor-General in Council trusts, be generally realised that the State is by no means the sole, or even the most, powerful agency by which this task can be undertaken. If the ethical standards of a people are to be raised, this end can only be attained by co-operation between the Government and outside forces, which often enjoy opportunities of exercising influence which are beyond the reach of any official organisation.

Thus, in the present stage of Indian education, it seems to the Government of India that there are four principal agencies by whose active influence and aid morality can be best taught to the rising Indian generation. In the first and foremost place the Governor-General in Council would name the influence of home life—that is to say, the influence of parents, relatives, and guardians. This, indeed, is the most direct and potent of all agencies for good. But it is an agency independent of Government; and the State can neither call it into existence nor direct its operation. It is for the natives of India themselves to look to it that a proper moral atmosphere prevail in the Indian home.

Second in importance, in the opinion of the Government of India, is the influence of the teacher upon the pupil, and this depends in the main upon the character and the capability of the teacher. In this case the responsibility of the Government which in State schools supplies, and in aided schools assists in supplying, the staff of instructors, is direct and admitted; and the Government of India and local Governments have everywhere shown their recognition of the fact by their unremitting efforts to increase the numbers, to improve the quality, and to provide for the adequate training of teachers in all classes of schools and colleges.

The third influence is that resulting from the nature of the teaching, which is dependent upon the selection of suitable text-books and the determination of appropriate subjects and courses of study. In this case, also, the Government possesses a positive responsibility, which it is discharging by a close and systematic revision, both of curricula and books, from those which are or will be prescribed by the Universities for use in colleges down to those which are determined by the Educational Departments of the various provinces for use in Elementary schools. But in this instance, too, the responsibility of the Government is not undivided. On the contrary, it is shared by text-book committees, faculties, syndicates, and senates, upon all of which bodies and authorities native opinion is largely represented, and, indeed, is frequently in the majority; and if the influence for good of books and courses of study is to be of full effect, it can only be by the earnest co-operation of the members who represent Indian opinion, and are necessarily more familiar with the mental characteristics of Indian students than their European colleagues can be.

In the fourth place may be reckoned the removal of impediments to a healthy life and a high moral tone, which results from providing the boys with proper surroundings in the hours spent out of school, or, in other words, from the policy of boarding houses, hostels, and common messes. This, again, is a matter in which Government can give a lead—and in which it has taken every opportunity of so doing, by providing liberal grants in aid of such buildings and by insisting on their due control and supervision. But, consistently with its obligations to other branches of instruction, the Government can only undertake a portion of the task; there will always remain an ample field for private enterprise and individual liberality.

In this connection the Mysore Government issued a very recent order:

The tendency of the present system of education, which, especially in Government institutions, is purely

Let us take maize as an example :

The choice of the parent seed begins with the planting of the previous crop. The modern farmer chooses the most promising seeds and sows them in a separate nursery patch, very early in the season, so they will be certain to mature properly, cultivates them carefully and attempts to prevent mixing with inferior pollen so that the breed will not become vitiated. In order to safeguard against this he goes through that part of the field near his nursery patch just before the tassels begin to appear and cuts out all weak sickly looking stalks as well as those that appear to be too tall and lush (which means that they would run to top and produce poor grains) or too short. This process of elimination goes a long way toward insuring that the seed stock he is so carefully cultivating will remain unsullied by any cross strain, since all the maize growing about it will be of normal growth and uniformly good character.

When the maize is full ripe, he picks the ears from the stalks in his nursery patch, frees them from their husks, cuts off the butts and tips, ties ten or twelve ears in a string so they will hang separate from one another, and suspends this string from wires which are supported by other wires hanging from the rafters in a warm, dry room. This not only permits the ears to dry evenly, but also protects them from the ravages of mice. The scientific farmer never would dream of storing his seed maize in barrels or boxes, where it would dry unevenly or perhaps become mouldy from exposure.

When planting time approaches, the testing begins. Each ear is first studied by itself, in order to note the arrangement of the grains on the ear, and its general appearance. The kernels must all be large, full and well formed, the spaces between them must be uniform and the rows must be perfectly regular and even, or he will not consider it for use as seed. Next, the ears are laid

on the floor or on even, dry surface, side by side, and a kernel is shelled from the butt, middle end and tip of each ear, on both sides of it, making six samples from each separate one, which will be sufficient to make a satisfactory test of the entire ear. The shelled kernels are then studied carefully, especially with regard to the size and healthy condition of the germ. A nail is driven through the ear, as it lies, in order to prevent it from being displaced, and it is numbered by marking a figure on the floor at its top or bottom. In the meantime the germination box has been prepared. The idea is to mark the box off into squares that will correspond with the numbers of the ears. The style most generally used and usually recommended is about two by three feet in area and six inches deep. This is filled half full of moist sawdust, earth or sand, which is then well pressed down so as to leave an even surface. If sawdust is used, it is emptied into a gunny-sack and left standing in a tub of warm water for thirty minutes or longer, before it is used, in order to insure its being thoroughly moistened. Next, a piece of white cloth, a trifle larger than the box is ruled off into little squares measuring an inch and a half each way, and these squares are numbered. The cloth is then placed over the moist sawdust and tacked securely in place at the sides and corners. The next thing that is done is to place the kernels from ear number one in the square marked with that number, proceeding in like manner until all the grains have found a place in the box. A thin cloth is then laid over the kernels, and over this another cloth, considerably larger than the box, is laid, which, in turn, is covered with about two inches of moist sawdust, sand or earth. The box is set in a warm place and left for five or six days, by which time the kernels will have germinated. At that time the cloth containing the moist sawdust is carefully removed so as to avoid displacing the grains on the squares. The thin cloth placed

manners, temperance, health, evil habits, bad language, evil speaking, industry, economy.

From the Report for the year 1895: " In 'Manners and Morals' our inspectors are informed too frequently that 'incidental instruction is given as occasion demands.' Observation of the behaviour of the children, and examination of what they know about the topics named in the Programme of Studies, reveal the effects of this incidental work and emphasise the value, here as elsewhere, of systematic and definite instruction. 'Manners' is a fine art based on imitation, and on a genuine respect for the rights and duties of others. A knowledge of these rights and duties does not come by instinct. It has to be taught. The relations of a pupil to his fellows and to society are not known intuitively. This necessary knowledge must be taught, if moral action is to have a rational basis.

NEW SOUTH WALES

It is demanded that:—

"Moral teaching shall permeate the whole management of the school, and be embodied in the methods of discipline, in the treatment of the children by the teacher, in the 'proprieties' and 'manners' required from the children, and in the example of the teacher."

It is further required that pupils shall, during their first three or four years at school, be taught "stories and fables with a moral purpose; moral attributes which lie at the foundation of home and school life, such as truthfulness, obedience to parents, family affection, politeness, gentleness, and control of temper; greetings at home and at school; politeness in question and answer; personal cleanliness; stories illustrative of moral attributes, such as respect for school laws, self-help, consideration for others, unselfishness, contentment, truthfulness in word and deed, self reliance, kindness and courage, punctuality and promptness; courtesy and clearness of speech, conduct on the street, care of property, kindness to animals; simple proverbs."

We omit the particulars of other colonies but we are tempted to quote the following, more especially, as it refers to a question of discipline

NEW ZEALAND.

During recent years the public mind has greatly changed on the question of school and home discipline. Formerly it erred on the side of severity; it now errs on the side of lenity, if not of laxity. "Rule by love" is now the maxim. It has a fine sound, but the teacher who should attempt to found his government upon it alone would certainly fail ignominiously. A considerable proportion of children are amenable to the discipline of love, but he has little knowledge of juvenile human nature who does not know that no small proportion are amenable only to the discipline of compulsion. Children would not be children were that not so, and it is absurd to credit them with qualities they do not possess. The average child is much more disposed to gratify his own inclinations than to yield himself to the rule of another, be it that of teacher or parent. Though he may be an angel in the making, he is a long way short of being an angel wholly made, and it is unreasonable to stigmatise as harsh and cruel the teacher who, when the discipline of love and persuasion fails to com-

pel to right conduct, resorts to that of physical force. To maintain effective working discipline in a class of from sixty to eighty pupils of as many different temperaments is no easy matter, and would like to see those who make light of it try their hand at it for a day or two. The average child has little love for intellectual conquest, real mental discipline is disagreeable to him; he shirks it whenever and wherever he can.

CHINA.

In this ancient land Primary Instruction appears to be identical with Moral Instruction.

No mathematics and no science, however rudimentary, are taught, no language aside from the native tongue. Such stray bits of history and geography as are found in the various text-books examined are there quite incidentally, and only because they serve to illustrate or enforce some point of far higher importance to the student. This preliminary system of education is wholly ethical — is intended to be and is moral in its entire scope and application to the young. Not to communicate knowledge or learning, but to mould character, to instil right principles of action and conduct, is evidently the object of the Chinese common school. The boy who has completed the course taught there will, of necessity, be possessed of far less general information than the pupils in any similar Western institutions, but he is likely to know better how to behave and carry himself. The ethical training given is sound, pure, and good.

The system of Education in China is not governed by Imperial decrees

There are no laws or ordinances, either national or local, governing the schools. Any one may teach what, when, and as he pleases, and collect his own compensation therefor. And yet by a system of ultimate examinations, not of the schools, but of such individual pupils as desire to submit to them, the Government controls every detail of school life and school work far more easily and effectually than it could by the most elaborate and complicated system of laws and regulations. In China, education is the only passport to distinction. Education among the Chinese forms the essential and only condition to official life and honour. And consequently special honours, and assurance of rapid promotion in the public service, await those who pass with distinction.

The extract given below relates to Moral Instruction:—

On the Origin and Nature of Filial Duty: Filial duty is the root of virtue, and the stem from which instruction in the moral principle springs. Sit down and I will explain this to you. The first thing which filial duty requires of us is, that we should carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents.

On the Attention of Scholars to Filial Duty: With the same love that they serve their fathers, they should serve their mothers; and with the same respect that they serve their fathers they should serve their mothers. Unmixed love, then, will be the offering that they make to their mothers, unfeigned respect the tribute they

HUNGARY.

There is no provision for definite Moral Instruction in the Elementary Schools of Hungary and combined religious and moral instruction. . . without any interference or supervision on the part of the State. The supreme object of the Hungarian School is the Moral Education of the children according to a new Code of Regulations issued in 1906:—

If we cannot train our children ethically, we endanger everything, the training of the understanding included. Moral Education is not a matter for instruction, and cannot be accomplished by committing rules to memory. We must create a moral atmosphere in the school; we must refine the moral feelings, we must habituate the children to right action, and on the basis of right feeling and right habits we must develop the child's moral insight. It is the love which the teacher should bear to the children as well as his good example which predispose the children to respond to everything expressed with feeling to the school. We must, in the first place, emphasise the moral aspects in the teaching of Hungarian and of History. The ideal of moral education is: The creation of a sense of honour, of pleasure in work, and of a love of God, country, king, and fellow-men.

ITALY.

Since the promulgation of the *Programme e Istruzioni* for Elementary Schools in 1905 Moral and Civic Instruction has taken an important place in the curriculum. This is the Syllabus —

Classes I and II (first and second school year) . Moral Education. Practical rules concerning conduct (indirect method of teaching, that is, object lessons within the limits of the ordinary instruction). Classes III and IV (third and fourth school year) Moral Education and Civic Instruction. Practical rules of moral and civic conduct (direct and indirect method of teaching within the limits of the ordinary instruction). Class V (fifth school year) Individual and Civic Duties and Rights. General survey of political and administrative bodies and institutions. Knowledge of the Constitution. Class VI (sixth school year) : a for boys—Individual and Civic Duties and Rights, Administration of Justice; Practical introduction to the knowledge of the main provisions of the criminal law, and of civil and commercial law; Sketches from the field of legislation relating to workmen, insurance, guardianship, and like matters.

Instruction in Individual and Civic Duties and Rights including instruction in the knowledge and the Constitution so far as these relate to the working classes, is given in a similar manner for one or two years in the Evening and the Sunday classes for adult illiterates.

JAPAN.

The imperial ordinance on Elementary Schools states:—

Elementary Schools are designed to give children the rudiments of moral and civic education, together with such general knowledge and skill as are necessary for life, while due attention is paid to their bodily development.

Moral Instruction is now a regular subject in Japanese schools.

According to the most recent Education Code, Moral Instruction is given two hours weekly throughout all the standards of the Elementary Schools, one hour weekly throughout all the standards of the Secondary Schools, one hour weekly in the upper standards of the Higher School; and, besides, in all specialised schools. For children up to seven we employ the simplest illustrations taken from life around; the stress is laid on unconsciously rousing the child's moral sense. From the age of eight to twelve we mostly use as illustrative material historical personages, not only Japanese, but Europeans and Americans—as, for example, Washington, Nelson, Lincoln, Franklin, Socrates, Jenner, Florence Nightingale, and others.

During the last two years the systematic teaching of morals has been to some extent introduced; but the treatment is more practical than theoretical, more concrete than abstract, the virtues are emphasised in the following order: those of the family, of social life, personal and civic duties. . . In the Secondary Schools the plan is as follows: The Emperor's "Education Speech," delivered in 1890, is read and expanded during the first two years; in the following period of two years the general virtues and duties are treated of, and in the final year there follows a systematic presentation of morality.

Morals are inculcated in other lessons, more especially in readers and history.

The syllabuses for the various classes of school are very comprehensive. In connection with the teaching of morality in Schools the Japanese Board of Education publishes books and pictures.

In connection with the teaching of morality in Schools, the Japanese Board of Education publishes the following books as also two rolls of pictures:—

- 1 Hanging Pictures designed to assist in the teaching of Moral Lessons in Ordinary Elementary Schools. 1 set
 - 2 Ditto (for Ungraded Schools, Series A). 1 set
 - 3 Moral Lessons for Ordinary Elementary Schools (for children). 3 vols
 - 4 Ditto (for children in Ungraded Schools, Series A). 1 vol
 - 5 Moral Lessons for Ordinary Elementary Schools (for teachers). 4 vols
 - 6 Ditto (for teachers in Ungraded Schools, Series A). 1 vol
 - 7 Moral Lessons for Higher Elementary Schools (for children). 3 vols
 - 8 Ditto (for teachers). 4 vols
- The pictures, fifty-five in number, are intended for the scholars who cannot yet read. They chiefly illustrate the duties of children, especially to their

cide this point]. I have seen a remarkable and convincing instance of the exercise of free will by the subject. Half a dozen persons were hypnotized once before a group of ladies and gentlemen and were told that there were fleas on their back. All except one took off instantaneously their coats and waist coats. One of them, however, only took off his coat and would not even unbutton his waistcoat. He was repeatedly told by the operator to take that off too, but although he was probably the best subject of the lot, he would not. The hypnotist was altogether baffled and had to give it up. It was afterwards ascertained that there was a rent in the shirt; he was all the time conscious of it and knew perfectly that it would not appear seemly to expose it. Many more instances can be cited to prove this point. A person can and does exert his will when anything against his convictions is suggested to him. The state of hypnosis resembles more or less the lethargic state, where one accommodates oneself to the pleasure of others only so far as his sense of decency or his conscience would allow. He is too lazy to think and reason but if his sense of the right be touched he will resist.

No one, however, can deny that it can be used for bad purposes. Immoral suggestion can be received when the subject himself has immoral tendencies or when he thinks that he cannot resist the operator.

The most legitimate and beneficial use of hypnotism is as a therapeutical agent. In 1907, at the annual meeting of his British Medical Association, Dr. J. F. Woods stated that out of 881 cases of various nervous diseases treated by hypnotism, 741 had made complete recovery, 84 had improved and in 56 no improvement had been observed. D. B. von Krafft-Ebing, Professor of Psychiatry, Vienna, says: "It is deeply to be deplored that there are yet physicians of high rank, who out of ignorance or prejudice ignore the facts of hypnotic suggestions and thus to their own and

innumerable patients' disadvantage, do not make use of a curing method of such great importance."

"No kind of treatment of diseases," says Dr. P. J. Mobius, Specialist on nervous diseases and Professor of the University of Leipzig, "has been as harmless as Hypnotism. There are physicians who warn against hypnotism but they became enemies of hypnotic suggestion not by their own experience but by theoretical reasoning".

Hypnotism is of great use to surgeons, for, by careful suggestion they can produce insensibility. Hypnotism as an anæsthetic is by far preferable to chloroform and is perfectly harmless. The only drawback is, that a person who is suffering, cannot possibly very well concentrate his mind, a condition which is very essential to the success and in any case, facilitates the working of suggestion. It, however, can be used with advantage in conjunction with chloroform and thus one can avoid the bad and sometimes fatal effects of chloroform.

In America, it is used in the detection of crime. I cannot do better than allow Dr. Winslow, who was professionally engaged in some criminal cases in New York, to tell his own experiences. "The first case, I was engaged in, was one which in New York was causing much sensation. It was that of a handsome young married woman accused of murdering her mother by giving her arsenic contained in some soup whilst a guest at her house. The result of this was the death of her mother and the inheritance of 80,000 dollars by her daughter. Every one believed the accused guilty. At first, I found it very difficult to get her under my control; but ultimately obtaining her confidence, I managed to do so. I became convinced that she was an innocent woman. I reported to the Government and my conclusions proved to be right. I tried several other cases, and the inference I deduced was that hypnotic suggestion when carefully and scientifically used has a great future in store in the detection of crime".

B. Middle Division.—The relation of the child to God, to its superiors, to its equals, to men in general, to the irrational world, as well as the duties of the child towards itself.

C. Upper Division.—Piety. Humanity. Patriotism. The duties of one's avocation. Family duties. Care of health and striving to improve oneself.

TURKEY.

The ideal set before the child is the Prophet (Mohomed) himself :

Every pious Muslim endeavours to pattern his actions, down to the merest details, on the recorded manners and methods, words and ways, of the Prophet. No one does not ask what the right thing to do under such and such circumstances may be; they ask what the Prophet did or said. The education of the young is strictly on a basis of imitation. All the ways are marked out, and just as a man himself walks in these paths, so must he teach his child to go."

UNITED STATES.

The individual States legislate for themselves in matters of education, and thus it is difficult to obtain a general impression as to what is being done in the United States with regard to direct Moral Instruction. In general, it may be said that there is a decided interest in the subject, and that more or less systematic attempts are being made in various States and in many schools.

Thanks are due to the English Board of Education for the excellent and lengthy Report prepared for it by Mr. Thirlston Mark, *Moral Education and American Schools*, which appeared in volume x. of the Board's Special Reports on Educational Subjects. We are indebted to this Report for much of our information concerning American Schools.

The argument in favour of Moral Instruction is thus tersely and forcibly stated by an American scholar, Dr. Wilde :—

(1) The supreme importance of morality for the preservation of the State. (2) The apparent decline in authority and importance of the Church. (3) The apparent decline in home training, and the fact that the child's life centres round the school, and that he should be trained in the world in which he principally lives. (4) The close relation between moral instruction and intellectual advance, the latter depending on the cultivation of self-denial, control, attention, etc.; and (5) that all theory tends to influence practice.

The following precepts will be found instructive :—

1. The personality of the teacher is at the root of all moral education in the school. The teacher's voice, speech, bearing, and dress; the teacher's poise, self-control, courtesy, kindness; the teacher's sincerity, ideals, and attitude towards life are inevitably reflected in the character of his pupils.

2. Reverence is vital to morality. Whatever quickens in children the feeling of dependence on a Higher Power, whatever leads them devoutly to wonder at the order, beauty, or mystery of the universe, whatever arouses in them the sentiment of worship or fills them with admiration of true greatness, promotes reverence. There is no subject studied in school which, reverently taught, may not yield its contribution to this sentiment.

3. Self-respect, which is also fundamental to moral development, is engendered in a child when he does his best at tasks that are worth while and within his power to do well, with proper recognition by teacher and school-fellows of work well done.

4. The cornerstone of a self-respecting character is principle—the will to be true to the right because it is right, whatever the consequences, to act "with firmness in the right as God gives us to see the right." The essential difference between principle and mere self-interest should be vividly brought home to each child.

5. The spirit of the class-room and of the school—the spirit that makes children say with pride "my class" and "our school"—is one of the strongest of moral forces. Where there exists a proper *esprit de corps* the problem of discipline is largely solved.

6. The child should early gain the idea of social membership. The truth that co-operation and unselfishness are essential to true social living should be made real and vital. The child should also learn that he is a member, not only of the school, but of the family, of the neighbourhood, of the city, and of the State and nation. What it means to be a loyal member of these social institutions should be made clear. The naturalness and the necessity of obedience and of helpfulness should be shown.

7. No person has a fully developed moral character until there has been a transfer of the seat of authority from without to within himself; a moral man obeys himself. Each child in every grade should be steadily helped towards self-direction and self-government. Effective means to this end are: appeals to initiative and resourcefulness, the development of such a sense of honour as will preserve order without surveillance and some form of organisation designed to quicken and exercise the sense of responsibility. To trust a child tends to make him trustworthy. A system of pupil self-government, if wisely applied and not encumbered with unnecessary machinery, may be found effective.

8. Each school study has a specific moral value. Literature and history embody in concrete form moral facts and principles showing to the child

from nature out of doors and while this is encouraged by holiday work exhibitions at the beginning of the new term, it does not form any part of the school-work.

Many students who go into this sort of school get to be very expert at making "fine drawings and paintings," and a fair percentage turn out, generally for pecuniary reasons, to be illustrators for the great weekly papers, or magazines or for books.

Of those, who eventually are able to earn a decent living from their work as picture painters only, there are extremely few. The prime drawback of schools of this sort, has always seemed to me to be the lack of "teaching" and not enough is done, as a rule, in inculcating into the minds of the students all the various things which go to the making of works of art. I know that in expressing myself so, I am at odds with many artists who hold the opposite opinion that the school should be the place where method and technique only are taught.

The second type of school, the arts and crafts school, is, in Western countries doing a truly useful work. Here the classes are in charge of experts in various lines, artistic book binders, jewellers, carvers, silversmiths or followers of other crafts, with sufficient assistants to really teach, mostly by example and demonstration, their own craft to limited numbers of pupils.

Many students, both men and women, who have artistic tastes and inclinations, but not enough talent to become skilful as painters or sculptors, have, by going through these schools, acquired the ability to make beautiful objects in a beautiful way and have gained thus for themselves an excellent and congenial manner of making a living.

One thing nearly always insisted upon in these schools, is that "design" apart by itself, has no meaning—to make a design or pattern, for any object, without a proper understanding

of how the work is to be carried out, is futile. The cabinet maker or carver should be able to provide his own patterns, just as much as the illuminator who does the actual work himself. The teaching and suggestion of the tool is as important if not more important than the actual use of the tool itself. Thus has all really great design grown and flourished.

To take the third type of school, which is a mixture of the first two, this also supplies a long felt want. It is not conducted with the idea of supplanting or taking the place of apprenticeship, but to assist the apprentice or young journeyman in his artistic calling, by instilling into him an artistic or technical knowledge which it is impossible for him to get in the hurry and worry of ordinary workshop practice.

The division of labour, too, has made it so, that a man skilful at one operation is, in the ordinary commercial workshop kept, perhaps, his whole lifelong doing but one sort of thing. The evening schools counteract this tendency to a large extent, and by being conducted after workshop hours, it is possible for a keen student to get on and progress with his art.

In looking over these three sorts of schools it will be seen that there is a reason for existence for each, and that each has been called into existence because of a real and genuine need. It may be pointed out that in each case, when a student goes in either for drawing and painting only or for an artistic craft, that it is with an inclination for the sort of work he undertakes, and a keenness which makes him give up, willingly, the greater part of his time to his work.

One other point which is of great moment, in nearly all Western artistic work, the initiative for creating new work comes from the student himself. He generally finds, if at all thoroughly interested, that each day is far too short, there is never enough time to do the work he would do if the days were longer or his power of producing work greater.

market, the heavy demand in all directions and the large profits known to have been made in the industry, have quickened every mining centre in India to produce its utmost capacity with the result that India's output in comparison with the world's production of manganese-ores in 1906 and 1907, reaches the highest figure. The shrinkage in Russia's production, in 1906, a fact explained by the internal anarchy in the Caucasus and Danetz mines, gave a great impetus to the enormous manganese production in India and led to the opening up of a great number of new deposits.

From an examination of the figures of the production of manganese-ores for the period between 1892 to 1908 we see that the output of manganese-ores, from 1892 to 1908, with the exception of some years, has continued to increase. The average production for the 9 years 1900 to 1908 (348,496 tons) was nearly 6 times more than for the preceding 8 years from 1892 to 1900 (58,749 tons). The output for 1907—873,011 tons—was the highest ever recorded and forms nearly half of the grand total of the ore raised in India from 1892 to 1906. The depression of prices in the market has affected the output of manganese for 1908. During the last 17 years India has reached a position of great pre-eminence among the manganese producing countries of the world. The vigorous manner in which the industry was pursued in 1906 and 1907, ranks India the first largest of the world's producers. Taking the grand totals of production for the 17 years from 1892 to the end of last year, we find that India has, during this period, produced 3,446,468 tons of manganese, with an average of 202,733, tons a year.

From the figures for the export returns for the 17 years from 1892-93 to 1908-09 we note that the exports of manganese in India has almost steadily grown except in the year ending 31st March, 1909, which shows a decrease of 140,549, statute tons as compared with the figure for

1907-08. The declared value of the exports of manganese from India during the 16 years from 1892 to 1907, is Rs. 62,788,005 or 4,185,927£. It has increased from Rs. 15,755 in 1892 to Rs. 26,226,975 in 1907. The average annual value for 16 years, from 1892-1907, works out to Rs. 3,924,306, and for the 8 years, 1900-07, to Rs. 57,910,920. It may be interesting to note that the exports for the 12 years (1896-1907) were distributed to the following countries as under:—

United Kingdom	..	1,001,006	
United States	..	488,354	
Belgium	.	216,635	
France	..	81,586	
Holland	..	43,100	
Egypt	..	33,050	
Germany	..	32,019	
Other countries	..	2,200	
Total	..	1,897,950	Long tons.

The study of the labour conditions in the different manganese mining areas shows that the majority of the men employed in mines are of the unskilled or of the casual labourer classes. The mine-operators in most of the areas experience considerable difficulty in procuring sufficient labour which, except in certain places such as Vizagapatam, Mysore, etc., is to only a small extent supplied locally but obtained mostly from a distance. In some areas, many of the workmen do not depend entirely on mining but revert at intervals to farming and other hereditary pursuits. Mr. L. L. Ferrier expects the evolution of a sort of mining caste during the course of the next generation or two. In the different mining areas, 2½ to 6 annas per day is paid for men, while the rate for women and children varies from 1 to 3 annas a day. Manganese industry gives means of livelihood to thousands of workers in quarrying, carting and generally in working the materials.

curriculum, the artistic crafts known or practised in or near a particular place, and other crafts new to the place which may be of benefit to already existing industries would be the first things to consider. If there is any likelihood of picture painters working successfully after their training in school, likely students should be encouraged to study painting and drawing with this object in view—the difficulty in Madras in this respect is to get really good teachers, and poor teaching is almost worse than none. Drawing masters, too, for employment in schools of general education should be taught, though, here again the same difficulty as to teaching crops up.

Of the artistic crafts, ornamental metal work and wood carving and jewellery are among the most important in Madras.

As an example of how a new craft may help along one already more or less flourishing, delicate enamel work is taught with the idea of improving jewellery.

Schools also can do much here to keep up a proper and efficient standard of workmanship. For example, the carpet weaving industry has been benefited by the use of vegetable dyes solely, in place of the more gaudy and less beautiful synthetic imported dyes. Furniture making, too, would be greatly improved if the ordinary tradesmen followed the patterns and careful workmanship of the best school-work, and the metal work of the country, so important a craft in almost every part, should look to the schools for improvements in patterns, and in alloys.

The greatest mistake that has been made in the Madras School and many minor schools of the south, has been in allowing them hitherto to be regarded as convenient repair shops, always ready to undertake any old job which no one else would care to do. It is thus that any proper arrangement of work or method of teaching has been entirely impossible in the past.

Another mistake is in looking to a School of Art as a place where experiments toward the starting of new industries is desirable.

This should be the work of either a separate Government department, or, better still, of enterprising individuals, who might, if successful ultimately, benefit by their own Pioneer work. An instance I have in mind, is of a potter, at Kumbakonam, who has been for some time past, experimenting on his own account with glazes and clays. He is now beginning to reap his reward by finding a ready sale for his wares.

To return to the actual conduct of Art Schools, discipline is a thing which needs most serious consideration. Artists are proverbially not amenable to strict discipline, and I deprecate enforcing very strict rules in this respect. There is a good deal in "the artistic temperament" and in working when one "feels like it," though, unless some discipline is maintained no school would be possible.

So long as my boys do a fair amount of work and show an intelligent interest in that work and do not interfere with others who wish to work, I am fairly satisfied.

Young boys cannot concentrate their minds on any work to good advantage for long stretches together. So I divide my school day into three working periods of two hours each, with intervals for recreation between. The result is an increased interest in the work in hand and no more tired boys sleeping at their desks or benches.

The school run on the workshop principle differs from the ordinary workshop in one particular in that all the students are required to draw for some part of each day.

Many a good workman would be more efficient with a knowledge of drawing, and for carpenters and metal workers, a knowledge both of decorative drawing and enough simple geometry for practical use is desirable.

A NOTE ON CHRYSANTHEMUMS.

BY

MR. V. NARASIMHAN, M. A., B. L.

ONE of the gayest and most lovely of flowers is the Chrysanthemum. The word literally means "golden flower" and it derives its name undoubtedly from its pre-eminently yellow colour. The golden flower has been a perennial theme with the Japanese poets and its beauty has had such a hold on the Japanese people that the highest honour in Japan is the order of the Chrysanthemum. Indeed, it has been quite a favourite flower not only in Japan but it appears to have been cultivated with as much tender care and assiduity in China where the largest varieties have been grown for more than 2000 years. In fact, as one writer most aptly remarks "in pottery, in paintings and on metal-work both the Chinese and Japanese of very ancient times loved, as now, to depict their much-prized Chrysanthemum." The flower was also largely grown by the ancient Greeks who used it in their sacred garlands.

The Chrysanthemum with its varied forms and wide range of colouring is distributed all over the world and counts at the present day about 5,000 species. We in India are familiar with the smaller species, most prominent of which is the well known Marigold of Indian gardens. It is called *Camanthipa* in the South Indian Vernaculars. The flowers appear in profuse numbers in the months of November, December and January and then the white and yellow varieties are abundantly used both in Hindu temples and by Hindu women. This species does not seem to have been known in Europe till about 200 years ago.

As usual, the varieties are classified by botanists into separate groups in accordance with their size, disposition of the petals and the arrangement of stamens.

The common Indian species are easily distinguished by their comparatively small size and their distinctly marked out area of stamens in the centre of the flower. The petals in florets are extremely thin and of small dimensions. The Pompons make up another group and have very small closely-formed flowers while the Anemones constitute a distinct class in which the disc florets are enormously developed. But the most imposing and the most attractive are the Japanese Chrysanthemums which bear large-sized flowers of loose and graceful form with reflexing or drooping petals (an excellent specimen of this variety forms the illustration appended to this note), and well may the poet sing of its transcendental beauty in these terms:—

"She wears a robe woven of the noon-day sun,
Mixed with green threads won from the East at dawn,
Bordered with silver moon-rays finely spun,
And gemmed with glow-worms from some shadowy lawn.
"She wears a crown of dew-drops bright like tears,
Her girdle is a web of rainbow dyes,
She knows no youth nor age, the hours and years
Leave never a shadow on her lips and eyes."

— o —

Shakespeare's Chart of Life :

BEING STUDIES OF

HAMLET, KING LEAR, OTHELLO & MACBETH.
By the Rev. Dr. William Miller, C.I.E.,
Principal, Madras Christian College.

CONTENTS:

KING LEAR AND INDIAN POLITICS.
HAMLET AND THE WASTE OF LIFE.
MACBETH AND THE RUIN OF SOULS.
OTHELLO AND THE CLASH OF CHARACTER.

Dr. Miller does not appear as an annotator or critic. He fires his students' attention especially on the ethical side of Shakespeare's teaching. According to him the plays of Shakespeare, whether designedly or not, are not calculated merely to amuse. They have each "an inner meaning," a "central idea," which it does the student good to search out and assimilate.

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MORAL EDUCATION AND MORAL TRAINING.

INCREASING attention is being paid at the present day all over the world by Educationists and others, in these democratic and free thinking times, to some system of moral education and moral training applicable to all classes and creeds. In India, especially, where the Government is strictly neutral in religious matters and where Hindus and Mahomedans who attend Missionary Educational Institutions and feel that their children are likely to forsake the faiths of their fathers, the need for moral instruction free from religious bias is pressing and important. In view to giving the readers of this *Review* some idea of what is being done in the Educational World of Europe in this connection, we excerpt, for their information, a few particulars from a very interesting volume on the subject. The book is supplementary to a work published in connection with the inquiry into moral instruction and training of which Professor E. M. Sadler was Honorary Secretary and to that published by the First International Moral Education Congress.

In the preface to the interesting work—we quote from the author—Mr. Gustav Spiller says speaking of Moral Training—

And what of the future citizen's moral outfit? The furnishing of this the State left until recently to the religious instruction; but this, it is clear, it can do no longer unless the relative emphasis on the religious and the moral aspects is shifted, in which case the religious element would be reduced to insignificance. The separation of the Moral from the Religious Instruction is, therefore, inevitable, if the one or the other is not to be seriously handicapped. Moreover, seeing the indisposability of efficient Moral Instruction, the State must make it compulsory, inspect it and control it, which again is only consistent with its becoming one of the regular subjects, developed in harmony with the moral principles that should pervade the life and the curriculum of the School.

The relative non-success of Moral Education up to the present has been largely due to the prevalent opinion that everybody can effectively teach the duties of life without any preparation, whereas there is scarcely a school subject which is so surrounded by pitfalls.

After dwelling on the absolute necessity, for moral training and indicating the lines on which instruction should be formulated and followed, Mr. Spiller gives exhaustive particulars relative to the Educational codes and syllabuses in force in European countries, in Japan, China and in parts of India, and from this section of the volume under reference we quote freely:—

AUSTRIA.

In 1905, a new Education code appeared:

The education of the children at school is to be ethico-religious (ethisch-religios). It will be more especially the business of the school to lead the children to fear God, to revere the Emperor and the Imperial House, to respect the laws and the authorities, to love their nationality and their country, and to be tolerant in religious and political matters, as well as to educate the children entrusted to it in humaneness and love of others, and to rouse in them an appreciation of common interests.

The school is to cultivate a taste for all that is true, good, and beautiful, and to endeavour to form frank and noble characters. In order to achieve this end every good quality is to be developed in the child—viz., sense of duty and honour, candour, love of truth, respectability, thrift, self-reliance, moderation, and self-control.

Teachers must utilise every suitable opportunity to lead the children to respect monuments of art and nature, public parks and grounds under cultivation, useful animals and plants, and to awaken in them a delight in nature.

Each spring before breeding-time and each autumn the children are to be made acquainted with the law referring to the protection of birds, and, moreover, no opportunity should be allowed to pass without telling the scholars that it is detestable to torture animals

Teachers will not neglect to acquaint their pupils with the most important rules of health, and to draw their special and repeated attention to the injuriousness, for the young, of intoxicating liquors of all kinds—beer, wine, spirits, etc.—and the ill effects of smoking. They will also insist on the dangers of continued and immoderate drinking and smoking.

The individuality of the child must always be respected. Teachers should make a special point of gaining the confidence of the children through a dignified but loving and just treatment.

Punishments must be awarded with calm deliberation; they should only be used sparingly and economically; and in no case should they be so severe as to injure the child's moral sense or health.

... Corporal punishment is prohibited.

The teaching should be brought home to the children by reference to their actual surroundings in town or country, and should be illustrated as vividly as possible by stories, poems, quotations, proverbs, and examples drawn from history and biography.

The object of such instruction being the formation of character and habits of life and thought, an appeal should be made to the feelings and the personalties of the children. Unless the natural moral responsiveness of the child is stirred, no Moral Instruction is likely to be fruitful.

In the introduction to the Code the following indicates the spirit which rules the Board of Education:

The purpose of the Public Elementary School is to form and strengthen the character and to develop the intelligence of the children entrusted to it, and to make the best use of the school years available in assisting both girls and boys, according to their different needs, to fit themselves, practically as well as intellectually, for the work of life.

With this purpose in view, it will be the aim of the school to arouse in them a living interest in the ideals and achievements of mankind.

The school must at the same time afford them every opportunity for the healthy development of their bodies, not only by training them in appropriate physical exercises and encouraging them in organised games, but also by instructing them in the working of some of the simpler laws of health.

And, though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour, by example and influence, aided by the sense of discipline which should pervade the school, to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties; they can teach them to reverence what is noble, to be ready for self-sacrifice, and to strive their utmost after purity and truth; they can foster a strong sense of duty, and instil in them that consideration and respect for others which must be the foundation of unselfishness and the true basis of all good manners; while the corporate life of the school, especially in the playground, should develop that instinct for fair play and for loyalty to one another which is the germ of a wider sense of honour in later life.

In all these endeavours the school should enlist, as far as possible, the interest and co-operation of the parents and the home in an united effort to enable the children, not merely to reach their full development as individuals, but also to become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong.

In the syllabus on the scheme of training in citizenship in the West riding of Yorkshire what follows appears. We give merely the headings. Cleanliness, Manners, Kindness, Honesty, Humanity, Gratitude, Justice, Truthfulness, Courage, Obedience, Self-control, Order, Work, Patriotism.

Habits, Peace and War, Ownership, Honor, Thrift, Co-operation, Pudence, the Will, Self-knowledge, Self respect. This further reference to Moral Instruction will be found interesting:—

The aim of Moral Instruction is to form the character of the child. With this object in view, the scholar's intellect should be regarded mainly as the channel through which to influence his feelings, purposes, and acts. The teacher must constantly bear this in mind, since knowledge about morality has missed its aim when no moral response is awakened in the child. A Moral Instruction lesson ought to appeal to the scholar's feelings, and also to affect his habits and his will.

The teacher is expected to take a broad and organic view of life, and at every opportunity to inculcate a love of inanimate nature, of plant and animal life, of science, and of the beautiful. Life should encourage a love of the thorough in all its forms, the conscious acquisition of habits of thoroughness in every activity and relation of life, and the progressive development of an ideal of individual and social perfection. The child should be led to see that the moral ideal applies to feelings and thoughts as much as to outward conduct, and that the time to be good and to form good habits is now, although the goodness appropriate for the child should also pave the way for the goodness required of the adult.

INDIA.

In 1905, certain inhabitants of Bengal memorialised the Viceroy requesting consideration of the following points:—

(a) That in the lower classes of all our institutions moral teaching should be given to the boys, without interfering with their other studies, one hour at least every day, according to the kindergarten system, in the form of simple stories most attractive to them, conveying the best moral instruction and illustrating the lives of eminent men of exemplary character.

(b) That in the higher classes best and selected biographies and autobiographies should be most practically taught.

(c) That boys should be taught to speak in English and their respective vernaculars, and write essays in these languages on subjects of a purely moral nature in the presence of their teachers, and proper prizes given to those particularly who have been most successful during the year, bearing in every respect a good moral character.

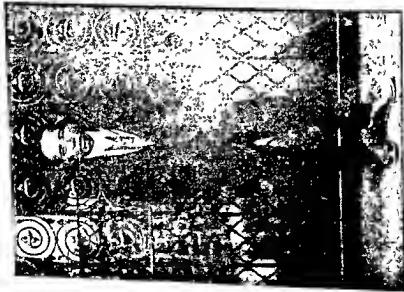
(d) That no pains should be spared by the teachers to avail themselves of every opportunity practically to induce the boys to do works of a purely moral nature as far as the means of the boys and other circumstances permit, and to request the guardians to do the same and inform them accordingly, especially as there are better chances of moral training at home than abroad.

(e) That sufficient attempts should also be made by the teachers to give practical effect to schemes (a) and (b), and ascertain from the students how far they have been able properly to realise the instructions given.

(f) That attempts should be made to ascertain, as far as possible, that the teachers appointed for the purpose are persons of unimpeachable character.

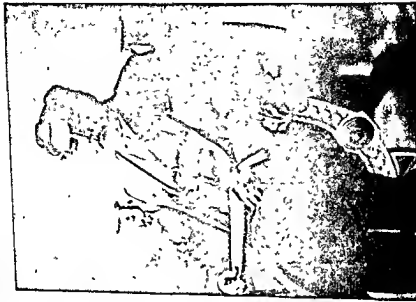
SUPPLEMENT TO "THE INDIAN REVIEW"

TWO HEROIC LEADERS.



MR. LEUNG QUINN.

*Chairman of the Transvaal Chinese Association
who has been to gaol three times.*



MR. V. A. CHETTIAR.

*Chairman of the Transvaal Tamil Benefit Society
who has been to gaol three times.*

secular in character, is to devote exclusive attention to the training of the intellect, and to leave the character of the pupils to be formed and moulded, in an indirect manner, by the personal example of the teachers, and the literary teaching included in the school curriculum, and the nature of the discipline maintained in the institution. The result, as judged from experience and observation, cannot be considered to be altogether satisfactory.

It appears to the Government that the proposals submitted by the Inspector General are framed on correct lines, and would, if adopted, constitute a move in the right direction. They are accordingly pleased to sanction these proposals, and in direct that effect be given to them from November 1st, 1908.

As recommended by the Inspector-General, the time to be given to religious and moral instruction will be limited to five periods a week, the first thirty minutes after roll-call being devoted thereto. There will be a moral discourse on Mondays, Wednesdays, and Fridays, and religious instruction on Tuesdays and Thursdays. The moral discourse will be common to pupils of all persuasions, and be based on a text taken from some religious, moral, historical, or literary book. In addition there will be specific religious teaching from books like the Sanatana Dharma Advanced Text-Book, the Koran, and approved commentaries and essays on the Muhammadan religion and the Bible. The curriculum suggested by the Inspector-General and the text-books recommended by him are approved for adoption in all Government institutions, to which alone the present scheme will be applied in the first instance, the question of extending the scheme to aided schools not under Government management being reserved for future consideration.

THE COLONIES

The information quoted is chiefly taken, from a volume of Special Reports on Educational Subjects published by the Board of Education, by the author.

ONTARIO

Manners and Morals—Throughout the whole public school course the teacher should incidentally, from current incidents, from lessons in literature, history, etc., occasionally by anecdotes and didactic talks, and by his own example as well as by precept, seek to give instruction in moral principles and practices and in good manners.

The following outline is suggested—

Duties to oneself: purity, health, neatness, self-control, self-reliance, generosity, truthfulness, good taste in dress, cultivation of will power, economy, moral value of work, etc.

Duties in school to teachers and to fellow-pupils: obedience, punctuality, neatness, order, etc.

Duties in the home: respect for parents, consideration for brothers and sisters, the weak, the aged, etc.

Duties to the lower animals: kindness, etc.

Duties to the people generally: honesty, courtesy, charity, toleration, justice, etc.

Duties to our country: patriotism, courage, honour, obedience to law, etc.

Manners proper conduct at home, at school, on the street and in public places, at social gatherings.

QUEBEC.

Tell them to thoroughly inculcate upon the minds of the children great respect for paternal, civil, and religious authority. Let them warn them against intemperance, the source of so many evils, and against the extravagance that impoverishes our country parts. Let them recommend them to avoid quarrels and law suits, and let them lay great stress in the presence of the children on the necessity of honesty in contracts. Let them also teach them good manners, and insist upon politeness and cleanliness. They can be made to highly prize in school the benefits conferred by agriculture, in order to make the children like that calling; and let them not neglect to instil into their minds great love of country.

NOVA SCOTIA.

Moral Instruction is provided for to a slight extent.

The moral and patriotic training, with practical and objective methods in developing good character in the school children, combined with such dogmatic instruction as may be given under the direction of the clergy and others specially qualified in connection with the several church organizations, appear to produce at least as good results as the formal teaching of religion in the schools of many other countries.

The most definite reference to ethics occurs in the words prescribed for the teacher's certificate of age and character—

I believe the moral character of the said Candidate is good, and such as to justify the Council of Public Instruction in assuming that the said candidate will be disposed as a teacher to inculcate by precept and example a respect for religion and the principles of Christian morality and the highest regard for truth, justice, love of country, loyalty, humanity, benevolence, sobriety, industry, frugality, chastity, temperance, and all other virtues.

CANADA.

Direct Moral Instruction is recommended:—

Manners and Morals—It is the duty of the teacher to see that the pupil practices these external forms of conduct which express a true sense of the proprieties of life, and that politeness which denotes a genuine respect for the wants and wishes of others. It is his duty to turn the attention of the pupils to the moral quality of their acts, and to lead them into a clear understanding and constant practice of every virtue. His own influence and example, the narration of suitable tales to awaken right feeling, the memorising of gems embodying noble sentiments, and maxims and proverbs containing rules of duty, direct instruction, etc., are means to be employed.

Topics: Cleanliness and neatness, politeness, gentleness, kindness to others, kindness to animals, love, truthfulness, fidelity in duty, obedience, nobility, respect and reverence, gratitude and thankfulness, forgiveness, confession, honesty, honour, courage, humility, self-respect, self-control, prudence, good name, good

CURRENT EVENTS.

BY RAJDUARI.

A WORLD'S FAREWELL TRIBUTE TO THE MEMORY OF THE DEPARTED KING EDWARD VII

ON the 20th of May last all that was mortal of King Edward VII of peaceful memory and everlasting renown was conveyed to its last resting place. Midst the unparalleled pomp and pageantry of State, midst the solemn silence of millions of his loving people, midst the mournful expressions of the entire world of civilisation, and midst the sobs and tears of his widowed Queen, his children and other relations, his remains were conveyed from Westminster Palace, where they were laid in State for three days, to the historic Chapel of St. George at Windsor Castle with all the solemnities and funeral obsequies due to his royal rank and station. The day was indeed an historical day of mourning throughout the universe, such was the respect and regard in which the Peace-maker was held by all the nations of the earth. Never, perhaps, has it been known in ancient, mediæval or modern history, of a monarch who was so genuinely mourned for the many ideal qualities of kingship which characterised his brief but memorable reign of nine years. King Edward is gathered to his ancestors but he has left behind him an imperishable name which will certainly be remembered so long as the world endures.

"O civic muse, to such a name,
To such a name for ages long
Preserve a broad approach of fame
And ever-echoing avenues of song"

BRITISH POLITICS.

As we write it appears that there are hopeful indications of bringing to a mutually satisfactory end the great constitutional struggle which has been raging in England since November last, and which has very wisely been suspended by reason of the great calamity that has overtaken the

nation. The feeling is growing that the tension between the Lords and the Commons need not be prolonged any further. That, in fact, some *modus vivendi* should be established by the eminent protagonist on each side in order to arrange enduring terms of peace with honour. Already the Prime Minister has taken the preliminary steps in the matter and has informed the House of the exchange of views that has been going on for arriving at an agreement on the lines on which a representative Conference could be held. We shall soon learn whether or not the attempt made proves successful. No doubt the subject is a thorny one while the spirit of the followers on each side is more for an open combat, come what may, than for the deliberation *in camera* by a few. A large section of the Ministerial party have already expressed their open disapproval of the suggested Conference. So, too, the Irish faction. On the other side, there seems at present an inclination to come to peace, though the party representing the Tariff reform looks askance at the Conference, lest their opportunity should for ever be lost. But the Tariff Reformers do not command that personality and influence, let alone ability, to form a covey by themselves and carry on the struggle tooth and nail. On the side of the Unionists Mr. Balfour and Lord Lansdowne may be pointed as the two most leading and influential in favour of a Conference. We may even count Lord Cromer. We cannot be so sure of Lord Curzon whose personal ambition would rather prompt him to side with the ultra "backwood" peers who are for war to the knife. It is to be devoutly hoped that for two good reasons at least the Conference may be an accomplished fact leading to an honourable and mutually satisfactory termination of the constitutional struggle. Firstly, it is wise and expedient that the new King should not at the very outset of his ascension to the Throne be embarrassed by the feud of the people and the peers.

bring to their prince, while towards their fathers both these will be combined

DENMARK.

Dogmatic religious instruction is provided for but not Moral Instruction.

FRANCE.

In France, moral education differs radically, both in aims and essential characteristics from either intellectual or physical culture.

The object of moral teaching is thus explained:—

Moral teaching is intended to complete and bind together all other school teachings, to elevate and enable them, as it were. While other studies develop each some special aptitude, or enlarge the stock of useful knowledge, moral teaching is concerned with the development of the man himself, whether by way of the heart, the intelligence, or the conscience.

On the master, as representing society, devolves thus as well as other departments of education. Non-clerical and democratic society, indeed, has the most direct interest in all its members being early impressed by lessons they will never forget, with a sense of their dignity, and with a not less profound sense of their duty and individual responsibility.

His mission is therefore well defined. It is to strengthen these essential notions of human morality, common to all doctrines and necessary to all civilized mankind, and, by making them part of the practice of daily life, to implant them in the souls of his pupils so firmly that they may never be uprooted. He enforces this mission without adhering to or dissenting from any of the conflicting beliefs professed by the various sects—beliefs which his pupils associate and almost confound with the general principles of morality.

He takes these children as they come, with their ideas and their language, and with the beliefs instilled into them by their families, his sole care being to teach them to get out of those beliefs whatever is most valuable from the social standpoint—that is to say, lofty moral precepts.

Lay moral teaching differs, therefore from religious teaching without contradicting it. The teacher is neither an ambassador for the priest, nor for the father, but joins his efforts with theirs to make an upright man of each child. He should insist on the duties of man, not on the dogmas dividing them. All theological and philosophical discussion is obviously forbidden him, from the very nature of his office, the age of his pupils, and the confidence reposed in him by the family and the State. He concentrates all his efforts on a problem of another kind; but none the less arduous because it is exclusively practical—the problem of seeing that all those children serve an effective moral apprenticeship.

Later on, when they become citizens, they may be influenced by dogmatic opinions, but at least they will agree in practice that the aim of life should be as high as possible; that everything base and vile should be held in abhorrence, everything noble and generous in admiration. They will all alike strive after a fine sense

of duty; moral perfection will be their ideal, whatever its attainment may cost; they will have this much at least in common—a general cult of the good, the true, and the beautiful, which is also a form, and not the least pure form, of religious feeling.

There are various courses of Moral Instruction adapted to the age and intelligence of pupils which need find no place here. The separate classes in Philosophy and Mathematics have the following syllabus in common—

The aim and nature of Morality.

The data of conscience, obligation and sanction.

Motives of conduct and the aims of human life: pleasure, sentiment, and reason. Personal interest and general interest. Duty and happiness. Individual perfection and human progress.

Personal morality: the sense of responsibility. Virtue and vice. Personal dignity and moral autonomy.

Domestic morality: the moral nature and the social function of the family. Authority in the family.

Social morality: right, justice, and charity. Solidarity.

Rights: respect for individual life and liberty.

Property and work. Freedom of thought.

Civic and political morality: The Nation and the Law, The Country, The State and its functions. Democracy, civic and political equality.

N.B.—The professor will insist, as much with regard to personal as to social morality, on the dangers of drink and its physical, moral, and social effects, moral degradation, deterioration of the race, poverty, suicide, and crime.

The Philosophy Class under the heading of History and Geography is... a further installment of Moral Instruction.—

General characteristics of contemporary civilisation. Armed peace. Alliances. Importance of economic interests. Imperialism.

Respect for human personality: abolition of slavery and servitude. Humanising of penal legislation.

Religious liberty: suppression of State religions.

Political liberty: representative administration; the principal forms of government.

The constitution of democratic government; the right to vote, universal suffrage; education of the people, military service.

Social doctrines and working-class legislation.

GERMANY.

The separate Kingdoms and Principalities have separate legislation in matters of Education and it is difficult to survey in a brief space what is being done in Germany with regard to moral training. Allowing for slight differences however there is practical unanimity and definite Moral Instruction is given nowhere in the schools, and religious instruction is given everywhere.

Arabs, is getting most popular. He has the happy knack of making the people clearly understand the main object of the project, namely, to fertilise once more Mesopotamia, which is such a desert now, as it was of old by restoring the ancient waterways and irrigating the land which was once "the garden of Asia." The Porte is busy still consolidating and financing. Its relations with the autonomous Balkan States are friendly and if all goes well, we may see Turkey thoroughly strong and convalescent in another two or three years. The finance department is doing its level best to overhaul the whole system of taxation so as to obtain the needed revenue for a reformed civil and military administration.

The other ripple on the surface of Continental waters is to be discerned in Hungary. The brave but somewhat misguided Magyars are continuing their struggle with Austria. Both are uncompromising, so that all attempts at a fairly satisfactory settlement fall to the ground. Meanwhile, the aged Emperor went on a tour to Bosnia where he met with an enthusiastic reception.

Germany has its own internal difficulties. The new Franchise Bill had to be abandoned owing to the strong opposition of the advanced wing. The finances too are yet in an unsatisfactory condition, while to add to the burden of the taxpayer, dear living is creating no slight dissatisfaction. It is well that a better feeling has prevailed of late between England and Germany. This is, indeed, a cause for thankfulness. The Emperor, too, it seems, is learning some lessons from the page of his departed uncle. He thinks more of peace and is trying to be less voluble than before. More work and less talk seems to be his new motto.

In Russia, the Duma has hardly made any progress towards more independent action. It still seems to be dominated by the masterful Stolypin. Indeed, it exists on sufferance. Meanwhile, Finland has now been deprived of autonomy.

Finnish liberty is now at an end. What the future will disclose it is impossible to say. Will it become a second Poland? Anyhow the Tsar is growing in strength which bodes no good either to the brave and liberty-loving Finns or the unhappy Russian people.

The general elections in France have been quiet and M. Briand seems to have held his own with ease. He is now busy on a great and comprehensive scheme of electoral reform, the keynote of which is to group more than one department in a single electorate. It remains to be seen how the Chamber will receive the scheme. Social reforms, including old age pensions, are still looming ahead. Perhaps, France may take a fresh leap forward in internal politics when these reforms are accomplished.

Lastly, a word may be said about the brilliant tour of Ex-President Roosevelt on the Continent and in Egypt. Of the last we may speak later on. But on the Continent he was as outspoken as was expected of him. In Italy, he quarrelled with the Pope which led to some acrid correspondence. The Papal Secretary can hardly be said to be of a statesman either of ripe judgment or tact. The embers of a theological controversy were needlessly kindled. Even the Quirinal had to collide which is deplorable. Indeed, Pope Pius the Tenth is unversed in the art of astute statesmanship which distinguished the Papal career of his immediate predecessor in foreign affairs. Pius the Tenth has also quarrelled with Spain. And *mirabile dictu* this one Catholic country of Europe ever all others, has now shown its teeth and dared to breathe defiance to the Holy See! Roosevelt has got the best of it in Rome and his utterance in other places are of a piece with his strenuous physical energy. He is never afraid to call a spade a spade. An out and out democrat as he is, and intensely moral in his preaching they have come to regard him with awe and respect. It is quite on the cards that he may again be

parents. The sweet faced mother is the figure which is most often represented. A boy ill, a girl ill, children playing truant, a lamp upset, a present of flowers to the mother, the family at table including grandparents—such are the themes strikingly presented. War and royalty are practically not referred to.

Of the eighteen volumes published six are illustrated, and some contain pieces set to music.

NORWAY.

Separate Moral Instruction, or indeed any kind of Moral Instruction, does not appear to be given in Norwegian Elementary Schools. History, however, is made to cover Civics, and Science and Hygiene, with special emphasis on Temperance.

PORTUGAL.

Definite Moral Instruction, on the basis of an officially published manual, is given in the Elementary Schools of Portugal.

Morals should be taught in the Primary School to day in an essentially practical manner, such is the last word of the science of education, and such is the spirit of the lately reformed official syllabus.

It is by appealing to the feelings rather than to the intellect that the teacher must communicate to the children, from the very commencement of their entering school, the fundamental moral concepts. An ethics bearing on practice may be said to be the modern formula which expresses the proper method to be applied in this branch of primary instruction. Now is this method to be carried out in detail? The end may be reached in various ways.

1. By observing the individual character of the children, and by studying their predispositions, in order to correct their faults in a kindly manner, or to improve their good qualities.

2. By intelligently utilizing the school regulations as an educational means, carefully distinguishing neglect of duty from simple infraction of rules, emphasizing the relation of offence to punishment, giving proof, in the management of the school, of a scrupulous care for justice, infusing a horror of malicious tale-bearing, of dissimulation and hypocrisy, placing frankness and uprightness above everything else, never revealing the unreserved confidences of children, their complaints and their desires, etc.

3. By incessantly appealing to the feelings and the judgment of the children; by making them often judge of their own conduct; by leading them to value in themselves and in others moral and intellectual effort, by letting them freely speak and act, etc.

4. By removing gross conceptions, such as popular prejudices or superstitions, removing belief in witchcraft, in vasa and foolish apparitions of ghosts from the other world, and in the influence of certain numbers, etc.

5. By direct instruction or drawn from facts observed by the children themselves, causing them occasionally to observe the sad results of vices which sometimes fall under their notice, as drunkenness, idleness, dissolu-

tion, cruelty, etc., making them, however, feel as much pity for the victims of evil as horror for the evil itself, forcing concrete examples, or, by dwelling on direct experience, to habituate the children to right feelings.

Moral Instruction should assume these varied forms, more especially in the case of the younger children. The concrete character of this instruction, as sketched above, should be retained in all the primary grades. Nevertheless, as we shall now see, the cardinal moral notions can be taught in the upper grades, accompanied by examples, stories, and historical facts.

SPAIN.

The *Papers on Moral Education* contain a short paper by Senator Eduardo Seny Escartin on Moral Education in Spain, from which we quote the following—

We in our country have always believed that the business of the teacher and the purpose of public schools were not only to produce men of intelligence, but also, and even more, good citizens.

Our elementary teaching is based on this principle, which is recognized by the law, according to which the moral side, in the School, is supposed to penetrate every department of activity.

But it must be confessed that this principle of a *ses pedagogy* is not everywhere completely respected, and the cases are very numerous where the teacher confines himself, almost exclusively, to the pupils learning by heart the catechism, without giving special attention to the final aim of education.

At present a powerful breath of reform is affecting and rejuvenating ancient Spain. We desire to saturate the soul of our people with the spirit of progress and tolerance, to inspire it with faith in the efficacy of persistent effort, and, as a condition and a foundation for everything, with the love of a noble and upright ideal, useful to the country and fruitful of good.

SWEDEN.

Moral Instruction receives no special attention.

SWITZERLAND.

Each Canton possesses its own educational system. The Federation only demands that each Canton should make adequate provision for strictly undenominational education. The following is the syllabus with Introduction:—

It is the aim of Moral Instruction to awaken and cultivate the religious-ethical feelings, to develop the most important ethical concepts, and to enlighten the children as to their duties towards God, their neighbours, and themselves.

A. *Lower Division*.—The moral environment of the child: home, school, church, street, neighbourhood, nature.

THE WORLD OF BOOKS.

" Pulmonary Tuberculosis and Sanatorium Treatment." By C. Muthu, M.D., &c. (Boillere Tindall & Cox, London; G. A. Natesan & Co., Madras: Rs 3-1.)

We have much pleasure in extending a warm welcome to this book which, as its sub title tells us, is " a brief survey of the scientific, the sanatorium and the social aspect of Tuberculosis." Pulmonary tuberculosis has been well termed the white man's plague and it is a true description also, for, it is prevalent in all those countries into which white man has penetrated and European civilisation has made its way. Modern conditions of life tend to the aggregation in already congested towns of large numbers of people withdrawn from agricultural pursuits and a country open-air life. When overcrowding joins hands with filth and poverty, the ubiquitous Tubercle bacillus easily finds a firm foothold among the dwellers in insanitary areas and claims its numerous victims. For long, even able and accomplished physicians failed to see the absolute necessity of treating consumption in the open air. Stuffey rooms, artificially heated and with every window and door carefully and almost hermetically closed, were the dwelling places of those unfortunate afflicted with tuberculosis. Here and there an astute general practitioner saw through the folly of depriving the consumptives of the advantages of fresh air and achieved brilliant success by keeping such patients wholly in the open air during all changes of weather, but his only reward was either an incredulous smile or a sneering remark from the general body of Medical men. But truth will have its day and in these modern times, there is hardly a physician that does not send his patients to open-air Sanatoria. Indeed, the idea of open air cure has taken such a firm hold on the minds of

the general public that a doctor who does not advise this method of treatment is very soon abandoned by his patients who flock to his more up to date rival in practice. Dr. C. Muthu is an enthusiastic and successful advocate of Sanatorium treatment and his long and varied experience entitles him to a respectful hearing from his fellow-practitioners and the general public. What interests the laity most is the consideration of the social and economic factors of Tuberculosis, in Part III of Dr. Muthu's work. Opinions may differ as to the value of the medical and preventive measures proposed by Dr. Muthu but they deserve serious consideration at the hands of all interested in the welfare of the nation. It is the fashion now-a-days for politicians of a certain class to call such ideas socialistic and relegate them to the limbo of the impracticable, but a calm and dispassionate treatment of these questions is necessary if a nation is to hold its own and not allow its able-bodied workers and intellectual leaders to be decimated by the ravages of a disease which, after all, is preventable and even curable if taken early in hand. Dr. Muthu has done a real service to the country of his adoption by ventilating his views before the intelligent public and he deserves to be congratulated on the success which he has already achieved.

The Fountain-Head of Religion.

This book sets out to show that all the principal religions of the world have a common origin in the Vedas. It is written by Mr. Ganga Prasad, M.A., M.R.A.S., and is published at Meerut by the Arya Pratinidhi Sabha, U. P., for the modest sum of Rs 12. The author writes frankly from the standpoint of the Arya Samaj, and the book contains a portrait of Swami Dayananda Saraswati.

THE MANGANESE INDUSTRY.

BY MR. P. V. SAMI RAU, M.A.

ONE of the most important mineral industries of India is that of manganese mining. The latest monograph on the manganese-ore deposits of India is that written by Mr. L. L. Fermor. This monograph is obviously of the greatest practical value in supplying the prospectors, miners and geologists with necessary and up to date information on the manganese industry of India.

The existence of manganese-ores in India has been known from time immemorial but no serious attempt was made until 1891 when a syndicate was formed to work the deposits of the Vizagapatnam district. The Vizagapatnam field was the pioneer manganese producer and exporter in India. Since then, the enormous demand for the manganese-ores has led to the discovery of many deposits and also to the opening up both of the newly discovered deposits and of those that were previously known to exist. Manganese deposits occur throughout India both in British Provinces and Native States. The most important centres of production are Jabana in Central India; Balaghat, Bhandara, Chindwara, Nagpur in Central Provinces; Sandur, Vizagapatnam in Madras Presidency; Shimoga, Tumkur in Mysore State; Panchmahalls in Bombay Presidency; and Singhbhum and Gangpur State in Bengal.

Highly manganiferous minerals occur in igneous rocks. Manganese-ores occur in rocks of all ages and the Indian deposits lie mostly in Archean rocks in large quantities. The Archean group of rocks include the Khondalite, the Kodurite and the Gondite series of rocks developed in Vizagapatnam, Central Provinces and other places.

The Khondalite series of Vizagapatnam, essentially made up of para-schists and metamorphosed

sediments and composed of garnet, sillimanite, quartz and graphite, possibly contains a little of manganese which has been dissolved out by circulating waters, thus giving rise to a metasomatic replacement of the rocks.

Manganese-ores occur abundantly in the Kodurite series of rocks in Vizagapatnam and Ganjam districts. This series of rocks composed of potash-felspar, manganese-garnet (spandite) and apatite with or without pyroxene and quartz, is conclusively proved to be of igneous (plutonic) origin intrusive in the Khondalites. In Vizagapatnam manganese-ores are found by the replacement of rocks such as quartz-felspar rock, Kodurite rocks that contain manganese silicates in large quantities and also by the decomposition *in situ* of rocks composed wholly of manganese silicates. The maximum depth to which the ore-bodies extend as the result of the alteration of the Kodurite rocks, is put at 500 ft. Manganese ores also occur in considerable and markable quantities in the rocks of the Dharwar facies. Manganese ores occur, as definite segregations, in true laterite, both in high-level and low-level kinds, at Goa, Telenadi in Belgaum, and Gosalpur in the Jabalpur district. The ore is also obtained in rocks resembling true laterite which is designated as *lateritoid*, such as at Jabalpur, Dharwar, Bellary, Sundur, Kadur, Shimoga, Tumkur, etc. The occurrence of manganese as small rounded bodies called pisolites, both of detrital and concretionary forms, is also interesting. The mineral is sparingly found in the tertiary formations such as in Siwaliks and also occurs in ponds and rivers as dendrites, in deep sea deposits as nodules, in sands and soils as small particles and also in fault rock of different ages.

The increase in the price of manganese towards the close of 1905 which ruled throughout 1906 gave a considerable stimulus to manganese mining. The shortage of the manganese yield, and the resultant high price that prevailed in the

The Tarot of the Bohemians By "Papus"
The Key to the Tarot By A. E. Waite
With The Adepts. By Dr. Franz Hartmann
 [William Rider & Son, Ltd., London]

These books are intended to interest the public in that form of mysticism known as Rosicrucianism. The author of the first work is M. Gerard Encausse, and it is translated by Mr. A. E. Waite, the English leader of the movement. It purports to describe "the absolute key to occult science." In reality, the book contains an interesting description of mystic symbolism, and indicates incidentally that the Tarot cards were the progenitors of our modern playing cards. The second book offers a key to the Tarot and with it are issued a set of the peculiar cards which form the material basis of the divinations which comprise this aspect of occultism. Dr. Hartmann's work is the translation of some notes by a friend purporting to be an adventure amongst the Rosicrucians on the astral plane. It should interest mystics.

Portraits of the Transvaal Deportees.

We have received from Messrs P. S. Sastri & Co., the enterprising photographers of Mount Road, some interesting portraits in connexion with the recent Transvaal deportations. They include a group photograph of the first 26 deportees who arrived in Madras, a group of deportees who have been in the Transvaal gaoles, as passive resisters, more than twice, a group indicative of the religious unity that exists amongst the Transvaal Indians, and a portrait of Mr. Leung Quinn, the Chairman of the Transvaal Chinese Association, who was one of 26 Chinese also deported. These four portraits can be obtained from Messrs P. S. Sastri & Co., at Re. 1 each. We have no doubt that those who are interested in the Transvaal Indian struggle and who desire to possess records of the remarkable spirit of sacrifice and patriotism displayed by the Transvaal Indians will be glad to possess copies of these unique photographs. We have also received a portrait of Mr. H. S. L. Polak, the Transvaal delegate to India who has done great and lasting service to the cause of our suffering countrymen in South Africa.

BOOKS RECEIVED.

- THE BIOGRAPHICAL STORY OF THE CONSTITUTION.** By Edward. G. Elliott. G. P. Putnam and Sons.
STUDIES IN POETRY. By Stopford A. Brooke. Duckworth & Co., London.
A CORNER OF SPAIN. By Mr. Walterwood. G. Bell and Sons, London.
GOLDEN SMITH'S TRAVELLED AND THE DESERTED VILLAGE. By Gray's Elegy. D. C. Heath & Co., London.
ROUTLEDGE REDS ALONE. By Will Lexington Comfort. J. B. Lippincott Company, London.
PHILOSOPHY AS A SCIENCE. A synopsis of the writings of Dr. Paul Carus. Open Court Publishing Co., Chicago.
PSYCHOLOGY OF POLITICS AND HISTORY. By Rev. J. A. Dewe. Longmans Green & Co.

BOOKS RELATING TO INDIA.

- ASHERUNI'S INDIA.** By Dr. Edward Sachau. Kegan Paul, French Trubner & Co. 2 Vol. 25/- Nett.
CARTES AND THINGS OF SOUTH INDIA. By Dr. Edgar Thurston. 7 vols. Published by the Government of Madras. Price Rs 15-8-0. Available at G. A. Natesan & Co., Madras.
RADHARANI. Translated from Bengali, by Rabindra Chandra Mahbik. International Publishing Company, Calcutta.
REPORT OF THE FOURTH INDIAN INDUSTRIAL CONFERENCE HELD AT MADRAS. Secretary, Indian Industrial Conference, Amraoti.
BUDDHIST RULES FOR THE LAITY. By D. J. Soma Sinha. Buddhist Theosophical Society, Galle, Ceylon.
AN ARABIC HISTORY OF GUJARAT, VOL. I. By E. Denison Ross, Ph. D. John Murray, London.
THE LIFE AND WORK OF GURU GOVIND SINGH. By Bhagat Lakshman Singh, Ludhiana.
SHRIMAD BHAGAVADGITATHA CHANDRIKA. By Pandit Ayodhya Prasad Misra.
WHEAT IN INDIA. Its Production, Varieties and Improvement. By Albert Howard, M. A. Issued under the authority of the Government of India. Thacker Spink & Co., Calcutta.

India in Indian and Foreign Periodicals.

- INDIAN POLYTECHNICS.** By Mr. H. Subba Rao. ["The Hindustan Review", May, 1910]
VEDIC CIVILISATION IN ANCIENT BRITAIN. ["The Vedic Magazine and Gurmukhi Samachar", Jaishith.]
THE NEW VISION OF MISRA. By Lala Seta Ram Suri. ["The D. A. V. College Union Magazine", May, 1910.]
THE ARTS AND CRAFTS OF TIBET AND THE EASTERN HIMALAYAS. By Mr. J. Claude White. ["The Journal of the Royal Society of Arts", May, 1910]
NEED OF A MUSLIM UNIVERSITY IN INDIA. By Ghulam Barakat Khan. ["The Muslim Review", April, 1910]
INDIAN NATIONALISM AND INDIAN ART. By Rebindra Narayan Ghosh. ["The Dawn Magazine".]

The number of the workmen employed in the quarries has risen mostly in proportion to the increase of the production of the ores. The average daily number of hands employed at the quarries and mines in 1908, was 16,416 as against 18,715 for the previous year. The industry, besides exercising a beneficial effect on the increase of wages for coolie labour, acts also as a relief in times of great stress and famine.

To obviate the difficulty of bullock cart transport, mining areas in the Central Provinces, in Central India, in Sundar and in Mysore, are being connected to the different railways by light tramways or feeder lines. The cost of placing the Indian ores on the European markets compares very favourably with that of the Brazilian or the Russian ores.

The loss that India suffers by exporting the ores in raw condition is, indeed, enormous and very heavy. It is confidently asserted that, when the manufacture of ferro manganese has been introduced into India, undoubtedly there will be an appreciable increase in the total value of the output of manganese ores. If India should possess the advantage of the manufacture of ferro manganese, the washing and concentrating the smalls and dust of ores and, crushing and concentrating the low grade ores at present thrown away, will be brought to a successful, commercial basis. Suitable plants must be erected for pressing the pulverulent ores into briquettes. The export value of the manganese ores in the raw condition from 1892 to 1907, i. e., for 16 years, works out to only 62,788,905 rupees or 4,185,027£, whereas, if the ores had been converted into ferro-manganese, the ferro manganese value would amount to Rs. 261,340,380, or 17,422,692£. Thus we clearly see that India has suffered a tremendous loss of Rs. 198,551,475, or nearly 20 crores of rupees during the period of

16 years through not manufacturing ferro-manganese.

Most of the manganese ore is used in the manufacture of steel and iron. When the manganese is present in the proportions of 7 to 30 % the steel acquires great tensile strength and becomes hard, tough, and ductile by testing to a yellow or white heat and quenching in water. This steel is practically non-magnetic and possesses an extremely low electric conductivity. It is also a bad conductor of heat. The steel though difficult to work is now largely used for many purposes where hardness, roughness, and power to resist grinding wear are required. Mining machinery, dredging apparatus, safes and railway rails are made out of it. It is also used for making axes and razors.

Manganese ores are used in the manufacture of chlorine, bleaching powder and potassium permanganate. They also find application in the preparation of oxygen and for coloring glasses and enamels and for pottery. Pure metallic manganese is greyish white color, very tough and superior in hardness to hardened steel and glass.

India happily abounds in many mountain hills of varying heights which may be profitably harnessed in constructing hydro-electrical installations for industrial purposes. The electrical energy generated by water-power at Sivaramudram in Mysore will never fail to exercise a great effect on the future industrial history of that Model State. The use of up-to-date machinery, the establishment of smelting works at the mines themselves and the general adoption of modern methods will greatly reduce working expenses and go far to ensure a large amount of success. When the electric smelting of ores in India in properly constructed furnaces becomes feasible, when thoroughly equipped concentration and reduction plants are erected in places where electrical power is supplied and when the inauguration of the smelting of ferro manganese in India will have become an accomplished fact, the outlook of the manganese industry is sure to be bright and will have far-reaching consequences in the industrial life-history of India.

The Missionary Education in India

Prof. Ernest D. Burton, of the University of Chicago, who has recently been travelling in Hindustan for the express purpose of examining its educational institutions as conducted by Christian missionaries speaks in *The American Journal of Theology* (Chicago) of the work in the following measured terms:

"Missionary education as carried on in India has its elements both of weakness and of strength. It was originally developed in India as in other countries as an adjunct to missionary work conducted from a purely religious point of view. The early missionaries were as a matter of course, men zealous to carry the Christian religion to India and to win converts to it. Education was adopted as a necessary means to the achievement of their principal aim, and often with some reluctance. Moreover, more than once there has swept over the missionaries and the managers of the missionary societies at home a wave of doubt as to the legitimacy of a missionary society conducting educational work at all. Still further, the means at the disposal of the missionary societies have always been limited. There has always been a necessary competition, financially speaking, between evangelistic work and educational work.

"Despite these handicaps missionary schools have increased in number and efficiency. There are to-day 46 colleges conducted by foreign missionary societies, some 200 secondary schools, besides large numbers of elementary schools. According to the latest available statistics 169,000 young people from the Indian Christian community are in school. Relatively to the size of the two communities, over four times as many Christians are in school as Hindus. Of the wisdom of the educational policy there is no longer any doubt on the part of the missionaries. Experience has abundantly proved that those bodies which have given large attention to education have achieved the largest results, while every board which has yielded to the anti-education sentiment has had reason most acutely to regret it."

AGRICULTURAL INDUSTRIES IN INDIA.—By Frederick R. Sanyal. With an introduction by Sir Vitaldas Damodar Thackersey. The book contains a great deal of useful and valuable information regarding the present state and future possibilities of the principal cultivated crops of India. Price Rs. 1. To Subscribers of the "Indian Review", As 12.

"A. NATESAN & CO., ESPLANADE, MADRAS.

Hindustani as the National Language.

An article on the above subject from the pen of the late Dr. Nishikanta Chattopadhyaya is published in the *Hindustan Review* for May. He considers that English can not ever become the national language of India because English-knowing Indians are a mere drop in the ocean of Indian humanity. The English Government have ever tried their best to develop Hindi and Hindustani of the North. After giving a brief but very interesting sketch of the origin and development of Hindustani, the Doctor thus proceeds to summarise the principal reasons which weigh with those who think that Hindustani should be the national language of India:—

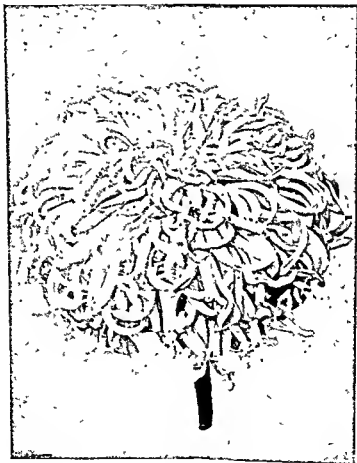
(1) It has been and still is, in some shape or other, the *lingua franca* of India, spoken and understood from Dacca to Kurrachee, and from Lahore to Tanjore. It is consequently understood by a larger number of people than any other.

(2) It is, like English, a mixed and composite language which contains and represents in due proportion both the Hindu and the Mahomedan elements, an indispensable condition in any Indian institution, social, religious, political or linguistic, that claims to be national.

(3) It is, moreover, like English, a practical and flexible speech which was not elaborated either by profound grammarians, or artificially invented by ambitious philologists, but owed its birth and growth to the actual need and the daily occupations of the Hindus and the Mahomedans for centuries. This flexibility makes it that it can take in and assimilate as many new elements as it likes, and is, therefore, capable of boundless development in future.

(4) It has enjoyed and does still enjoy to a certain extent the special patronage of the British Government in India—"a special favourite of the ruling race". It is, therefore, likely to thrive better in future than any other Indian vernacular in the fierce struggle of creeds, races and languages, that is getting more and more intense every day in this vast continent of India.

(5) It possesses a script which is more elegant and far easier to write than the *Kharī* or the *Nagari* or any other script used for the pure Hindu vernaculars, and has been used both by Hindus and Mahomedans for centuries. The Urdu script is somewhat like shorthand writing, and with a little practice, almost anybody can write with great ease and even elegance. An elegant of the most beautiful and artistic piece of calligraphy that human eyes can ever rest on.



NEW JAPANESE CHRYSANTHEMUM.

India's Submerged Half.

Writing in the *Nineteenth Century* on the "Submerged Half in India," Mr S N Singh has pleaded eloquently for the emancipation of Indian women; he shows, dramatically, the noble part that Indian women have played in the past history of their country, and points out that the seclusion in which they are now placed had its origin not in any religious idea, but simply in the fact that the anarchy in India resulting from the invasion of the Arabian hordes in the early Middle Ages was so prevalent that the seclusion of women was necessarily adopted for their protection. Mr Singh is a modern in pleading that the future of India lies in the education of her women.

After pointing out that over 200,000 children are married, under four years of age, over 2,000,000 between five and nine and 3,000,000 under fourteen, Mr. Singh says —

New, the keystone that supports the arch of this baneful custom is the Indian woman. The fathers of the child-bride and groom may happen to be men who have drunk deep at the fountain of modern education. They have come into the realization that early marriage will ruin their children, mentally and physically, and thus will contribute towards the degeneration of the nation. But their wives are absolutely incapable of grasping such fundamental reasoning. If the girl's mother is a Hindu, her Brahmin teacher sternly tells her that she would be guilty of a horrible sin if she were to keep her little daughter unmarried after she is eight years old. The mother of the boy is likewise instructed by her *pundit*. In the case of the Mahomedan mother, religion cannot be cited as a good which compels her to marry her children while they are of tender age; but, speaking broadly, custom enchains her to as great a degree as it does her Hindu sister. The women of the neighbourhood would make it their business to scandalise the mother of any girl or boy who might dare to keep her progeny unmarried after the eighth, or tenth, or at the utmost fourteenth year. Therefore, both the Hindu and Moslem women see to it that their children are married at an extremely early age—directly, in the face of their educated husbands' arguments showing the harm of so doing.

Like early marriage, enforced widowhood has hung like a heavy millstone around the neck of India. True, this custom does not prevail in all sections of Indian society, being strictly confined to the Hindus. The Hindu community, however, forms the larger bulk of the Indian population.

When he comes to urge the need of female education Mr. Singh writes:—

In the past the British Government of India has spent but a small pittance upon educating the women of the land; but now the Administration seems to be in the mood to take up the task in real earnest. As an encouraging instance, the measures that the Provincial Government of the United Provinces of Agra and Oudh are just at present launching may be mentioned. The plan, in brief, includes the appointment of an inspectress to organize and control the work of female education, with suitable assistants to help her in the work; the enlargement of class-rooms accommodation at the Lucknow Normal School so as to take in day scholars as well as boarders; the encouragement of the attendance of girls in boys' schools by means of a system of a capitation grant; the revision of the curriculum for girls' schools; the training of teachers of good social standing to work both in the primary and secondary grades and as visiting governesses; the encouraging of school teachers to educate their wives and female relatives with a view to their being engaged as instructors; the granting of substantial scholarships to encourage girls and women to continue their studies at home from the lower to the higher grades, and even to the point that will enable them to take the university examination; increasing the number and improving the staff of girls' schools; the employment of fairly competent teachers until specially trained ones are ready to enter the field; Government assistance for private schools for the better classes of girls; active measures to stimulate attendance and study by giving money prizes as well as books and pictures as rewards of merit and the establishment of local committees of advice to co-operate with the Government, to consist of members of the committees represented in the district. The United Provinces of Agra and Oudh Administration also has invited the active co-operation of Indian ladies in the effort to encourage and popularise female education. It will thus be seen that the scheme is comprehensive and far-reaching.

Mr. Singh concludes by stating that the educated men of the Peninsula are so infatuated with their political playthings, and are giving so much of their attention to the firing off of verbal bombs at the bureaucracy, that the only way Hindustan can become great lies through the emancipation of its womanhood.

BABA BHARATI'S LECTURES.

"Light on Life" is a selection of five spiritual discourses by Swami Baba Premchand Bharti. The subjects treated are: (1) The Real Life, (2) Have You Loved, (3) Do We Love, (4) Thought Force, (5) Sages, Saints and Gurus of God. These discourses are very interesting and inspiring. The book which contains 70 pages of substantial matter is published by Messrs. G. A. Natesan & Co., Expinade, Madras, and is priced at annas eight a copy, while subscribers of "The Indian Review" can have the same at six annas a copy.

far better treated than Western women by the law. Until lately English law, for instance, confiscated the married woman's property as though marriage were a felony, forfeited her earnings, gave her no claim to her own children. By the laws of Islam her property was carefully guarded. And it is noteworthy how great a part women have played in Muslim countries as rulers, and in statesmanship.

On the question of the position of Mahomedan women in India at the present day, Mr N H writes as follows in the current number of the *Muslim Review* :—

Without, however, magnifying the existing evils or the disservice of all that was good, we may admit the truth that the social status of the Mahomedan ladies, such as it is, stands in urgent need of some cure, and we can set ourselves to work without denouncing the present status with all the fires of eloquent orations from the political platform. The present status, it must be owned, is neither in conformity to the true teachings of our noble Prophet, nor in harmony with the increasing demand of the refinements and civilisations which we have to study and follow in the interest of our own existence, as a recognised unit amongst the other units of the progressive world with a progressive social philosophy of its own, and, without attempting to trace the causes of the decline, it may be said that two potent elements are needed for the desired reformation,—(1) the education and (2) the widow marriage. Here it may be pointed out that the question of *parda*, or seclusion from public gaze, is one that need not be seriously considered until after the women are educated and the poor, unhealthy and sickly-looking young widows are remarried. It is all very well to cry for the removal of *parda* on grounds of health and hygiene; but far more potent and successful is the case of those who become widows while in the blossom of youth and have to pass the rest of their unhappy lives as widows. To them all the pleasures of the world are cruelly denied, though they see and watch that their more fortunate sisters are in the full enjoyment of those pleasures. The custom of widowhood is not only cruel, but it is against the very teachings of Islamic truth; it is therefore to be wondered how and why it is existing with a peculiar tenacity, and no serious attempt has yet been made to replace it by a perfectly religious ordinance to remarry on the expiry of the prescribed period since the death of the first husband.

The Missionary's Opportunity.

"The Awakening of India: Its Causes" is the title of an article by the Rev. N. Macnicol, in the *National Missionary Intelligencer* for May. He feels no doubt that India is awakening—that quickening has already come in great measure to the people of the land and that its stagnant waters are being stirred by new winds of the spirit. The duty of the Christian now is at the centre of the stream of life. Christ and His Message should always be at the place where the stream flows strongest, so as to bring them into the midst of that environment and to make them operative upon it. Mr. Macnicol warns his brother-Missionaries that, if they do not take heed of this splendid opportunity, the tragedy that befell when Mahomed and Arabia turned from their idolatry and found no guidance from the corrupt Christian Secretaries of their day, would also be repeated now, with the result that the wheel of progress would not move, as they did not at the time of Mahomed, and the consummation of the Kingdom of Christ would be delayed. That India is moving is certain—and because it is so sluggish and so immense, its advance, once the direction is determined, will be overwhelming in its force and in its effect it will produce the equilibrium of the race.

The influence of Christianity in creating the national impulse in India has been in two ways—one by acting as a moral force and thus raising the moral standards observable in the organised efforts now being made to raise the "untouchables," to start societies for the protection of children, and other things—and the other by acting as a goad in the way of rousing the faiths of Hindustan beside themselves in conscious emulation. Besides the influences of Christianity and the impact of Western civilisation, there have been other causes for the rise of national consciousness in India such as Japan's rapid rise and the new spirit throughout Asia.

TWO HEROIC LEADERS.

Mr. Leung Quinn.

Mr. Leung Quinn, whose photograph we reproduce in this issue, went to the Transvaal as a trader sixteen years ago. He is a Chinese subject, and with several compatriots founded the Cantonese Club in Johannesburg of which he subsequently became Secretary. Since the war he has been earnestly engaged in endeavouring to eradicate the evil that arose consequent upon the facilities afforded for opium smoking, under the Chinese Labour Ordinances, to his compatriots who were brought to the Colony under indenture, and only recently he has been vigorously assisting the Transvaal Government to that end.* In 1907, at the time that the Transvaal struggle became acute, Mr. Quinn was elected Chairman of the Chinese Association. In this capacity he became a tower of strength to his community, and by way of appreciation of the authority and influence that he exercised over his fellow-countrymen, he was the first Chinese to be arrested and it was in his capacity as leader of his community that he signed the letter upon which the compromise of 1908 was based, his co-signatories being Messrs M. K. Gandhi and Thambi Naidoo. Mainly through Mr. Quinn's efforts, the Chinese community were induced to accept voluntary registration, and this was effected, though not without a great deal of difficulty at the beginning, in the premises of the Chinese Association under the supervision of Mr. Quinn, who was officially thanked for the services that he had thus rendered to the authorities. When it became evident that the Transvaal Government had no intention of abiding by the compromise, Mr. Quinn at once

voiced the views of his compatriots, and when no notice was taken of their protests, he was the very first Chinese to destroy the voluntary registration certificate that, in his opinion, he had been induced to accept by means of a false representation. A little while later, when the last attempt at settlement seemed to have some probability of success, Mr. Quinn was especially invited by General Smuts to attend a Conference on behalf of the Chinese community, and when this effort failed he once more became a passive resister. Mr. Quinn has been in gaol in that capacity three times, on the last two occasions with hard labour. He has now been deported from the Transvaal, and shortly before his departure, General Smuts sent for him once more to discuss the situation. Yet Mr. Quinn has been deported on the ground that he cannot be identified by the authorities. Three years ago he was a prosperous merchant, worth about Rs. 30,000; to day he is a pauper, having voluntarily accepted material ruin rather than betray his countrymen and sully his honour.

A Brave Tamilian.

Mr. V. A. Chettiar, whose portrait appears in this issue, is the leader of the Madrasse community in the Transvaal. He is the Chairman of the Tamil Benefit Society of Johannesburg. Mr. Chettiar is over 60 years of age and has been resident in South Africa for very many years, having his domicile in Natal. He was doing a good business as a trader in Johannesburg when the struggle commenced, but has since been reduced to poverty. Though suffering severely from diabetes and other serious disorders, he has three times gone to gaol and once been deported to Natal. He is the proud father of Mr. A. Varadan Chettiar, a young man of twenty-one years of age, who was recently deported to India after having suffered imprisonment with hard labour no less than six times.

* It may here be noted that mainly through the efforts of Mr. Quinn and his friends, Chinese labourers from Southern China, declined to go to the Transvaal under indenture.

Shipbuilding in India.

In the April issue of the *Indian Businessman* Mr. M. B. Sant quotes the lecturer in Economics, of the Bengal National College, Calcutta, to show that so far back as thirty centuries ago India was acquainted with Inland and Ocean Navigation, and her mercantile marine carried her commodities and manufactures to the most distant parts of the then known world. The ancient Vedic scriptures, the Upanishads, Puranas and other Brahmanical texts and Buddhistic works, he says, are replete with allusions to Navigation, National Shipping and Shipbuilding, and there are evidences that India once occupied and maintained for a series of centuries her glorious position as the Queen of the Eastern Seas. This shipping activity presupposes a knowledge of Naval Architecture and seamanship of a very high order. Antiquarians state that there were in existence several works in Sanskrit on Naukanyan Shastra or the Science and Art of Navigations and shipbuilding. It is related that at the time of the invasion of Alexander the Great, the passage of the Indus was effected by a flotilla of boats, constructed and manned by the Indian footmen. During the reign of Emperor Chandra Gupta (B.C. 321-297) the development of national shipping had reached a stage when the Emperor found it necessary to create a Board of Admiralty. The department was very well organised and at its head was placed an officer called the Superintendent of Ships. He was entrusted with the duty of not only managing the affairs connected with the ocean navigation, but also in connection with Indian navigation on rivers and lakes.

Mr. Sant points out that even in recent times India was not at all backward in navigation. A hundred years ago the teak bottoms of Indian

ships, being better adapted to resist the action of the sea-water and especially of the sea-water in Eastern seas were found in many respects superior to the English bottoms made of oak. As a result forty years ago one-third of the tonnage employed in Indian waters was Indian. As the result, however, of the fierce competition with foreign shipping driven by steam-power and well equipped with all the latest improvements and machinery, the number of Indian ships using the different harbours dwindled in 1899-1900 to 1,676, whereas in 1857 there were about 54,286 native vessels using different Indian harbours. At the present time with the exception of a few Parsee engineers who are in charge of the ships belonging to Native Steam Navigation Companies all the responsible work connected with the Indian shipping is in the hands of European experts. Mr. Sant appeals for the encouragement of a native mercantile marine for Indian workers.

Mr. Sant concludes:—

For effecting the revival efficiently and on modern lines of Indian navigation, I would also suggest that Technical Schools and Colleges of navigation be established at the principal ports of India, viz., Karachi, Bombay, Calcutta and Madras, on the lines of the following well-known institutions of England:—

- (1) Municipal Science, Art and Technical School, Devon Port (teaches Navigation, Nautical Astronomy, Marine Engineering and Naval Architecture).
- (2) Municipal Technical School for Fishermen, at Hull, England (teaches Seamanship, Fishing and Navigation).
- (3) Navigation School, Dundee, Scotland.
- (4) School of Engineering and Navigation, London.
- (5) The Thames Nautical Training College, London.

For the diffusion of Naval training among khalasis, other sea-faring classes and the general public important works on the theory and practice of navigation, should be translated into the principal vernaculars of India. The existing Translation Societies, like the Deccan Vernacular Society of Poona, will confer a great boon on the educated public, if they set aside a certain sum every year, for translations of Technical and Scientific treatises on naval and technical subjects, instead of selecting old classical authors whose works do not possess in the eyes of the present commercial world, any value beyond mere academical interest. Educated men also should undertake the translations of such works, instead of frittering away their energies in writing works of fiction.

As far as this season goes, there seems to be a pretty general unanimity amongst all shades of politicians. Secondly, in the better interests of the nation itself, it is essential that the quarrel should proceed no further. The power of the representatives of the taxpayers, to dispose of the State's finances from year to year as they think right and proper, without the remotest interference or obstruction whatsoever, must be maintained and clearly defined so as to leave no cause for questioning it in the future. It is the natural outcome of the people's struggle for over 200 years. On the other hand, in other matters the hereditary Chamber may exercise its veto but neither unfairly nor in a partisan spirit. More. That the veto cannot be indefinitely exercised in defiance of a popular wish clearly articulated and emphasised.

THE CONTINENTALS

It cannot be denied that there are ripples here and there on the Continental sea of politics. The most visible and somewhat disquieting is to be discerned in Crete where there has been an impasse in the national assembly by reason of the Mahomedan representatives being forced, against their conscience, to take the oath of Hellenic allegiance. The situation is complicated by the rash and indiscreet attitude and conduct of the Greek Government itself. Neither King George nor his sons, nor his entourage have any statesmanship about them. If the King still keeps his throne it is owing to the influence of his powerful relatives. He is a personage of no firm resolution. What he will refuse to do to-day he will do to-morrow, and equally whimsically he will undo to-morrow what he has done to-day. The Princes have no backbone about them. Neither they possess tact and judgment. More, there is no commanding personality to carry on the Government for six consecutive months with anything like a defined and determinate policy. The pretensions

of the Greek Government in reference to Crete are mostly unreasonable. But Turkey is strong hitherto, owing to her own domestic pacification, she has been forbearing. But that forbearance now seems to have been exhausted. Provoked by the small pin pricks of the Greek Government she has now taken a strong stand and appealed to the Great Powers to restrain Greece from any over action in Crete. In fact, she has taken even a stronger attitude by warning the Powers that if she is not protected she will protect herself without them. Syria can guarantee the propriety of this attitude. It is the only alternative left to her in the case of the Powers showing any further vacillation. It is good that Sir Edward Grey has addressed a note to the other Powers to coerce Greece by a joint moral demonstration. It is to be hoped Greece will be brought to a reasonable frame of mind. She ought to know the strength of rejuvenated Turkey which can crush her at any hour.

Thanks to the Commander-in-Chief the Albanians have been brought to bay. The strong arm of the Ottomans has made them fully alive to the fact of the hopelessness of defying the Porte any longer and having their own way as in the days of Abdul Hamid. The Turkish Commander has not only stamped out the rebellion but adopted *sua mensa* for preventing the rebellions from breaking out again. All the strategic points are now strongly guarded and fortified. It is time that the Albanians realise that it is best to turn their spears into ploughshares and industriously engage themselves in the arts of peace. In Asia Minor, too, order is being slowly evolved out of the chronic anarchic condition there, though everything is not so satisfactory as could be wished. Meanwhile, Sir William Wilcocks seems to be intent on pushing his great irrigation scheme to a practical head. His scheme is getting to be well understood and this "Abu-el-Moi," the Ruler of Waters, as he is now baptised by the

religious magazines and other publications which, though technically newspapers, have nothing of a political character."

Letter from the Secretary to the Government of India, Home Department, No. 404, dated the 31st March 1910:—

"In paragraph 5 of my letter, dated 1st. March 1910, No. 325, it was suggested that the discretion to dispense with security which is vested in the Magistrate by the provisions to sections 3 (1) and 8 (1) of the Press Act should be exercised freely in cases in which the deposit of security would be an undoubted hardship, and certain cases of the kind in question were mentioned. I am now directed to explain that that enumeration of cases was by way of illustration only and was not meant to be exhaustive. There are many other circumstances in which the deposit of security might properly be dispensed with, such as when fresh registration is rendered necessary by the ownership of a press or newspaper passing by inheritance, or by a change in the personality of the paid servant of the proprietors who is registered as publisher or keeper of the press. It was necessary to retain the power to demand security in all cases of fresh registration, but it was never the intention of the Government of India that security should be taken from keepers of existing presses and publishers of existing newspapers which were well conducted, if there was no reason for suspecting the good faith of the transaction that necessitated fresh registration.

"2. I am to request that with the permission of the Governor in Council the necessary instructions may be issued to Magistrates empowered to register declarations under the Press and Registration of Books Act, 1867."

RESOLUTION.

The above extract and letter should be communicated to the Chief Presidency Magistrate, Bombay, and to all District Magistrates for information and guidance. Security should ordinarily be dispensed with when a fresh declaration has to be made in respect of an already existing newspaper or press, if it has been well conducted in the past. In exercising the discretion vested in them by law Magistrates should consider all the circumstances of each case, the character and antecedents of the persons in whose names the new declarations are made, their age, standing, and reputation. The manner in which the presses and newspapers have been conducted in the past may be taken as evidence of the way in which they are likely to be conducted in future, but in deciding whether security should or should not be taken the true criterion is the use to which they are likely to be put after the fresh declaration.

2. The District Magistrates are requested to communicate these orders to Magistrates of the First Class who may have to deal with declarations under Act XXV of 1867.

(Signed) J. E. D. HOSKINS,
Under Secretary to Government.

A Publisher's Grievance.

The following letter from a Publisher, presumably an Englishman, appears in the *Times of India*:—

In view of correspondence already published in your columns it may be of interest to know how the new Act is being allowed to operate in handicapping legitimate printing and publishing enterprise. As regards Sind, notwithstanding the Act was framed ostensibly to cope with sedition, pure and simple—

Presses and publications registered previously under the Act of 1867 are exempt from interference (according to the terms of the Act) until such privilege has been forfeited by seditious 'conduct.'

At the same time the old Act provides that whenever place of publication or name of printer is changed a 'new declaration' shall be necessary.

Such new declaration can only be made under the new Act, whereupon security is demanded precisely as for a new publication or a new press.

And although discretion is allowed to the local Magistrate as to 'dispensing with security' there is also this 'Balfourian' phrase added in the new Act:—

'Or may from time to time cancel or vary any order under this sub-section.'—

In practice, here at Karachi, at any rate, the local authorities not only decline to exercise any common-sense leniency, but apparently insist on obtaining security from all and sundry, wherever they can possibly do so. I cite the following prominent instances:—

1. The *Phoenix*, Karachi (old established paper perhaps under Hindu influences), changed the names of its printer. Ordered to deposit Rs 1,000 as security, (complied with)

2. The *Sind Gazette*, Karachi (old-established Anglo-Indian paper, loyal and imperial in tone). A joint stock affair but had omitted to register ownership under the old Act. Ordered under new Act to deposit Rs 1,000 as security, (complied with)

3. The *Karachi Argus*, Karachi, printed at 'Sind Satya Vijaya Press' An English weekly paper of liberal tendency. Both paper and press registered under old Act of 1867. Press removed to new premises. Intimation has been conveyed that security is required.

I consider it an insult for any Englishman abroad carrying on a legitimate printing and publishing business to be called upon, without just cause, to give security that he will not spread sedition. As well mind over every peaceable subject of His Majesty to keep the peace,

chosen to stand for the Presidency next year. Meanwhile, he has won the respect of all the crowned heads of Europe by his great moral purpose which seems to stand out in the boldest relief. As a recent writer has observed "Mr. Roosevelt is a democrat out and out. But like all great democrats, he is in every instinct and fibre, a man of Government and a natural master of the people, a preacher by temperament and a despot by consent."

EGYPT

Egypt is of late much in evidence by reason of the conduct and attitude of the Nationalists. It is as difficult for Englishmen at home to understand Egypt as much as to understand India. Those who would desire to understand without bias or prejudice the prevailing opinion of all shades of people in this country or in Egypt must be prepared to learn the questions first hand. Without in any manner sympathizing with that extreme section of young Egyptians who preach the propaganda of terror and violence, for which we have the greatest abhorrence, or with another section whose political utterances are of an ambiguous character, it might be said that there are causes of unrest in that country which need to be impartially probed to the bottom. At present it seems that there is one strong party which habitually denounces Egyptians, even the most sober and well disposed. These necessarily fret under such unfounded aspersions. It is only when a Blunt comes to the front to describe the true condition of affairs or a Robertson raises an important debate in the House, and a Sir Edward Grey explains, that we come to understand the correct trend of events. Mr. Roosevelt was no doubt right when he praised the British administration for all that it has done for Egypt, morally and materially, during the period of occupation. And he was right also when he denounced the party of terror and violence; but it is to be feared he

rather went too far when he made a sweeping generalization tarring the loyal and well disposed with the same denunciatory brush. However, there is no denying the fact that Egypt is simmering and there is every likelihood of a storm bursting there at an early day unless both Sir Eldon Gust and the general population try to understand each other better, and sincerely co-operate for the better advancement of the country. As to Mr. Roosevelt's any pronouncements on self-government, perhaps, they may be allowed to pass as the hollow-sounding utterances of one who is still grossly ignorant of the history of Oriental countries. And for that matter we may dismiss Mr. Balfour's equally any and unhistorical pronouncement on the same subject during the course of the Egyptian debate. It is, indeed, surprising that so well read a scholar as the Ex Prime Minister should have studied Oriental history so inaccurately. Anyhow it cannot be predicted that self government is the monopoly of the upstart West which we have known these three or four hundreds past. The West has let a great deal to learn of the political institutes of the East for centuries past. It will have to unlearn many a dogma and begin anew its lessons in this particular branch of government before we can accept its *ipse dixit*. The intellectual and political arrogance of the West, combined with its ignorance of the true history of Oriental forms of Government these three or four thousand years and more is a theme on which we should really wish some learned indigenous scholar, be he of India or China or Japan, to expatiate most elaborately and comprehensively. The utterly unhistorical and fallacious statements in which the bloated West innately talks require to be thoroughly exposed once for all. The time has come when many an occidental statement of the West on the East should be contradicted and laid low.

UTTERANCES OF THE DAY.

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Mrs. Besant's Advice to the Theosophists.

On May 22, at the Theosophical Society's Hall, at Adyar, Mrs. Annie Besant delivered a very interesting address on 'The Immediate Future' to a learned audience consisting of ladies and gentlemen. We print below the concluding portion of the lecture.—

What then is the duty of the Theosophical Society in view of the future coming more rapidly than we expected, in which events seem likely to tumble on one another as they rush from the world's stage. Our duty clearly is to emphasize the principles that we have been spreading during the last thirty years, to press on the mind of every person the inevitable changes that are in the near future. It is impossible to go along the present line. The burden of the war establishment is intolerable and is increasing every year. The competition to outdo other nations is violent, strenuous attempts are being made alike to strengthen the army and the navy, crushing all productive industry. Under this burden of militarism it cannot continue. It must be put an end to by mutual agreement or by the arbitrament of a world wide war. Our duty is to speak and live for peace. Among nations as among individuals *karma* is not a completed thing. Many influences are working now for war. That is obvious to the most casual observer. The great propaganda that is being carried on for peace by many Societies, by many people in every nation, into that propaganda we also must throw our efforts. All this is on one side. On the other side there is ambition and desire for national aggrandisement, and these forces are so nearly balanced in the collective *Karma* of the world that more than once during the last 30 or 40 years it has been a doubtful thing as to which would triumph and the great White Lodge was able by strenuous attempts to keep the peace of the world with the help of forces that make for peace. On the verge of the precept of war more than once a European war was averted not very long ago by permitting the war to break out in South Africa. Once again the world is on the brink of war, but the White Lodge did its utmost to neutralise the forces that make for war. So that every additional force for peace is of enormous value in this balancing of scales. To some of you it may seem what the White Lodge can be able to do. It can adjust, it can put some pressure on, it can weaken one side and strengthen the other. It cannot turn the mighty ways of the world's *Karma*. It can only adjust and find out whether the balance is nearly even. Hence the imperative duty of the Society everywhere is to speak for peace, and our peculiar advantage is that we are scattered over all the civilized nations of the world. A compact body of organised people working together are enormously more powerful, and every nation with thoughtful, studious and earnest people gathered with in its pale may serve as a useful channel for the spreading of peace. Think, then of peace, in your daily prayers or meditations, speak for peace wherever the

opportunity arises, whether in the family, in the club, the meeting places or larger gatherings in halls. Always try to diminish the causes for conflict, but strengthen the causes which make for peace. Very often friction is brought about by the thoughtless speech as well as by deliberate incitement. You must guard your words during the next few years. Do not let race hatreds find their expression from your lips, do not let religious hatreds find expression in your voice, do not speak against other sects or other faiths. Let those of you who are Hindus speak kindly and respectfully of the Mussulman, and let the Mussulman learn to speak kindly and respectfully to the Hindu. Speak friendship to the Christian and let the Christian speak friendship to those who are of other faiths than his. By our combined efforts and our refusal to take share in any unkind thing we shall be a concrete force in the immediate future for the keeping of the peace of the world, and that is clearly our duty, one which is incumbent upon us to fulfil. Then there come the various lines of activity along which you should work for the future. The co-operative movement in India is one which you should endeavour to improve. It is your duty to join and help that movement, because the Indian people have so largely in the past moulded the spirituality of the world and because in the immediate future there is the task to send out that wave of spirituality again which shall water all the nations of the world. In your civic and political life then work for those movements which belong to the future. Equally is it your duty to set yourself against everything that is disruptive and tends to increase the gulf that already exists instead of narrowing them or bridging them over. You should all work for peace and co-operation and fellowship of the future, and as you do this in your outer life the inner spirit of *buddhi* shall evolve within you. Watch what is going on in the world around you. Read the movements of the times with a spiritual eye! Study them in order that you may co-operate with all that is good. This is not the time for going to seek the jungle for retirement. It is rather the time as it was when Sree Krishna was on earth, a time of struggle in which *Yogi* of the past will become the statesmen and warriors of the present. Having learnt by *Yoga* that attachment for personal bodies which makes them able to be guides of nations, which makes them safe depositories for power, worthy recipients of that trust of that great hierarchy. It is easy to stand, calmly on a rock even though the waves are working against it, for you know the rock is stronger than the waves, too high to be overwhelmed. Such a rock is the ancient wisdom. Among all the waves of a tumultuous and troubled world those whose feet are firm, may watch the waves breaking without anxiety, for they know that every storm is only a prelude of a wider peace, that every eruption of a volcano is land where men and women live in peace, in joy and love. So all the turmoil of the near future shall only prepare the reign of peace which lies beyond when the great shadow of the supreme teacher shall rise upon the world and when the prince of peace shall appear civilisation drawing together all the religions of the new world. (Cheers)

The Twentieth-Century Tamil Dictionary.

By Mr. P. Ramanathan, B. A., M. E. A. S., F. R. H. S. [T. Gopaul & Co., Madras, Publishers: Price Rs. 10 or 20 Shillings net.]

This work is the first of its kind by a graduate of the Madras University. This is an Encyclopedic Dictionary of the Tamil language giving the meanings of words, phrases, and terms relating to the arts, sciences, and literature from the oldest writers to date. Exhaustive and accurate it is none too dear for the matter: it contains and we hope a copy will be placed in every school and college and in all public and private libraries.

Letters of Aurangzebe [Translated from the original Persian into English, by I. H. Dilmoria, B. A. Chicago Printing Press Bombay and Luzac & Co., London.]

Students of Indian History will thank Mr. Dilmoria for placing within their easy reach an English edition of the letters of Aurangzebe, the great Moghul Emperor of Delhi. These letters, addressed to his sons, governors, deputies, &c., generally depict his private life and being written by an Emperor are very polite in form. These letters go to show that Aurangzebe, fanatic Mahomedan as he was, was anxious to be just and kind to his subjects. The Letters are worth perusal and will serve as a corrective in several important particulars regarding the personal character of the last great Moghul.

The Soul of Man By Swami Ramakrishna. (See Ramakrishna Mission, British India, Mysore, Madras, and Messrs. G. A. Natesan & Co., Madras, Paper Bound. Price Re 1.)

The Swami has devoted his whole life to the study of his subject, and has had the inestimable privilege and blessing of having sat at the feet of and imbibed his lessons from his great Master Ramakrishna Paramahansa, the Avatar of the day.

"The greatest study of man kind is Man," and of man, his eternal, all knowing and all-blessful soul if any. The Swami's theme is this soul, or pure spirit, absolutely one without a second, birthless, deathless, eternally perfect and blissful, and the way to realize this soul and free ourselves from the shackles of ignorance, misery and death. It is a subject of perennial interest to all mankind.

Swami Ramakrishnapanda's exposition of the subject seems so instinct with life and force that we rise from their study reread with an enthusiasm for lofty purposes, high aims and grand ideals, which no soulless, one-sided, materialistic philosophy based on modern science could ever hope to damp. We unhesitatingly commend the volume for careful study by every earnest student of the Vedants.

How to Tell Stories to Children By Sara Corb Ryan [George G. Harrap & Co., London.]

Stories from the Faeroe Queens. By Lawrence H. Dawson [George G. Harrap & Co.]

The Dawn of British History. By Alice Corkran [George G. Harrap & Co., London.]

This firm of publishers has evidently recognized the present to be the age of the child. Mental food for children of all ages is provided in these three books, but the first is rather for the advantage of the adult than for the young student. The author, having realized that the best way to impart knowledge is through the medium of the story, the fable, or the parable, sets about telling us how to do and how not to do it. Her work is rather a hand book for teachers, explaining how to tell stories that are current coin the world over, where, when, how, and why to adapt, modify, or alter them, and generally, how to make them most palatable, and therefore most easily retained, by the young student. Appended are a number of "adapted" stories from ancient and modern authors.

Mr. Lawrence has given us a valuable series of stories drawn from Spenser's immortal classic. He has not attempted to draw the moral, but each tale, told in simple language, carries an easily apprehended lesson.

Miss Corkran's book, admirably aided by Mr. Lawrence Harry's illustrations is a useful primer of English History. Yet the author does more than merely narrate a number of bold facts. Her style is very good, and any child should be interested by the stories she tells.

INDIANS OUTSIDE INDIA

Coloured People in South Africa.

Speaking at Queenstown, C.O., at a meeting under the auspices of A.P.O. presided over by the Mayor, on the 5th ultimo, Dr Abdulrahman, reviewing the position of the coloured people in the different colonies, showed that since the Imperial Parliament gave its sanction to the Act of Union, the northern colonies were trying to put many old laws and regulations into force. He instanced the Town Council of Pretoria and the Transvaal Government. The latter body has recently endeavoured to compel coloured people to carry passes. In the O.R.C., he said, the Attorney-General tried to secure for the gaolers authority to lash coloured men for offences against prison discipline. In Natal, a law had been passed that no political meeting of natives should take place. The Cape Colony Government had led the way on showing its sympathy for the coloured people by cutting down the vote for coloured education by £19,000; by again taxing the poor coloured worker in order to make a present of from forty to fifty thousand pounds to the brandy farmer. The Bond Congress passed a resolution to bring the Cape mining laws into conformity with those of the Transvaal, which provided that any coloured man or native found in possession of the smallest piece of unwrought gold to be given twenty five lashes, and sentenced to a term of imprisonment with hard labour. Het Volk Congress had a resolution on their agenda that no coloured child should be permitted to attend school for more than three hours a day; the rest of the time they had to work. Also that there should be no extension of the franchise to coloured people; and that native locations should be broken up. All this, said the speaker, went to prove that the position of the coloured men now was worse than it was twelve months ago.

THE TRANSVAAL DEPORTEES.

Never has a steamer leaving the South African shore for the Indian carried a more precious human cargo than that carried by the *Umhloti* last week. That ship has sailed with some sixty passive resisters unlawfully deported to India from the Transvaal under an administrative order based on the flimsiest evidence and from which there is no appeal to the usual Courts of that Colony. Who are these passive resisters? They are most of them men who have been voluntarily registered, and are all domiciled in the Transvaal. Most of them have served their imprisonment as passive resisters. Some of them are lads born in South Africa. Some are domiciled also in Natal, and some have a right to enter Natal or the Cape on the ground of possessing educational qualifications. And many have left families behind them. These families, but for the timely assistance from India, would be starving.—*Indian Opinion*.

1. MANIKKAM PILLAI, aged 17, born in Natal, Father-Mother in Transvaal. Student, possesses Lord Milner's Registration Certificate.
2. R. S. CHOKKALINGAM PILLAI, aged 40, went to South Africa while 6 years old, remained in Natal till '88, since then in Transvaal. General dealer, wife, 9 children left in Natal. Voluntarily registered. Possesses Natal Education Certificate.
3. PERUMAL VELOO, aged 30, born in Mauritius, in Transvaal since 1890. Hawker. Voluntarily registered.
4. N. GANAPATHI PILLAI, aged 19, born in Cape Colony, went to Transvaal as child about 1893. Cigar-maker, mother in Johannesburg. Voluntarily registered.
5. MARUB SHAI, aged 44, in Transvaal since 1904. Mattress-maker.
6. T. A. SUBRAMANIA ACHARIA, aged 29, first went to Natal in 1900, father in Natal for 25 years, has property in Natal, possesses Natal domicile certificate. Educated, store-keeper.
7. GULAM MAHOMED, aged 35, went to Transvaal in 1900 with the 4th Mule Battery, possesses Military discharge entitling him to residence in South Africa. Mine labourer.
8. VENKATASAWMI KRISHNA, aged 35, went to Cape Colony in 1883, since 1890 in Transvaal. General dealer. Voluntarily registered.
9. VEERA PILLAI, aged 52, born in Mauritius, went to Natal in 1881, in Transvaal for 22 years, was Head Inspector of Indian Location, Pretoria, under Boer Government. Speaks English, French and Dutch, leaves family of five in Transvaal, General dealer. Voluntarily registered.
10. FRANCIS VEERASAWMI, aged 24, born in Natal, mother in Johannesburg. Waiter, Cook and Baker. Since 1892 in Transvaal, both parents born in Natal. In Transvaal during the war, Voluntarily registered.
11. ALBERT VEERASAWMI, aged 17, brother of No. 10 born in Natal. Name entered on Father's Registration Certificate. In Transvaal since 1897 and during war. Waiter.
12. JOHN EDWARD, aged 28, born in Natal, parents in Natal. Chef. Possesses Natal domicile certificate. Voluntarily registered.
13. VEERAMUTHU PADIACHI, aged 33, in Transvaal since 1896. Hawker. Voluntarily registered.

TOPICS FROM PERIODICALS.

Social Service.

The Rev. C. F. Andrews, of Delhi, proposes some simple preventive measures against malaria in his article on the above subject in the *Modern Review* for May. Of course, mosquito destruction is the best preventive for malaria, but this is attended with great difficulties in India. Defective drainage is the principal cause for malaria and unless proper steps are taken to remedy it, no great advance could be made in fighting the dire disease. But a great deal could be done by individuals. The following are some of the precautions which everybody can take. Vegetable growth should not be allowed too close to the dwelling; standing water should be sprinkled with kerosene once a week during March and April; mosquito curtains should be used. Accumulation of papers and dirt should not be allowed. Quinine should be regularly taken as a preventive during the worst seasons of the year.

Social service can be done, during an epidemic, in two ways.—First of all by finding out the houses in the poorer quarters of the town and seeing that a sufficient supply of quinine is administered to the sick patient and that pure milk in sufficient quantities is available. Secondly, there should be every possible influence brought to bear upon those who are not yet attacked to get them to take quinine daily as a preventive measure. Coming to actual treatment of cases, Mr. Andrews gives a few leading lines of nursing. He says:—

In the case of individuals who are attacked by fever prompt and intelligent nursing may altogether change the character of the severity of the attack. The one invariable rule, as soon as the shivering attack, which prelude fever, comes on, is to get the patient to bed and during the ague stage to keep him warm. This should be done by covering with quilts or blankets, not

by shutting windows and doors. Sometimes a hot cup of tea will bring on perspiration and break the fever at its earliest point. But generally the hot feverish stage will succeed the shivering. The quinine should be given as soon as possible in a liquid form. It should be remembered that quinine alone can attack directly the malaria bacilli and if the quinine can be digested it will do its work. The difficulty is that the fever itself often prevents the digestion of the quinine. When the digestive organs turn against the ordinary quinine, the euquinine, which is quite tasteless, should be tried.

The Transvaal Indians.

Mr. H. S. L. Polak, in the course of a spirited article in the *Modern Review* for May, replies to certain criticisms that have been made in the public print regarding the struggle in the Transvaal. After rapidly sketching the history of Transvaal Indians, Mr. Polak advises Indians not to be so rash as to offer any suggestions to Indians in South Africa regarding their methods of agitation. He says —

It does not lie in the mouth of any Indian to offer advice to the Transvaal Indians as to the nature of their struggle and how it should be conducted, but he should rather humbly sit at the feet of the simple Indian hawkers of the Transvaal, who know how to die for their religion, their honour, and their country, and the wives of these, who know how to send them to death for the same good cause.

With regard to the suggestion that all Indians should be taken back to India, Mr. Polak has some wise words to offer. He rightly fears that they would not be cared for in India.

I have still good cause to remember how, in 1908, the telegrams of warning, sent by the Transvaal British Indian Association, to the principal public men and associations in India, that Transvaal Indians were being deported to India without trial, and that their families were left to starve, were ignored. I remember that the facts, gathered from week to week in *Indian Opinion* and in periodical correspondence with leading Indian newspapers, remained unread and unnoticed, the result being that many men arrived in Bombay and other parts of India utterly unprovided for, and were lost in the crowd. That does not redound to the credit of India.

The Oriental View of Woman.

Dr. Anand K. Coomaraswami, writes on this subject in "Voices for Women" an English periodical. His chief endeavour is to correct the prevalent misconception—largely of missionary inspiration—by showing how the matter may present itself to any person who is not quite ignorant of Oriental thought and Oriental civilisations.

It is sometimes suggested that Christianity, as Oriental religion, has imposed upon European women a position of inferiority. But it was certainly not Christ, who was an Oriental, who treated women as inferior beings. It was Paul, a Greek, who was primarily responsible for the inferior status of woman in the Christian Church. From this position she only temporarily emerged in that Oriental period of post-classic European culture when the Church first accepted marriage as a sacrament and men worshipped God in the form of woman—as they still do in the East.

It is noteworthy that we find in the writings of some of these Oriental philosophers whose work had so much influence in Europe at that time pronouncements in favour of the social emancipation of women which are almost verbally identical with those of modern Suffragists. "Our social condition," wrote Ibn Rushd, "does not permit women to unfold all the resources that are in them; it seems as if they were only meant to bear children and to suckle them. And it is this state of servitude that has destroyed in them the capacity for great things. That is the reason why we seldom find among us women endowed with any great moral qualities: their lives pass away like those of plants, and they are a burden to their husbands. From this cause arises the misery that devours our cities, since there are twice as many women as men, and they are unable to procure their means of livelihood by their own industry."

It is true that the early Germans honoured women but the later Germans thought that they knew better. It was essentially Western materialism of Luther that had the main share in the degradation of women accompanying the Reformation. "If a woman becomes weary and at last dead from bearing," says Luther "that matters not. Let her only die from bearing, she is there to do it." And again, she "must neither begin nor complete anything without the man who she is there must also be, and bend before him as before her master, whom she shall fear and to whom she shall be subject and obeyed."

It is not indeed, by contrasting the religious standpoint of the East and the West that the supposed inferior position of woman in the East can be demonstrated. At the present day there are notions of Orientals who worship the Divine life in the image of a woman. Woman is honoured in religious literature and art. Mahabharata, addressing Uma, in the Matsya-parva, says:—Thou, O Lady, knowest both the Self and the Not-Self. . . . Thou art skilled in every work. Thou art endowed with self-restraint and with perfect insightfulness in respect of every creature. . . .

Thy energy and power are equal to My own, and Thou hast not shrunk from the most severe austerities." In Sâfi mysticism, the Beloved (feminine) is all that lives—God, the Lover (masculine), is "a dead thing"—the individual soul facing the Divine Life. These lines were written by Jalaludin Rumi.

"Woman is a ray of God, not a mere mistress. The Creator is Self, as it were, not a mere creature!" One must consider also the representation of Divinity symbolised as feminine in Hindu and Buddhist art; there are forms ranging from the dread image of Kali, Destroyer of Time, to the compassionate, tender forms of Uma and of Tara. We must remember that the gods are shaped by human beings in their own image; the status of women on earth is reflected in the status of a goddess.

On the other hand, one might point out how the whole history of mythology and art in Greece reflects the gradual degradation from an ancient ideal of high companionship (exactly corresponding to the Indian conception of the feminine principle in the *cosmos* as *Sakti*) to that of the Hausfrau in a patriarchal community.

If we turn from this question of the inner attitude to that of social status, we shall find that the Oriental woman has always enjoyed certain advantages which the Western woman has, at the best, very lately won, e.g., the universal right of Muhammadan women to hold and inherit property in their own names. The Oriental woman has also more real power of control in her own home than most Western women, her word is law even to her grown-up sons. It is very well known that in Sirkas women are more independent and more happy than in perhaps any other country in the world, and, indeed one has only to return to London from any Oriental country and contrast the facial expression of most women there with the facial expression of most women in the East to realise that the latter are the happier.

Dr. Coomaraswami thus concludes this interesting article as follows—

The East has always recognised the fundamental difference in the psychology of men and women. I do not think that any attempt to minimise or to ignore these differences can be successful. It is because men and women are different that they need each other. What is needed at present is that women should be allowed to discover for themselves what is their "sphere" rather than that they should continue to be forced to occupy the sphere which men (rightly or wrongly) have at various times allowed to them in the patriarchal ages. This necessity is as much a necessity for the West as for the East.

Social status, as I have said, needs reformation both in the East and in the West. But the West far more than the East needs a change of heart. The Western view of sex is degraded and material contrasted with the Eastern. Women are not highly spoken of or written of in the East as they are so often in the West. Sex for the Oriental is a sacrament. For the European it is a pleasure.

With the consciousness of this and much more that might be added to it, I feel that the West has at least as much to learn from the East of reverence to women as the East has to learn from the West. And it is better for reformers whether in East or West, to work together for a common end than to pride themselves upon their own supposedly superior achievement.

Women in Islam.

The full text of a very interesting lecture on "Islam in the light of Theosophy" by Mrs. Besant appears in the May issue of the *Theosophist*. Mrs. Besant deals therein in detail with the attitude of Islam towards women.

One of the commonest sneers at Islam in the West is that it teaches that women have no souls. This is most certainly false. Hear *Al Quren*

Whoso doeth evil shall be rewarded for it, and shall not find any patron or helper besides God, but whoso doeth good works, whether he be male or female, and is a true believer, they shall be admitted into paradise and shall not in the least be unjustly dealt with. True believers of either sex, and the devout men and the devout women, and the men of veracity and the women of veracity, and the patient men and patient women, and the humble men and the humble women, and the almsgivers of either sex and the men who fast and the women who fast, and the chaste men and the chaste women, and those of either sex who remember God frequently; for them hath God prepared forgiveness and a great reward . . . I will not suffer the work of him among you who worketh to be lost, whether he be male or female. The one of you is from the other.

Men and women are thus put on a perfectly equal footing in matters of religion.

But it is said, Islam allows polygamy. That is so. But, in justice to Islam, two facts should be considered: first, the historical. The people for whose uplifting Islam was given were living, to a very large extent, in promiscuity, sex morality had no existence among them; to command them to observe monogamy would have been useless, only gradual reform was possible. Hence the Prophet, being wise and far seeing, first laid down, as a limitation of promiscuity, that a man might have four wives only, then, gradually to eliminate polygamy, that a husband might only take a second wife if he could treat her in all respects as the first. His teaching is working towards the result aimed at, and educated Mussulmans—at least in India, of other lands I cannot speak—are rising out of polygamy.

The second fact is the present relation between men and women in all 'civilised' countries. The true and righteous sex relation between one man and one woman is preached as an ideal in some countries, but is generally practised in none. Islam permits polygamy; Christendom forbids but winks at it, provided that no legal tie exists with more than one. There is pretended monogamy in the West, but there is really polygamy without responsibility, the 'mistress' is cast off when the man is weary of her, and sinks gradually to be the 'woman of the streets,' for the first lover has no responsibility for her future, and she is a hundred times worse off than the sheltered wife and mother in the polygamous home. When we see the thousands of miserable women who crowd the streets of Western towns during the night, we must surely feel that it does not lie in Western mouth to reproach Islam for its polygamy. It is better for a woman, happier for a woman, more respectable for a woman, to live in Muhammadan polygamy, united to one man only, with the legitimate child in her arms, and surrounded with respect, than to be seduced, cast out into the streets—perhaps with an illegitimate child outside the pale of law—unsheltered and uncared for, to become the victim of any passer-by, night after night, rendered incapable of motherhood, despised of all. It is good for Society that monogamy should be held up as an ideal, for its public recognition as right, and the inner shame connected with resort to prostitution are purifying forces; but monogamy is not practised where there is one legal wife and hidden non legalised sexual relations. The recognised polygamy of the East degrades the social conscience more than the unrecognised polygamy of the West—"hypocrisy is a homage vice pays to virtue"—but the happiness and dignity of the woman suffer less under the first than under the second.

Apart from this, Mussulman women have been

Khairpur State.

His Highness Mir Ibrahim Khan, Ruler of the Khairpur State, has offered to the Commissioner in Sind one lakh of rupees for a permanent memorial to perpetuate the name of his late Majesty the King-Emperor in Sind, by erecting a statue at Karachi, the headquarters of the Province, entirely at the cost of the State. If necessary further funds will be paid by his Highness to complete the work, His Highness has left it to the wishes and discretion of the Government to give any other form to the memorial and to use the money thereon.

Educational Progress in Mysore.

It is gratifying to note the steady progress which the Mysore State is making in the matter of education. From the last year's report it appears that the number of educational institutions rose from 4,146 to 4,310 and the number of pupils reading in them from 123,000 to 139,000. This increase in attendance in Middle and Primary schools is mainly due to the abolition of fees in village elementary schools. Another striking feature is that the Government is not unmindful of the education of girls; the number of Girls' schools during the same period rose from 259 to 272 and the number of pupils reading in them from 19,000 to 21,400. The State has granted a lakh of rupees for the improvement of rural schools; and moral and religious instruction has been introduced in the State Schools.

Indian Princes at Marlborough House.

King George received at Marlborough House, on the 13th June, the Maharajah of Indore, the Maharajah of Bharatpur with his mother, and the Maharajah of Cochin Behar, and also the Tikka Ripudamansingh (sic) of Nabha.

Queen Mary received the Maharani of Indore and Lady Dias Bandaranaike.

INDUSTRIAL AND COMMERCIAL SECTION

Opium.

On April 7, Mr. Rees asked the Secretary for Foreign Affairs whether a riot had taken place in the Shansi Province as a result of the measures taken by the Chinese Government to prevent the recultivation of opium in land previously under the poppy; and whether trustworthy information reached the Government regarding the feeling of the Chinese cultivators, as well as of the Chinese Government, regarding the present policy being pursued by the latter Government in concert with His Majesty's Government.

Sir E. Grey: No official information has reached me of the riot in question. We have no special information with regard to the manner in which the question is viewed by the farmers, though we have heard that the suppression of the industry has met with considerable opposition in some places.

Silk-Rearing in Assam.

Silk industry and cocoon-rearing in Bengal and Assam were old and important industries. Yet such is our present condition that these important and paying industries have been allowed to get narrower and narrower. Within the last few years, however, the direction of the wind may be said to have changed a bit. In Assam, the birth-place of the now universally used Endi silk, for six years experiments are being carried out in respect of rearing European worms. The seed used at first to be imported, but now locally raised seeds have been proved to be as good as the former. We may thus look out for better silk. Khasia youths are also being induced to go in for the business of rearing; and when a grant of Rs. 250 as initial capital is being made to those who successfully pass out of the Rajshynaj school, it is to be hoped that this considerate action of the Local Government will help in the growth of the industry.

The Unification of Law.

"The Journal of the Society of Comparative Legislation" for April, publishes a very able address, delivered by the Rt Hon Lord Justice Kennedy, on the above subject, before the Liverpool Board of Legal Studies. The cosmopolitan force exhibited between the 12th and 16th centuries, as for instance, a common church and a common tongue, disappeared owing to the operation of the Roman or Civil Law. This unification, however, again became a feature in the 17th century owing to an economic cause, the growth of international and especially overseas commerce. This cause began to draw nations together again into the intercourse which is necessary for the development of a common understanding and the promotion of institutions for common advantage. During the 18th century the study and exposition of international law by European Jurists tended to an increased recognition of the moral duty and expediency "of agreeing to conform, in international relations, to the same principles and to behave by the same rules of conduct." But it was in the last century that the practicability of assimilating and unifying the methods and the machinery of the world's business, was strikingly illustrated, through the help of "swift intercommunication, the facility of frequent personal intercourse, and the ceaseless interweaving of the diverse and tenuous threads of commercial enterprise."

In the two great matters in which unification is possible, language and law, the prospect of a common language for the civilised world is remote. The second matter is law. The certainty of enormous gain to civilised mankind from the unification of law is beyond question. The material and moral gains from this unification of law are great. "A common form is an instrument for the peaceful settlement of disputes which might other-

wise breed animosity and violence". Tendencies are in the direction of a common understanding and unification being arrived at, between all the Powers, regarding the law of salvage, the law of collision at sea, the limitation of ship-owners' liability and other questions regarding commercial and maritime law. But, there is great necessity for unification of personal law, though, owing to the operation of a great many causes, an agreement of that kind, *e.g.*, regarding the law of divorce, is vastly difficult. Justice Kennedy says, "Differences of traditional usage, religious and ecclesiastical discipline, and popular sentiment in regard to the rights and duties which are involved in the family tie, prevail so widely and are so closely cherished that any attempt to unify law in this direction by international agreement has at present a poor prospect of success."

The reason why the progress towards unification of law is so much more satisfactory in regard to the business side of human affairs, can be stated in Mr. Bryce's words as follows:—

The more any department of law lies within the domain of economic interest, the more do the rules that belong to it tend to become the same in all countries, for in the domain of economic interest Reason and Science have full play. But the more the element of human emotion enters any department of law, as for instance, that which deals with the relations of husband and wife, or of parent and child, or that which defines the freedom of the individual as against the State, the greater becomes the probability that existing divergences between the laws of different countries may in that department continue, or even that new divergences may appear.

NEW INDIAN TALES.

Mr. C. Hayavadana Rao, B.A., LL.B., Fellow of the Royal Anthropological Institute of London and the author of that most entertaining little book "Tales of Komati Wit and Wisdom," has brought out another collection of Nineteen Amusing and Instructive Tales under the title "New Indian Tales." These will make even the most morose enjoy a hearty laugh. Messrs G. A. Natesan & Co., Palanade, Madras, are the publishers and the book is priced at annas four.

Cotton Congress and India.

Regarding the resolution of the Cotton Congress telegraphed by Renter, the member connected with the Mill industry in Bombay, interviewed by a press representative said:—

"The Congress has resolved to suggest to the Indian Government the advisability of instituting fortnightly ginners' returns on the lines adopted in the United States. It is feared that no such method will be practicable here, not at any rate for some years. In America they have got a complete organisation. The Agriculture Bureau there is in daily contact with the cotton farmers and middlemen. Unless such organisation is developed, it is not possible to see the wish of the Cotton Congress realised. The opinion is shared here that the owners of cotton factories themselves should become an organised body for this purpose, and assist Government to obtain such returns. Will our mill owners do it? As to the suggestion about more extensive co-operative credit societies and seed farms, that also lies more in the hands of private enterprise. Government can give its moral help, but mill-owners must themselves set if they really want such, established. Here too, mill-owners seem to depend upon Hercules instead of putting their shoulders to the wheel."

French Imports

Mr. Mitchell asked the Under-Secretary of State for India: If, in view of the French Government's refusal to grant the most-favoured-nation treatment for petrol imported into France, the product of British India, he intends to take measures to increase the duties upon wines, silk, and silk goods imported into British India from France, and upon which the French Government ask for a reduction in order to meet the demands of the Indian Government with regard to the duty on British-Indian petrol.

Mr. Montagu: No, Sir. The duties upon wines, silk, and silk goods have been imposed and their amount fixed for revenue purposes only.

Toy Manufacture in India.

Germany at the present time produces 75 million rupees worth of toys per annum. The United States has reached an annual production of nearly 21 millions with the aid of automatic tools that do the work performed by German peasant families in their own homes. Many of the American toy factories use the waste wood from others working on a larger scale, and thus they get their material at a low rate, just as in Bombay this surplus wood from buildings is sold to cheap furniture makers.

Has it never occurred to any Indian gentleman, says a contemporary, professing an interest in industrial matters to send a smart young craftsman to Japan to learn the art of toy making and to see the tools that are used by the cleverest wood-workers in the world? India, if her artisans had any proper spirit of enterprise, should be exporting toys in quantity instead of seeing the shops filled with articles of foreign manufacture. Toy-making is essentially a home industry which finds its highest development in Japan and in the German Black Forest, where whole families work together in a country where wood is cheap, to produce an infinite variety of cheap and attractive articles that find a ready market throughout the world.

A museum of Japanese toys along with examples of the tools and processes employed in making them would probably cost less, than any other museum, and would be exceedingly instructive. It would come well within the means of any wealthy man, and, if located in a suitable district would not fail to have beneficial results.

Proposed Match Factory.

It is proposed to start a model match factory in the Punjab that could turn out 700 gross of filled boxes of matches per day. Mr. A. Roller of Berlin is the promoter of the Company, with Rs. 1,70,000 as capital.

QUESTIONS OF IMPORTANCE.

The Indian Press Act.

Mr. Gokhale's Views.

Mr Lalubhai Samaldas wrote to Mr. Gokhale —
 My dear Mr. Gokhale, — A friend of mine connected with a printing concern wishes to make a formal change in his declaration if no security is likely to be demanded from him under the new Act. Judging, however, from cases that have already occurred on this side he is afraid that he may be asked to give security. At the same time he has heard that you have been stating to friends that the Act was not intended to apply to old concerns until they offend. Is this correct, and if so, will you kindly oblige my friend and myself by letting me know what your authority is for this statement?

Mr. Gokhale's reply is to the following effect: —

It was the clear intention of the Government of India and the Legislature that the new Act should not apply to old printing presses and old newspapers until they offended by publishing objectionable matter.

I think it is no breach of confidence now to state that the Press Bill as originally prepared was far more drastic than the present Act. First, it was proposed to take security from every printing press and every paper, old or new, European or Indian, and secondly, at all stages there was to be executive act on only. On further consideration, however, the Government of India decided to soften the rigour of the draft Bill in two important respects. — First, by exempting old concerns from its operation until they offended, and secondly, by providing an appeal to the High Court in all cases of forfeiture. Several of the Additional Members, who gave a reluctant support to the Bill, did so on account of these two modifications.

I do not ask you to accept what I have stated above about the intention of the Government of India and the Legislature on the authority of a mere non-official member like myself. A reference to the Statement of Objects and Reasons, as also to the speeches of Sir Herbert Risley, the Acting Home Member who was in charge of the Bill, and of Mr. S. P. Sinha, the Law Member, who was responsible for its drafting will leave no shadow of doubt in any one's mind on the subject. The Statement of Objects and Reasons said —

"All proprietors of printing presses making a declaration for the first time under section 4 of the Press and Registration of Books Act, 1867, will be required to give security, which may, however, be dispensed with by the Magistrate at his discretion. The proprietors of existing presses will be required to give security only if and when they are guilty of printing objectionable matter of the description to which the Act applies."

"Control over publishers of newspapers, the second main object of the Bill is provided for in similar manner."

Sir Herbert Risley in explaining the Bill stated —

"In the case of existing presses and existing newspapers a security can be demanded until the press or paper offends by printing or publishing matter of the prohibited kind."

And again —

"Security is demanded only from papers established after the passing of the Act."

Finally, Mr. S. P. Sinha in defending the Bill observed —

"My Lord, if (the Bill) has been described as drastic, as interfering with legitimate criticism, as interfering with the liberty of the Press. Let us for one moment examine the provisions of this Act and see if there is any foundation whatever for this criticism. Now, we provide that, so far as existing newspapers and existing presses are concerned we do not require anything under this Act as long as they remain within the Law, nothing in this Act should touch them. Does that sound very drastic?"

I believe that, in the cases to which you refer the attention of the Magistrates was not drawn to these declarations on behalf of the Government of India. As the Act only vests in the Magistrate a discretion to grant exemptions from security for special reasons, they must have merely declined to exercise this discretion in those cases, unaware of the fact that by so doing they were unconsciously violating the assurances given by responsible members of the Government of India. I think the only remedy now is for us to move Local Governments to prevent a repetition of what has occurred by addressing a circular to Magistrates, drawing their attention to the declarations which I have quoted above. I have reasons to believe that the Bombay Government is thinking of adopting some such course—if, indeed, it has not already adopted it—to set matters right. But what has happened in the Presidency may happen again in other provinces causing unnecessary hardship to individuals and unnecessary unpleasantness all round. Should we fail to obtain the necessary redress in this matter from Local Governments, it will be necessary to take as early opportunity to bring a resolution before the Viceroy's Legislative Council, urging an amendment of the Act so as to prevent a violation of the undertaking given by the Government of India in the matter. It is inconceivable that such a resolution will be resented by the Government.

Bombay Government's Resolution.

The following Resolution has been issued in the Judicial Department, dated, Bombay Castle, 26th May 1910

Letter from the Secretary to the Government of India, Home Department, No. 325, dated the 1st March 1910, paragraph 5 —

"5 Under the provisions to sections 3 (1) and 8 (1) of the Indian Press Act, 1910, the Magistrate may, at his discretion, dispense with the deposit of any security, and this discretion should be exercised freely in cases in which the deposit of security would be an undoubted hardship. Cases of this kind are small hand presses which print only hand bills, advertisements, forms, and the like, and such periodical works as school, college, or

When a singly-planted crop is first transplanted it looks very thin, but this should not discourage the cultivator who tries this for the first time even though his neighbours predict that the crop will be a failure. When there is only one seedling present in the place of the 10 or 20 or even 30 which he usually transplants the newly planted crop must look comparatively thin, but it very soon fills out and presents a much better appearance than the crops of his neighbours planted in the ordinary way.—*H. C. Sampson, Dy. Director of Agriculture, Madras.*

Eucalyptus Industry in India.

The experiment of planting eucalyptus trees on the Simla Hills has evidently proved successful as the Conservator of Forests recommends its continuance. So far Rs. 4,107 has been spent on the scheme. It would be interesting to learn, says a contemporary, if any experiment on a larger scale has been carried on in other parts of India in the planting out of eucalyptus. Private capitalists who wish to invest their money profitably will do well to study the possibilities of eucalyptus in India. It is a flourishing industry in Australia. There is no reason why it should not pay in India. In suitable climate, eucalyptus trees flourish without any special care and modern machinery is only needed to manufacture the oil. The Madras Government is also experimenting with eucalyptus on the Nilghiris but perhaps it is too early in the day yet to say whether the tree will flourish in the Southern Presidency as it does in Australia. From the point of view of climate and soil, Assam and Bengal should possess many ideal spots for the planting out of eucalyptus.

Date Palm Cultivation.

With a view to improve the date palm cultivation in the Punjab, the jail ground at Multan, which is famous for its date palms, will be utilized for experimental cultivation of date palms and 55 acres will be available for the purpose. The Punjab Agricultural Department is interested in its cultivation.

Agricultural Education

The Hon'ble Thakur Khushalpal Singh moved a resolution concerning the education of the boys belonging to agricultural classes in the last session of the U. P. Council. It received favourable consideration at the hands of the U. P. Government and a committee consisting of the following gentlemen has now been appointed to draw up (1) a scheme for the preparation and publication of a new series of readers, and (2) a syllabus of object lessons for use in primary schools.—The Hon. Mr. C. F. Dela Fosse, President; Mr. W. H. Moreland, C. I. E., the Hon. Mr. H. J. Moore, Mr. R. Pearson, Pandit Rama Shanker Misra, Mr. R. Burn, Syed Mohammad Hedi Khan Bahadur, Rai Chandra Nath Chakravarti Bahadur, Pandit Dindayal Tewari, Dr. Zia-ud-din Ahmed, Maulvi Sakawat Husain, Mr. A. H. Mackenzie, Minshi Kirpa Narayan, the Hon. Thakur Khushalpal Singh, the Hon. Mr. Abdul Majid, the Hon. Pandit Sundar Lal, C. I. E., the Hon. Lala Ramanuj Dayal of Meerut, Rai Ram Saran Das Bahadur of Fyzabad and Minshi Ratan Chand. The principle which the committee shall have to bear in mind is that the readers should be such as to fit the pupils in such schools for life as agriculturists by developing their powers of observation by means of a study of nature and object-lessons and to quicken their interest in everyday surroundings, and the language is to be such as can be understood without effort by the pupils of primary schools. The committee shall have also to consider the propriety of introducing with these readers some elementary knowledge of improved methods of agriculture, and the elementary principles of health, and village sanitation.

Mr. Joseph Royappen's Gaol Experiences.

Sir,—I have just been released from an imprisonment of three months which I voluntarily accepted under the registration laws of the Colony. The feeling which compelled such a course I made public just before my incarceration, thanks to your sense of fair play. That feeling was that as a Colonial born Indian and a *bona fide* British subject I could not acquiesce in a condition which, affecting me adversely solely by reason of my nationality, is without parallel in the annals of British Colonial administration. A secondary reason for the step was to experience to person the incidents of prison administration in the Transvaal so far as they affect Indian prisoners and of which we have heard so often. I beg to publish the bare facts of my experience withholding all comments thereon. I was arrested in Johannesburg and taken to Pretoria. I was put over the border which I recrossed the same day. I was arrested and charged before the Resident Magistrate, was sentenced and ordered to be conveyed to the Fort Johannesburg. To the moment of my arrival there my experience was all that could be desired by a prisoner even to kindness consistent of course, with the officers' stern demands of duty, but thereafter there was a rude shock and my reception generally was the reverse of happy. I believe the prison regulations enjoin the observing of some kind of privacy in the dressing of prisoners. My dressing-room was an open draughty passage. After dressing I was removed to the main entrance and was made to stand upon the cold cement floor with bare feet for well upon an hour. The next experience was about the most horrid of all. An officer came to lock my hands, and, as he did so, he positively fumed with rage. He tightened the irons upon my wrist to such painful extent that I was compelled to appease him of the fact. "I would like to tighten it round your neck" was the reply as he loosened the cuffs. He was able between gasps to express the wish that I with the rest of my countrymen, would be put aboard some devilish, put to sea and the bottom of the craft knocked off. Another boasting his Majesty's uniform came along and indulging in sundry invectives of the same order, marched us to a wagon that stood some way off. We reached the wagon over the sharp stones in funeral march time, but found mounting thereon difficult by reason of the prisoners being coupled. The wagon conveyed wet manners which oozed through the canvas upon which we sat. The stench was overpowering. Observing we were barefooted, the officer ordered the driver as follows:—"Put the beggars down when you get out the town and make them walk the whole way to Deep. loof." We were driven through some of the principal streets of the town barefooted and bare headed and ere long the sun began to tell upon our closely cropped heads.

Out of town, we were made to jump out, but this was no small acrobatic feat for the need for the locked couple reaching *terra firma* simultaneously is obvious. For the first time I commenced a march barefoot and a two mile tramp over rough ground found the spirit willing but the flesh weak. Calling a halt we declared the predicament, boarded the wagon and were landed at the prison gates. Straightway an official gave us a forecast of what was in store for us. Eighteen hours we had gone without food, and were deaf and faint from the workings of hunger, when we were ordered to carry a mud of potatoes. Genuinely essayed a manifest impossibility when I detected the officer wink to a brother out of barbarous delight at our dis-

comfiture. That was insult added to injury and we dropped the bag in resentment. The prison-diet is as follows:—Breakfast at 6 A.M., 8 ozs. mealie-meal, lunch 6 hours later 6 ozs. rice and 6 ozs. vegetables, supper 5 hours after consists of 2 ozs. mealie-meal and 4 ozs. bread. That is to say 23 ozs. (raw weight) to live upon for 24 hours ten of which hours have to be devoted to hard labour. It will be observed that four fifths of the Indian scale or more is comprised of farinaceous matter. The preponderance of mealie-meal stamps the diet as essentially a native one; but the native would reject the diet with scorn, for his own is an infinitely superior one, in that, while constituting his staple food, it is a great deal better than what he would revel in amid the scarcity of his native *kraal*. And the remarkable and all important difference in his favour is that while he gets an ounce of animal fat daily with his mealie-meal, a necessity and a luxury he does not enjoy at home, the Indian by some freak of administrative logic is not permitted the equivalent in the form of ghee which is an absolutely essential part of his diet at home. No ration at being would vote either the Indian or the native scale as anything approaching a sufficient common sense allowance to produce ten hours of pick shovel or harrow work. Before such stern implements of labour, arm-chair science vanished into thin air, as its evolutionists would discover to their chagrin, did they exchange the stethoscope for the pick or shovel for five minutes. It may, however, be urged in defence that the absolute maximum of food is not the due of the prisoner, granted, but is the unchangeable minimum the only other alternative? And what of the profound moral question of the right of the powers that be to inflict the pangs of hunger when the prisoner has but bargained for temporary deprivation of his liberty and the exiling from him of certain amount of physical labour. I most emphatically protest, Sir, that the cruel pang of hunger is by no means implied by or is a natural corollary of imprisonment. And the infliction of it is an outrage on the rights of man which cannot be justified under any code of law or morals. But I forget I am in the Transvaal and to me the Transvaal has ever been the chaos of all that is calculated to sink coloured humanity to that level where man merges in the unredemmed and is lost in oblivion.

But, as I have observed, Sir, the primary purpose of my seeking imprisonment was to record an unqualified protest—a protest which will be repeated to-morrow when the Government casts me over the border against a condition unparalleled in the annals of British Colonial administration. That a Colonial born Indian who knows no home outside this sub-Continent, who is the only graduate in the entire Asiatic population of South Africa and is a member of the *Imos* of Court should not be able to exercise that right which the alien humanity from the southern cities of Europe enjoy, because of his nationality is the stupendous paradox in our vaunted imperialism which India as a partner of the Empire challenges to-day. Sir, there are very definite limitations to a Government's tyranny and the Transvaal may not tick even at this late hour if there is to be found here any Imperial sentiment it will range itself on the side of bare justice. If there is any sincere regard in the Transvaal for the maintenance of the Empire, let her think and act imperially by India, for India is the ann of the Empire, the "keystone of the arch of our world-wide dominions, and, if the heart stop beating, whither shall the most glorious of Empires live?"—*Indian Opinion*.

The Depressed Classes

We take the following from the closing address delivered by Mr. P. R. Sundara Aiyar, B.A., B.L., at the Provincial Conference held at Kurnool —

Our duties as citizens include, in a special degree, our duty to those known as the depressed classes. I had intended to deal with it at some length. It is a matter of primary importance whether you regard it politically, or from the point of view of our duty as fellow-members of the same community. From what ever point of view we may look at it, we have sadly failed in the past. That, in a country where infinite confusion is the first lesson taught by religion, the Panchamas and other classes should have so long been treated in the way in which they have been is a matter which is one of great surprise to those who know the real qualities of the people. There might be caste-duties, there might be functions to be performed by castes, but I do not know that our sacred writings really countenance regarding any community whatever the task allotted to it, as untouchable. That we should prevent members of any community from having ordinary rights as human beings from walking where they please, teaching them the elements of reading, writing and arithmetic, is a shame which, even were the disabilities at once removed, must stick to us for a long time. Not merely are we inhuman, but such treatment is also a source of great political danger. Not only do we lose the co-operation of a very large section of the community, but it is quite possible that our acts would result in their being permanently estranged from us. If we are not prepared to elevate them there are others who, being moved by feelings of humanity, are prepared to do the work. Are you prepared to say "we cast you away, go where you will?" Are we not rather prepared to repair the wrong done to them, to extend to them our right hand, and assure them that hereafter we shall treat them as our equal in all matters where equality is proper, in all matters where humanity and common citizenship demand. I have no doubt we have by this time made our choice. Public sympathy has been enlisted in their cause already to a very large extent, though in accordance with our rule of moving slowly the movement has indeed been very slow. Those who have come into contact with the Panchamas will testify to their good qualities, patience, docility and a fair degree of intelligence in many cases. In fact, I do not know in what respects we can consider them below us.

The Ethics of Action

The following is the concluding portion of the Presidential Address delivered by Mr. K. Natarajan at the Kurnool Social Conference:—

That leads me gentlemen, to ask your indulgence for a few thoughts on what may be called the ethics of action. I have explained already that the masses are deterred from giving effect to their sympathies because of the fear of untoward social consequences arising from action in accord with their convictions. But such an excuse cannot be pleaded by educated men. They must show by their example that a course of action which is suggested by reason and is in accord with the experience of other countries and of our own in other days can lead only to happy results. No man is lost on a straight road, is a fine saying attributed to the great Emperor Akbar. Nowhere did thinkers so fearlessly follow their gleam through every kind of physical privation and obstacles as in this country. Social life is, after all, an experiment, a tremendous one no doubt, to which everyone is called upon to contribute his modicum of experience. A community in which nobody would dare to act upon the faith that is in him, is as good as dead. We are either convinced of the truth of what we advocate on platforms like this or we are not. I cannot believe that anybody would come forward to support reforms of whose efficacy he is not fully convinced. There is nothing to be gained by it. We may, therefore, assume that we are all thoroughly convinced of the soundness of our cause. If that be so it is incumbent on every one of us to give proof of his earnestness by such conduct as is consistent with the resolutions which we pass here. I was speaking to our honoured friend Sir Narayan Chandavarkar the other day about this Conference and in expressing his best wishes for a successful session, he said "You should tell our friends that the greatest danger to the future lies in proclaiming as spiritual, doctrines which favour inaction and passivity." That is a very real danger, all the greater because it is so insidious, and it behoves every one of us to guard himself and those who look up to him for guidance from its influence. It is very strange that the highest Hindu philosophy should be represented as favouring inactivity. The finest exposition of the ethics of action, that I have come across in the second and third chapters of the Bhagavad-Gita is a book which all of us hold in high reverence. There we are told how our responsibility is only for the act in consonance with our reason. The consequences that may follow are in the hands of a Higher Power. We have to do our best in the light of the reason that God has given us. Those who stifle the voice of reason, inflict moral injury on their inmost selves. Let each one of us as he leaves this Hall to-day consecrate himself to the service of the cause of Social Reform. No one is too humble to help in this work, no one too exalted to lend a hand in it.

MEDICAL.

MEDICAL REGISTRATION.

Sir Balchandra Krishna, on the 5th February last, forwarded to the Secretary to the Government, Judicial Department, copy of resolutions passed at a largely attended meeting of the medical profession, held on the 26th January last, regarding the registration of medical practitioners. The Bombay Government (General Department) have now sent the following reply—Sir, I am directed to state that your letter of 5th February, 1910, submitting resolutions regarding the registration of medical practitioners in India, has been laid before the Government. With reference to the opinion expressed by the meeting of 26th January, that military assistant surgeons and civil medical assistants (now styled sub assistant surgeons) should not be classed as duly qualified medical practitioners for purposes of medical registration, I have to observe that the Government has for many years educated two classes of medical practitioners primarily for their own departments and have received them into their service as military assistant surgeons and civil medical assistants on their undergoing a fixed course of training under competent teachers at certain medical schools and colleges. No "licence" or "diploma" has been granted to these men, but they have been given by the Government all the privileges of qualified medical practitioners, and have performed, as part of their routine work, all duties which could have been demanded of them had their qualifications been of the highest. The Governor in Council, therefore, does not agree in the opinion expressed by the meeting of 26th January that the members of both these classes, who have received regular training on Western lines and passed recognised tests, should be regarded as "unqualified" and classed with various Hakims, Ayur Vedic doctors, apothecaries, etc. The Government are not aware how

far the views communicated by you are shared by the rest of the medical profession in the city of Bombay; but the fact that these two classes of men were included by the Bombay Branch of the British Medical Association in the committee appointed by that body to consider the question of registration appears to be a strong evidence that the most influential medical men of Bombay are not in sympathy with the opinion expressed at that meeting. I am to add that in all countries the sole authority which lays down conditions constituting qualification for the legal practice of medicine and surgery is the Government and that after carefully considering the views expressed in your letter and the resolutions accompanying the Governor in Council see no reason to exclude military assistant surgeons and civil medical assistants from the proposed registration of duly qualified medical practitioners.

The other points touched upon in the resolutions will be duly considered by the Government when the proposal to pass a Registration Act comes before them.—I have the honour, to be sir, your most obedient servant, ROBERTSON, Secretary to the Government.

AN EFFECT OF TEA.

A correspondent writes to the *British Medical Journal* concerning his idiosyncrasy to tea, more particularly to Indian tea. "Whenever I take tea I go through a regular procession of events most distressing and stupefying. Shortly these are as follows—Within fifteen minutes of walking (movement seems to be essential) I feel hot about the scalp and knees, the former feels as if pepper were dusted all over it; then I partially lose my sight and hearing, and, if in conversation, cannot say more than 'Yes' or 'No' because I am so faint and listless; then I lose the power of walking quite straight, and choose the wall side of the path; lastly, I break out into a general perspiration, and within forty-five minutes I return to my senses. I have consulted many medical men but have never found any means of relief. The only way is to shun tea. Occasionally I have found patients affected similarly without knowing the reason, and I think that more attention might be given to the peculiar effects upon people of the varied foods now in general use."

- 11 GOVINDA CHETTI, aged 40, went to South Africa in 1898, to Transvaal since 1902. Hawker. Possesses Lord Milner's Registration Certificate.
- 12 CHIELA NAGAPPEN, aged 34, born in Natal, mother in Johannesburg, went to Transvaal as small child. Waiter. Voluntarily registered.
- 13 YELLARI MUNI SAWMI, aged 35, born in Natal, mother in Natal, possesses Natal domicile certificate. In Transvaal 22 years. Cigar maker. Voluntarily registered.
- 14 ARULAPPEN JOHN LAZARUS, aged 11, born in Transvaal, mother in Johannesburg, both parents born in Natal. Name on father's registration certificate. In Transvaal during the war. Driver.
- 15 ARULAPPEN WILLY LAZARUS, aged 17, brother of No. 17, born in Natal, went to Transvaal as child, was in Johannesburg during war. Cigar maker. Voluntarily registered.
- 16 DAVID MARIAN, aged 32, born in Natal, parents in Natal, Waiter and Cook, went to Transvaal in 1903, possesses Natal domicile certificate. Voluntarily registered.
- 17 GOVINDASAWMI PERUMAL, aged 21, born in Natal, both parents in Natal, Waiter. Educated.
- 18 N. GOVINDASAWMI PILLAI, aged 22, born in Cape Colony, mother in Johannesburg, went to Transvaal as child. Cigar-maker. Voluntarily registered.
- 19 K. CHINRAWM PILLAI, aged 28, born in Cape Colony, mother, wife, two children in Johannesburg, possesses Natal domicile certificate. In Transvaal since 1902. Cigar maker. Voluntarily registered.
- 20 R. MURUGAN, aged 18, born in Transvaal, parents in Transvaal, name on father's certificate. Cigar maker.
- 21 KATHIA, aged 25, born in Natal, wife and child in Transvaal during war. Mother in Natal, wife and child in Transvaal. In Transvaal since 1894 and during war. Laundryman. Possesses Natal domicile certificate.
- 22 C. MUNUSAWMI, aged 21, born in Natal, parents in Transvaal. In Transvaal since childhood and during war. Cigar-maker. Voluntarily registered.
- 23 P. MUTHUSAWMI, aged 29, born in Natal, father in Natal. Laundryman. Went to Transvaal during war, was member of the Indian Volunteer Ambulance Corps. Voluntarily registered.
- 24 K. GOVINDA CHETTI, aged 30, went to Natal in 1897, in Transvaal since 1898, possesses Natal domicile certificate. Hawker. Voluntarily registered.
- 25 MUTHU MUTHIAN, aged 30, went to Cape Colony in 1892. Since 1893 and during war in Transvaal, leaves wife and child in Johannesburg. Arrested whilst on his way to secure Midwife, wife delivered of two children, unattended, both died in 24 hours. Voluntarily registered.
- 26 CHINNA GOVINDAN, aged about 40, went to Natal about 1893, under Indenture, possesses Natal Free Pass. Taken to Transvaal during war. Laundryman. Voluntarily registered.
- 27 A. VARADAN CHETTI, aged 21, went to Transvaal in 1902. Store-Assistant, son of Chairman. Tamil Community, Transvaal. Educated. Voluntarily registered.
- 28 VARADARAJULU NARISINGO, aged 25, born in Natal, mother in Natal, possesses Natal domicile certificate, went to Transvaal as child. Waiter. Voluntarily registered.
- 29 GEORGE CHINA, aged 20, born in Natal, both parents born in Natal but now in Transvaal. Shop Assistant. In Transvaal before and during war.
- 30 P. MUNUSAWMI, aged 18, born in Natal, mother born in Natal, still there, went to Transvaal as infant. Name entered on Father's Registration Certificate. Cigar-maker.
- 31 MUNUSAWMI PAUL, aged 19, born in Natal, both parents born in Natal, now in Transvaal. Waiter, went to Transvaal as child. Voluntarily registered.
- 32 DAVID MARISH THU, aged 21, born in Natal, mother in Johannesburg. In Transvaal since 1896 and during war, possesses Natal domicile certificate, wife and two children in Transvaal. Waiter. Voluntarily registered.
- 33 M. MADHURAMTHU PADIACHI, aged 34, born in Bourbon, Mauritius, went to South Africa as child. In Natal till 1898. Since in Transvaal. In Ladysmith during siege. Leaves wife and four children in Johannesburg. Cigar-maker. Voluntarily registered.
- 34 L. KSHIMAN MOORUGAN, aged 21, born in Natal, mother born in Natal, both parents in Transvaal. In Transvaal since childhood and during war. Cigar-maker. Voluntarily registered.
- 35 MUHAMMAD NAIDU, aged 25, went to Natal under Indenture in 1892, possesses Natal Free Pass. In Transvaal since 1903 and during war. Bottle seller. Voluntarily registered.
- 36 A. NARASIMULU, aged 33, went to Natal under Indenture, possesses Natal Free Pass, went to Transvaal in 1904, there during war, Bottle seller. Voluntarily registered.
- 37 MUNI SAWMI CHIELAN, aged 22, born in Natal, parents in Johannesburg, went to Transvaal as child, there during war. Waiter. Voluntarily registered.
- 38 NARASIMHA APPEEN, aged 55, went to Natal under Indenture, possesses Natal Free Pass, went to Transvaal before war. Employed in Transvaal during war in Dynamite Factory where hand was mutilated. Bottle seller. Voluntarily registered.
- 39 LATCHIGAIU, over 50 years, went to Transvaal under Contract before war, there during war. Gardener. Voluntarily registered.
- 40 VEERASAWMI KOMBODI, aged 49, went to Natal 35 years ago, under Indenture, possesses Natal Free Pass, went to Transvaal about 1895, there during war, wife and two children in Transvaal. Laundryman. Voluntarily registered.
- 41 KASIM MAHMOUD, about 23 years, went under Indenture to Natal, possesses Natal Free Pass, went to Transvaal in 1903. Mine Labourer. Voluntarily registered.
- 42 MANPADIACHI KANAGAPADIACHI, aged 30, went to Transvaal in 1893. Bottle seller. Voluntarily registered.
- 43 RANASAWMI MUTHIA MUDALI, about 50 years, in South Africa 28 years, went to Transvaal in 1898, there during war, wife and two children in Transvaal. Hawker and General Dealer. Voluntarily registered.

PERSONAL.

SIR CHARLES HARDINGE.

The Rt. Hon. Sir Charles Hardinge, K.C., G.C.M.G., K.C.M.G., G.C.V.O., is one of the most distinguished British diplomats. He is a son of the late Viscount Hardinge and a brother of the present Viscount. He was born in 1858, was educated at Harrow and Trinity College, Cambridge, and entered the Diplomatic Service in 1880. In 1896, he was appointed Secretary to the Legation at Teheran and two years later was sent as Secretary to the Embassy at St. Petersburg. In 1903, he returned to London on appointment as Assistant Under Secretary for Foreign Affairs. At this time he had so largely gained the confidence of the Marquis of Lansdowne, then Secretary of State for Foreign Affairs, and the late King, that he was selected, though only 46 years of age, and a comparatively junior member of the service, for the delicate post of Ambassador in St. Petersburg in succession to Sir Arthur Nicholson. The time was one of difficulty as relations with Russia were not very cordial, the Russo Japanese war was in progress, and the alliance with Japan made it necessary that a diplomatist of rare accomplishment should be in charge of the Embassy at St. Petersburg. At one period of Sir Charles Hardinge's tenancy of the Ambassadorship, relations were near to breaking point owing to the action of the Russian Fleet in firing on the North Sea Trawlers and a very firm attitude was required in St. Petersburg. The selection of Sir Charles Hardinge, however, turned out to have been a most fortunate one, and he so greatly justified expectations that when Sir Thomas Sanderson retired from the Permanent Under-Secretaryship of the Foreign Office, Sir Charles Hardinge was sent for to fill a post which more than any other, perhaps, in the British Service requires a man of superla-

tive attainments and great knowledge of foreign affairs. Sir Charles has enjoyed the confidence of Sir Edward Grey as much as he did that of Lord Lansdowne, and King Edward thought very highly of him. He several times accompanied his late Majesty on those foreign tours which did so much to assist the policy of Great Britain during the last few years in consolidating peaceful relations with the Powers of Europe, and his was the task of assisting his late Majesty, and following up the King's "informal conversations" with foreign diplomats, with discussions in which the points that had been agreed upon, were brought to a definite diplomatic understanding. Sir Charles Hardinge has been decorated by nearly every monarch in Europe, and only last year received the Grand Cross of the German Order of the Red Eagle, at the hands of the Kaiser, on the occasion of the visit of King Edward and Queen Alexandra to Berlin.

Sir Charles Hardinge is a grandson of the Viscount Hardinge who was Governor-General of India from 1814 to 1818. The first Viscount was a distinguished officer in the Peninsular War and was afterwards Secretary of War and Chief Secretary for Ireland. At the time of his appointment as Governor-General of India, he was Sir Henry Hardinge, G.C.B. He was created Viscount Hardinge after the famous Sutlej campaign in 1846 which he conducted. On leaving India Lord Hardinge entered Parliament and in 1852 he was appointed Commander-in-Chief. If Sir Charles Hardinge comes to India we shall thus have a Viceroy, who, like Lord Minto, is a descendant of a distinguished Governor-General. Sir Charles married in 1890 the Hon. Winifred Selina Stuart, daughter of the First Lord Alington, who was born in 1868. Lady Hardinge is a sister of the present Lord Alington and also of Viscountess Chelsea, the widow of Lord Cadogan's eldest son, who was married the other day to Sir Hedworth Lambton. Lady Hardinge has been a woman of the Bedchamber to Queen Alexandra since 1893.

Persecution of Indians in America.

A Correspondent writing to the *Hindustan* from the United States of America says that the persecution of Indian Labourers has been resumed in the States after an interval of about one year. Fishing is a lucrative industry on the American continent—the wages of an ordinary labourer in this line being much higher than those which mill owners offer to their workmen. In consequence of this disparity many a white labourer strikes work at the shortest possible notice, much to the inconvenience and loss of the mill owners who in order to avoid such difficulties engaged Indian hands sometime ago. At this the White labourers took umbrage and resolved to make matters too hot for the Indian settlers. This ill feeling culminated in a mob, mostly of white mill hands, attacking the Indian labourers at St John on the evening of the 21st March, by a strange coincidence exactly the hour and the day when on this side of the globe a riot broke out in Peshawar. Many Indians were wounded; an old man was thrown down a double storied building. The mob forced Indians into railway trains leaving for neighbouring towns. On the matter being reported to the British Consul he has, we are glad to learn, instituted proceedings against the white rioters who are now placed on their trial.

M K GANDHI.—A great Indian. This is a Sketch of the Life of Mr. M. K. Gandhi, one of the most eminent and self-sacrificing men that Modern India has produced. It describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his struggles, and his hopes. A perusal of the Sketch, together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he sees essays to realise, and will be a source of inspiration to those who understand that statesmanship, moderation, and selflessness are the greatest qualities of a patriot. The Sketch contains an illuminating investigation into the true nature of passive resistance by Mr. Gandhi, which may be taken as an authoritative expression of the spirit of the South African struggle. With a portrait of Mr. Gandhi. Price Rs. 4.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

Indians in Canada.

A very important judgment lately delivered by the Chief Justice of British Columbia has the effect of setting up a complete bar to immigration from India to Canada, at any rate in the present state of communications. The Canadian order in Council on this subject says:—"The landing in Canada is, and the same is hereby, prohibited for any immigrants who have come to Canada otherwise than by continuous journey from the country of which they are natives or citizens and upon tickets purchased in that country." The case taken by the Immigration Department was that of a Punjabi, Nathu Ram, who had arrived at Vancouver *via* Hongkong, which is the route which practically all Indian emigrants to Canada do take. Nathu Ram stayed a fortnight at Hongkong to change ships; and the question was whether he could be said to have arrived by "continuous journey" from his country of origin. The case was carried to the Appeal Court of the Province whose decision was in the negative. The Chief Justice expressed sympathy with the hard case of Nathu Ram, but was in no doubt as to the interpretation of the law as it stood, and so the unfortunate emigrant will be shipped back whence he came. The law may be an absurd law, and an illiberal one, although we have to bear in mind the stringent prosecutions which Canada has to take in this matter; but it exists and its existence has to be recognised. Until there is a direct line of vessels running from Calcutta to western Canada access to the country would seem to be absolutely debared to the Indian emigrant; and the fact cannot be too widely known to prevent more Indians finding themselves in the unfortunate plight of Nathu Ram.

POLITICAL

PATRIOTISM AND SELF SACRIFICE.

The following is a significant extract from the closing address delivered by Mr. P. R. Sundara Aiyar, B.A., B.L., as President of the Madras Provincial Conference held at Kurnool:-

A new era has opened up before us, our public duties have become more pressing. The political aspect of our life must be developed. Remember that if we put it off we put it entirely out of our power to ask for more concessions from Government. What time we have will devote to public work, what portion of his funds he will devote for the public cause he must decide for himself. But it should form part of the routine of every man. In the Hindu Shastras the highest duty is sacrifice, not the sacrifice of goats, which indeed is a mere symbol. It is that sacrifice which is the highest duty of man. That was recognised equally in Judaism. Only the form of sacrifice has been altered. Sacrifice is the eternal duty of man. We do indeed sacrifice ourselves to some extent for those who are connected with us by ties of blood, but a greater and higher sacrifice is now demanded of us. That sacrifice will have been performed if you take for your guidance the exhortation of our Lord Sri Krishna in the Bhagavad Gita, which, I tell you, is the book for the age, the book of modern educated India. (Hear, hear.) Duty for duty's sake that is the lesson of the Bhagavad Gita, not for the fruits of it. Not for any fruits that we ourselves get out of the performance of duty, but for the sake of duty. May Sri Krishna guide you, and may he give every one in this Hall and in our country the clear perception of what the right duty is and may he give us strength and enlightenment to enable us to perform our duty.

THE KING-EMPEROR'S MESSAGE TO INDIA.

The following *Gazette Extraordinary* has been issued:—His Majesty the King-Emperor of India has been pleased to send the following letter to the Princes and Peoples of India:—

To the Princes and Peoples of India:—

"The lamented and unlooked for death of my dearly loved father calls me to ascend the Throne that comes to me as the heir of a great and ancient line. As King and Emperor I greet the Princes, the Ruling Chiefs and all the other dwellers in my Indian Dominions

"I offer you my heartfelt thanks for the touching and abundant manifestation that this event has called forth from all the diverse races, classes, and faiths in India of loyalty to the Sovereign Crown, and personal attachment to its wearers Queen Victoria of revered memory addressed her

Indian subjects and the heads of the Feudatory States when she assumed the direct Government in 1858, and her august son, my father, of honoured and beloved name, commemorated the same most notable event in his address to you fifty years later. These are the charters of the noble and benignant spirit of Imperial rule and by that spirit in all my time to come I will faithfully abide. By the wish of his late Majesty, and following his own example, I visited India five years ago, accompanied by my Royal Consort. We became personally acquainted with great kingdoms known to history, with monuments of a civilisation older than our own, with ancient customs and ways of life, with the native rulers, with the peoples, the cities, towns and villages, throughout those vast territories. Never can either the vivid impressions or the affectionate associations of that wonderful journey vanish or grow dim. Firmly, I confide in your dutiful and active co-operation in the high and arduous tasks that lie before me, and I count upon your ready response to the earnest sympathy with the well-being of India that must ever be the inspiration of my rule."

PROSCRIPTION OF MR. MACKARNESS'S PAMPHLET.

The following is the announcement in the E. B. and Assam Government *Gazette Extraordinary* recently in reference to Mr Mackarness's pamphlet on the Indian Police

Whereas it appears to the Lieutenant-Governor that a pamphlet published by Mr. F. C. Mackarness entitled "The Methods of Indian Police in the XXth Century" and printed by the National Press Agency in Whitefriars House, Carmelite Street, London, contains words of the nature described in section 4, sub-section (1)(c), of the Indian Press Act, 1910 (1 of 1910), inasmuch as they have a tendency to bring into hatred the Government established by law in British India;

Now, therefore, in exercise of the power conferred by section 12, sub-section (1), of the said Act, the Lieutenant Governor hereby declares all copies of the said pamphlet, whether published in English, Bengali, or any other language to be forfeited to His Majesty.

The importation of the pamphlet into India has been prohibited by the Government of India.

FEUDATORY INDIA.

The New Chief of Sangli

The minor Chief was invested with the full powers of administration, on Thursday, the 2nd June 1910, in a grand Darbar at Sangli by the Political Agent, Major Wodehouse. The Darbar was held at 8 a. m. in the ancient Darbar-Hall of the palace, by the Political Agent, Major Wodehouse.

Patiala

Important changes are announced in the administrative machinery of the Patiala State. The Maharajah's initiative was doubtless prompted by official advice in Simla when he was here last week. The Maharajah has now appointed an Administrative Committee, consisting of Wazir Gurdit, who has, since the Maharajah's accession to power, been Prime Minister, Sirdar Bhagwan Singh, who succeeded Mr. Warburton as Inspector General of Police, and Khalifa Ahmed Hossain, the Dewar, an able young man, son of the late member of the Regency Council and son-in-law of Nawab Bilgrami of Hyderabad. Abdul Majid Khan, Foreign Minister, has retired, and so has Moulay Fazezul Hossain, Chief Court Judge. Sirdar Sodhi Sujan Singh has been appointed Foreign Minister. They are many minor appointments which may be only tentative.

The Progress of Junagadh

In summarizing his administration report for the past year Mr. Abbas Ali Baig, the able Dewan of Junagadh, who left for England recently, to take his seat on the Secretary of State's Council, remarks that the general condition of the people continues to show signs of unmistakable improvement. The development of industrial enterprise has increased the demand for labour; the poorer classes generally find work at higher wages than before; cultivation and irrigation are

extending and the artisan classes are sharing in the general prosperity of the State. We find ample evidence in the full pages of the report to justify this general conspectus of the situation. Judged by the standard of income the State is in a highly satisfactory position. The total receipts amounted to thirty one and a half lakhs, which although slightly below those of the record year 1907-08, were largely in excess of the average. The expenditure was twenty seven and a quarter lakhs, giving a surplus of nearly four and a half. Indeed in the three years of his administration Mr. Baig was able to effect a transformation in the financial position of Junagadh, for a deficit of eleven and a half lakhs in the triennium preceding his arrival was converted into surpluses aggregating nearly eighteen lakhs. Gauged by the growth of trade the position is no less enviable. In this particular year the value of trade increased from eighty-seven to 110 lakhs, or 27 per cent. Although Junagadh is, and always must be, an agricultural State, its industrial resources are expanding. This has had its natural effect upon wages, and unskilled labour can now command from 2½ to 8 annas a day, and skilled labourers from 8 annas to a rupee. These have moreover been years when the resources of the State were conserved and developed, many minor imposts swept away, and valuable public works either completed or launched. On a review of these three years His Highness the Nawab Sabab has every reason to feel grateful to the Government of Bombay for having lent him so valuable a Minister, and Mr. Baig, surveying the product of his stewardship, has equal reason for finding it good—*Times of India*.

AMONG CONTRIBUTORS TO "THE INDIAN REVIEW"



Babu Saroda Charan Mitter.



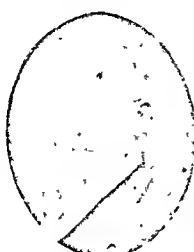
Sir William Meyer.



Babu Ambikacharan Mazumdar.



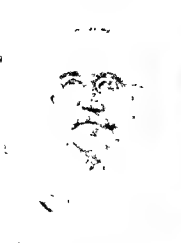
Dr P C Chatterjee



Mr Justice Wallis.



Mr. A. Yusuf Ali.



Rev. J T. Sunderland.



Babu Sreenivasiah Banerjee.



Mr. Justice Krishnaswamiar.

The Indian Match Industry.

A valuable contribution to the Indian Forest Memoirs has just been made by Mr. R. S. Troup, Imperial Forest Economist, to the Government of India, in which the writer discusses the prospects of the match industry in India, and supplies many interesting particulars of proposed match factory sites and woods suitable for match manufacture. India imports annually 74 lakhs of rupees worth of matches. Mr. Troup maintains that India is herself capable of manufacturing every match she requires, and he predicts a great future for the industry provided only the industry is developed on proper lines. He postulates four essential conditions: (1) Proper selection of sites for match factories, (2) Good expert advice (3) Expenditure of sufficient capital on good machinery and (4) Good management including care of machinery. Match-making is not an unknown industry in the East. Japan is a great match-manufacturing country, and does an enormous export trade in matches. There is a factory at Vladivostok, several factories in Siberia, one at Manila, and one in French Indo-China. In India itself, Mr. Troup mentions there are eight more or less flourishing concerns, and there are indications of several factories coming into existence shortly. A most encouraging sign is the proposed establishment of a model match factory in the Punjab by Mr. A. Roller, of Berlin, one of the foremost manufacturers of match making machinery in Europe. Mr. Troup says that Mr. Roller is convinced of the suitability of India as a match manufacturing country, and is promoting a company with a capital of Rs 170 lakhs. Mr. Troup writes—“This factory will probably be situated in the Punjab in a carefully chosen site, will be fitted with the most up to date machinery, and will be managed with the best expert assistance. Mr. Roller's object in promoting and financially associating himself with this company is to prove that a match factory established and worked on proper lines in India will be a highly paying concern. This proposed factory, may, when completed, be looked on to some extent as a model for future guidance, and as such it should prove of great benefit to the match industry in India at large. This factory is to produce 700 gross of 6 1/2 boxes per day of ten working hours.”

A Swadeshi Rubber Company

Some representative and enterprising Travancorians have come forward to launch an exceedingly remunerative enterprise. For the past 10 years several European planters have been busy in buying lands for the cultivation of rubber. From Government or private individuals the pushing European planter was on the lookout to purchase any piece of land he found suitable for rubber cultivation. The shrewd natives who were doing the various stages in the cultivation of rubber came home and began to circulate the vast scope there was in the enterprise. Some of them were soon made supervisors, gardeners, etc., and placed in charge of the work. By these means the people realised the extent of lucrative work that was awaiting them. A few, says the Trivandrum correspondent of a Madras daily, are now in Ceylon studying the several processes of the manufacture of rubber in the planting States there. In view of the assured success of the industry some representative and influential men have come forward to launch an industry in rubber planting. A company is to be floated with a capital of Rs. 4½ lakhs divided into 5,000 shares of Rs 30 each. Mr. K. C. M. Mappilly, B.A., Editor of the *Malayala Manorama*, is the Secretary to the Company and Mr. E. J. John, B.A., B.L., a leader of the local bar, is the Legal Adviser. Among the Directors and prime movers are Messrs. Ramaswamy Iyer, Cashier, Alleppey Branch of the Bank of Madras, A. Parameswaram Pillai, Vakil, District Court, Alleppey, and Joho Chandy, Superintendent of the C. M. S. Press. From the fact that several individual persons have already begun the cultivation of rubber in patches of 30 and 40 and 50 acres, it is likely that the shares will be sold as quickly and readily as possible. This is a good sign of the Travancorian—who, by the way, is generally inert and inactive—moving in the right direction of reviving the industrial regeneration of his land.

her, thinks of him when absent, looks up to him as to the protector and supporter of herself and the family, sees in him the ideal of a man, the man par-excellence, admires his bodily form, his manner of walking, talking, looking, laughing, and loves him, even in his weaknesses, infirmities, in his foibles, and possibly in his vices. All these impressions repeated constantly during the 9 months of pregnancy may exercise their influence on the formation of the child and this influence may go as far as the woman is able to embrace in her consciousness all the qualifications of the husband and, perhaps, even further; for, love is a mystical factor extending further than consciousness reaches, and may contribute instinctively to the transmission of abnormalities, idiosyncrasies, or morbid dispositions even, even if they have never penetrated to the intellectual sphere of the woman's life. If experiments could be made on the subject (which will be very difficult, if not impossible) they might lead to the following results: (1) If a woman is physically quite faithful to her husband, but bears in heart and mind the image of another, the child, born under these circumstances, would show the features and qualities of that other who really is not his father. (2) If, on the contrary, a woman is faithful in heart and mind to her husband but by some erroneous substitution and without her knowledge the act of generation has been performed by another, the child will resemble not him who is the father but him whom she believes to be the father. Experiments of this kind can scarcely be organised to verify this theory, and observations do not go very far and yet we might expect that, if a woman is, for instance, deeply engaged

ed in the study of Greek sculpture, her children would be more like Greek gods than bear any resemblance to her husband.

I may add that I do not know any scientific man who has brought forward this theory, but Goethe, in his novel "Die Wahlverwandschaftens," has been inspired, not by the same, but by an opposite view. In this novel, Edward is fond of Ottelie, and in the arms of his wife Charlotte imagines that he is with Ottelie; the consequence is that the child born from Charlotte resembles Ottelie. This is quite wrong. The formation of the child does certainly not depend on any ideas occupying the man during or before the act of generation, but it may well depend on the ideas which have occupied the imagination of the woman during the long period of pregnancy.

THE NEW MIND OF ASIA.

BY MR. SAINT Nihal Singh.

EVER since Vasco Da Gama doubled the Cape of Good Hope and the white man set foot in Asia, the Oriental has been overshadowed by the Occidental. The Easterner, with his old-fashioned bows and arrows, could not fight the Westerner, with his improved fire-arms and powder: nor could his hand-made products economically compete with the machine-made goods of the European. No wonder, then, that the peace-loving Asiatic easily acknowledged himself whipped by the aggressive Occidental.

And to what a degree of humiliation has this placid admission of his inferiority led the Asian!

AGRICULTURAL SECTION.

Single Seedling Planting of Paddy

Every one who owns wet lands and transplants his paddy crop is recommended to try the system of planting with single seedlings instead of planting a bunch of seedlings together.

Planting with single seedlings is the ordinary practice in the Kistna Delta and it would be difficult to find better crops anywhere in the Presidency. Single planting has also been tried and adopted by many people in Tinnevely, Tanjore and other districts and now some thousands of acres are planted in this way. All Simba and Pushnam varieties will give better yields if planted with single seedlings and there are other advantages as well :—

1. Less seed is required for sowing
2. Labour is saved in carrying seedlings from the seed bed to the field and in pulling up and bundling the seedlings in the seed bed
3. Weeding is easier and water flows more evenly in the field. Thus such weeds as Oorai "Nel sakalati" and "Veppam pai" can be more easily kept in check.
4. As less seed is sown in the seed bed the seedlings are stronger and can stand up better in the field when there is too much water present after transplanting as there often is when heavy rain falls.
5. If there is a scarcity of water the crop is much better able to withstand drought.
6. Single planted crops are much more healthy and are not so liable to disease. "Surai" which causes such loss in the Tanjore Delta as well as in other paddy growing districts is seldom seen in singly planted crops.
7. The plants ripen their grain better, and more evenly which means a heavier sample and not so much chaff.

Any one can adopt this practice without any difficulty and the following advice is given.

(1) If the seed is good and has been well dried and stored 7 Madras measures can be sown in 7 cents of nursery. This will be ample to transplant one acre. Many ryots in Tanjore state that they only sow 3 Madras measures of Sirumani and red Simba to transplant one acre.

(2) If possible, the cultivator should procure his seed from a crop which has been grown with single seedlings the year before. This is not essential for success, however, and after once raising a singly planted crop the cultivator can always save his own seed from it.

(3) The dry method of raising a nursery gives stronger seedlings than the wet nursery, that is when the nursery has been ploughed in water.

(4) The seedlings should be transplanted before they become too old. They should not be left in the seed bed for more than one week for every month the crop has to grow, i.e., a 5 month variety should not remain in the seed bed for more than 35 days or 5 weeks.

(5) As regards the distance apart at which single seedlings should be transplanted the cultivator should use his own judgment. The following distances may however act as a guide. On land which produces over 1,000 Madras measures per acre, a span apart; on land which produces 750 Madras measures per acre, $\frac{2}{3}$ of a span; and on land which produces 500 Madras measures per acre or less a span, will probably be the best distances. On very rich land which nominally produces 1,500 Madras measures per acre even as much as two spans apart between seedlings may give better results while, on very poor land, i.e., land which is always broadcasted, though planting with single seedlings may be given better result, the seedlings will have to be so close that the cost of transplanting will be more than the additional value of the crop.

However, for some years past a marvellous change has been taking place in the Asian's attitude toward the Occidental. That old-time spirit which pervaded the average Asiatic and which made him willing to permit any and every white man to dictate to him, has been steadily leaving him. At least, the educated Asian is coming to resent the Western insinuation that the Oriental is inferior to the Occidental in mental and moral calibre. He no longer mentally, much less physically, prostrates himself before the Caucasian. To him no longer the Anglo-Saxon boast of surviving as the fittest has any weight. A brown or yellow hide has come to be, to him, as good an index of character and capability as a white skin.

As this change of heart is taking place in the Oriental, his neck is becoming stiffer, his backbone sturdier. He is coming to realize that, like the Occidental, he must be prepared and willing to make a brave stand to defend his inalienable rights. Naturally, to-day everywhere in Asia you hear the cry, "Asia for the Asiatics." In the Sunrise Kingdom, the slogan is, "Japan for the Japanese"; in China, "China for the Chinese"; in India, "India for the Indians"; and the Persians, determined not to lag behind in the race, have set up "Persia for the Persians" as their war-cry. These propagandas, except that of Dai Nippon, are in their initial stages; but like an avalanche, each forward step means additional strength and power, until the time comes when it sweeps everything before it.

This transition has been going on in Asia so slowly and so quietly that its import has not been properly understood and its progress not noticed. But when the present becomes past

and this generation is succeeded by posterity capable of getting a dispassionate focus upon the current events of to-day, the first decade of the Twentieth Century, it may safely be predicted, will be set down as the most epoch-making period in the annals of our race; for, it was during the first ten years of the present century, on the battle-fields of Manchuria, that the deathblow was dealt to the mischievous theory that gave superiority to the white man over his darker visaged confrere merely because of his colour. Until then the Asian, aping Western enlightenment, only succeeded in making a laughing stock of himself in the eyes of the Europeans, or at least received scant and patronizing attention. But the Japanese feats during the war gave incontestable evidence that the Easterner was fully capable of successfully using Occidental weapons and methods against the Westerner himself. The European and American were forced to recognize that the Asian had passed the bow-and-arrow stage, and that in the future he would be less likely to take it for granted that the white man was given a divine dispensation to lord it over the brown, yellow and black denizens of the world.

While the Russo-Japanese war drew the Occidental's attention to the phenomenal change that was taking place in the relative positions of the Easterner and Westerner in Asia, the defeat at arms of the Russians by the Nipponese gave a self-faith and self-respect to the Oriental which never before had surged within his being, impelling him to glorious material achievement. It dispelled the hallucination of self-limitation; it opened up visions of what the coloured races of Asia could accomplish. Each victory the Japanese won, each

Departmental Reviews and Notes.

LITERARY.

A BOOK BUYER'S FIND.

The *Book Monthly* tells the story of a little discovery in Paris. It happened before the floods came. A wondering book-buyer decided to give a couple of francs for an old volume, which he happened upon in one of the collections along the banks of the Seine. He turned over its pages in the evening, at home, and found two which were purposely stuck together. He opened them carefully with a knife, and what do you think was inside? Three bank notes a thousand francs each. Also this message: "Friends, who ever thou art, thou hast read this book to the end; be legatee, without remorse, of this little fortune. It is all my pen has brought me in fifty years. May the Muses be more favourable to thee, for thou art smelly a man of letters." Then came the initials, "H. Z" the date, January 10, 1848, and the numbers of a street in Paris.

MARK TWAIN AND HIS HUMOUR.

When we consider how greatly good jokes are rewarded, we may wonder that so few of them are made, especially as so many clever men are always trying to make them. But cleverness and the desire to please will not produce a good joke any more than they will produce a good poem. A real joke, like a real poem, is an event, something happens in it that has never happened before. It is a new experience for all who encounter it, and that is why it is so much prized. And it is a new experience because it expresses one. It is, as it were, fire struck out by the contact of character and circumstance, a fire that has never been before and never will be again. Mark Twain was rewarded by something better than the applause of all English speaking peoples, because his best jokes were of this kind; because they expressed experience and the reaction of a brave and determined char-

acter against experience. This is proved most clearly by the fact that, though he made many whimsical and isolated jokes, his best humour grew naturally out of a story. No one can doubt that "Tom Sawyer" and "Huckleberry Finn" are his two best works, and they are drawn most nearly from his own experience. He joked about the Old World like a tourist; but he had earned his living on the Mississippi as a pilot, and the river was a lasting memory in his mind. If he had had a mere trick of joking, no doubt he would have made his best jokes about things strange and novel to him, as the mere journalist can always make the best copy out of first impressions. But Mark Twain was more than a journalist, and he could do something better than make jokes about the German language or the badness of beer at Alpine hotels. This kind of joke needs only high spirits and a gift of expression. There is no character behind it; and Mark Twain's imitators have done it as well as he has. But no one has even tried to imitate "Tom Sawyer" and "Huckleberry Finn." Mark Twain is dead, and no one will ever make his jokes again, for, they were the result of his particular character and his particular experience. Therefore they have not died with him; but the jokes of his imitators, empty alike of character and experience, are like machine made art, a contradiction in terms. Mechanical in themselves, they provoke only the mechanical laughter of those who want to be amused at any cost. The master himself at his best, makes our reason consent to the laughter which he provokes; just as our reason consents to the tears which are wrung from us by a great tragedy. There is no cruelty in his fun, but kindness and justice. He does not seem to force events or to twist characters so that he may get a laugh out of them, and we know, even when we laugh most, that there are other things besides laughter in his world. Certainly it was Mark Twain's business to be a professional humourist; but he succeeded because all his life was not absorbed into that business.—*The Times* (London)

lytising purposes, essentially the rank and file of Westerners went to the East to milk the Asian cow. They took guns and ammunition with them to assure the success of their mission. Not content with trade profits, Russia, England, France and Germany seized upon Oriental territory and declared it to be their subject domain. What countries the land-hungry Occidental nations could not actually annex, they sought to parcel off as their respective "zones of influence"; or at least, they compelled the Oriental to throw his port-towns open to Western commerce. It was as if a number of dogs had divided a pile of bones amongst themselves to feast upon.

So long as the foreigner enjoyed the fat pickings, it did not matter to him just what happened to the native. A civilization built on a foundation of remorseless competition is not calculated to inspire thought for the other fellow. Western ethics—the code that is in actual use, not the one kept for show purposes—is a "heads-I-win-tails-you-lose" sort of an affair; and there is little reason to believe that the average Occidental, in driving the Oriental into a tight corner, was conscious of doing anything of which he needed to be ashamed. Rather did he put himself on the back for the success that had attended his quest for more.

Just how the exploited has fared under this heartless system is an altogether different story. The result of the white man's policy in certain parts of the world—notably in North America—has been the practical extinction of the aboriginal races. In the Orient this was impossible, since there were too many people to be literally effaced from their native lands. But their inability successfully to compete

with the foreigners has subjected the brown and yellow races of Asia to Western exploitation—and this, as readily can be imagined, has been a painful process for them.

Meekly as the Oriental submitted to this state of affairs, he by no means looked upon it as something that would last for ever. Even though he was in the humiliating position of the under-dog, the Asian looked right into the victor's eyes and literally turned his sad fate into good luck.

While the Oriental was subject to Western exploitation, he also rubbed elbows with the Occidental, from whom he acquired a broader outlook upon life and an impulse to give up his self-sufficiency. The spectacle of a handful of aliens coming into a country teeming with millions and, without making any serious sacrifice of life or money, gaining the upper hand of the native, in itself is a startling proposition. It could not but set the shrewd in all Asian lands to analyzing the situation and finding out just what was radically wrong with the existing conditions, and endeavouring to set things right as soon as the discovery was made.

In this respect the little Sunrise Empire of the Mikado took the lead of the rest of the Orient. In the last half of the Nineteenth Century the civilized world witnessed the sight of Japan voluntarily putting aside its exclusiveness and going to school to America and Europe in order to modernize its institutions. The Nipponese has already proved that he is an apt pupil of the West in learning the use of Occidental methods and machinery.

The example set by the Day-break Empire has not been lost upon the balance of Asia. Indeed, the first decade of the Twentieth

LEGAL.

PUNISHMENT FOR FIRST OFFENCES

Mr. S. H. Swinny, in writing in the *Positivist Review* about the praiseworthy action of Mr. Winston Churchill in connection with the case of a boy of 13 sentenced at Hayward's Heath to a whipping and several years' detention on a trainingship for a first offence of a trifling kind, says—

His peremptory telegram to the Clerk of the Justices demanding immediate information showed that healthy distrust of the methods of permanent officials which was one of his father's best characteristics, and which was never more wanted than now, when the sphere of government is being so much enlarged. His decision to set the boy at liberty—he had already been whipped—was especially valuable by reason of its promptitude. Weaker men would have allowed the matter to drag on, so that when a decision was at last reached it would have seemed a surrender to popular clamour. But the case opens out a much wider question than that of the injustice of this particular sentence. It was only a flagrant instance of a widespread abuse. To take children away from their homes for years for trifling offences on vague charges that the homes are undesirable, is an example and triumph of negative morality.

THE TRUE OWNER AND *bona fide* PURCHASER.

The rights and liabilities of a person acquiring goods *bona fide* and for valuable consideration from one having no title, differ to some extent in Scotland and England. In both countries the true owner is entitled to follow his property, and, in England, to the specialty of market overt which does not apply to Scotland. The most important difference is, that in Scotland an intermediate *bona fide* purchaser is not liable to the true owner for the value of the goods by reason merely that they have passed through his hands. If the goods are recovered by the true owner from a *bona fide* purchaser, the latter may have action

for repayment of the price from an equally innocent seller, but such action would be founded, not *ex lege*, but upon an implied undertaking as to title. No similar action could be maintained at the instance of the owner of the goods against an intermediary unless the latter *dolo desit possidere*, or unless he had made a profit, and even then only in *quantum lucratus*. In England, on the other hand, the true owner who has failed to recover the goods may claim their value from an innocent purchaser although he, in turn, has parted with them by sale or otherwise.

MEDICAL MEN AND SECRETS.

The High Court of Australia has just dealt with a case involving the question whether a medical man can be compelled to divulge in the law courts information relating to a patient. The case came from the State of Victoria, where, by the Evidence Act of 1890, the question is expressly dealt with, and it is laid down that "no physician or surgeon shall without the consent of his patient, divulge in any civil suit, action or proceeding (unless the sanity of the patient be the matter in dispute), any information which he may have acquired in attending the patient, and which was necessary to enable him to prescribe or act for the patient." It was contended that this prohibition applied to statements made by a patient, and not to information acquired from the doctor's own observations, but the High Court rejected this view, and, following a precedent set in another case, held that the prohibition applies not only to anything that comes to the doctor's knowledge as to the health or physical condition of the patient while the confidential relationship of medical adviser continues. This would seem decisive and clear, but a loophole for uncertainty was left by the Chief Justice who said he did not think that the mere fact that a physician or surgeon prescribed for or operated on a human being necessarily constituted that person his patient within the meaning of the statute. Thus, a patient sent to a hospital for an operation would not necessarily be the "patient" of the operator, who, therefore, might not be precluded by the Evidence Act from divulging information.

tion—his reaction on the Occident essentially was of a strictly degenerating nature. A subject, servile race has a pernicious effect on the manners and temper of the ruling class, especially if the latter already is prone by nature to be snobbish and imperious. The influence of a slave upon its master never is uplifting. He who would keep his fellow-being in the ditch must himself remain marooned in the mire.

But the average Westerner in the East is in no mood for such philosophizing. Rather he is apt to brood over the "menace" which the rising Orient, to his way of reasoning, inevitably must offer to the Occident. From this premise he jumps to the conclusion that all white men should form a pact to nip the new spirit in the bud and keep the Asiatics in their places. His training, of course, precludes his stopping to consider the morality of such a proceeding. To him all is fair so long as the Westerner is able to keep his superior position in Asia.

"The menace of the new Orient" is a catchy phrase, coined to appeal to the basest of race prejudices. It is not of much intrinsic worth, for the idea of Asia preparing to over-run the West never has occurred to any responsible Oriental. Moreover, for generations together Asiatics will have too much to do in connection with putting their own houses in order to permit their going out to Europe or America to capture new territory.

Some Western brains are obsessed with the idea that an expanding Orient has made up its mind to inundate, with its surplus population, the countries reserved by Westerners for themselves. They are afraid of the Asiatic immigrant. Americans and Canadians really are so exercised over this question that the possibility of an Asiatic invasion is vexing

them like a horrid nightmare. The white man in Africa, likewise, is in a disturbed state of mind. In fact, all of these nations have barred their doors tightly shut in the face of the Easterner.

Now, this legislation excluding the Oriental is so effective that both North America and Africa, under white domination, are protected from being flooded with the Asian influx. Moreover, of late years, the tide of Eastern immigration—especially of the Japanese, which nation really furnishes the largest number of Asiatic immigrants—is flowing toward South America, where the yellow and brown men are esteemed and invited, rather than detested and debarred. This doubly insures the Occidentals who live in such holy horror of what they choose to call the "Asiatic peril." In addition to this, the Orientals from the densely populated territories are beginning to migrate to the less densely settled districts and thus a new and healthy equilibrium is being established. Moreover, as their awakening advances, the Asiatics are adopting a much better system of agriculture, which means that the tracts of land that to-day are lying waste to-morrow will be cultivated and that the areas which at present are being unscientifically farmed will, in the future, yield much more bountiful harvests, and thus support a larger population than it is made to sustain at present. As the Easterner is coming into his own, he is beginning to tap his mineral resources and turn his raw materials into finished products. This is opening new opportunities to the men and women of Asia, relieving agriculture from undue pressure and providing more facilities for wage-earners. Naturally, the menace of the Asian immigrant is something that the Occident may well afford to relegate to the realm of oblivion.

SCIENCE.

A NEW INVENTION

An invention which, it is claimed, will do away with the tyre troubles of motorists has been discovered by a German chemist named Pflüger. The idea is to replace the ordinary inner air tube by a substance which has been given the name 'Pflümatic'—a compound of gelatine, glycerine, and other substances, combined by a patent process with compressed air. The substance is poured in a molten state between the wheel rim and the outer tube. It is claimed that such a puncture-proof tyre is equal in consistency to the ordinary double tyre. The English rights have been acquired by a syndicate headed by Lord Purvis of Messrs Harland and Wolff, who will manufacture the substance at their Southampton works.

ROYAL COMBINATION SCISSORS

The combination knife, says the *Chambers's Journal*, fulfilling a variety of functions has become well established in popular favour, and now the combination scissors have been introduced. They can be carried about in the pocket or used at home in the usual manner. They comprise the usual two legs; but these are so designed and fitted as to enable the tool to be used, in addition to ordinary cutting operations, as a cigar and flower cutter, pliers, a three-inch measure by graduating one side of the closed tool, paper-knife by making the outer edge of one leg comply with this requirement, screw-driver, railway carriage key by the fashioning of the thick leg-end, wire-cutter, coin-tester by a notch in the side near the rivet, piercer, and nail file. Such are only a few of the useful purposes to which these scissors can be adapted. In general appearance they resemble the conventional instrument, are just as compact, and as light. Practisability and serviceability

are assured by the use of the finest steel, and they will be found a most useful acquisition to the pocket.

A HOUSEHOLD WATER SOFTENER.

The demand for soft water in every household, says the *Chambers's Journal*, at one time or another is one that cannot always be easily satisfied, especially in those districts where the supply is notoriously heavily charged with lime salts. To meet this requirement a simple and inexpensive apparatus has been devised which should appeal to the householder, and which ensures a supply of soft water whenever necessary. It comprises a receptacle of five gallons capacity, fitted with a specially constructed filter. In this receptacle is placed a certain proportion of anti-calcaire powder, the quantity of which varies according to the hardness of the water. The tank is filled and the powder added. The contents are then thoroughly stirred and allowed to stand for at least six hours. The ingredients of the water responsible for producing the hardness are precipitated and are withdrawn in the form of a sediment. The chemical powder which brings about this softening of the water is perfectly innocuous, so that the person who drinks the water need not apprehend any ill effects. Although the powder removes the injurious lime salts from the hard water, the sulphate of soda content, which is so valuable, and which constitutes the principle ingredient of the famous Carlsbad water, is left. When introduced into the system, water, softened by this means gradually dissolves all the chalky deposits therein, and if the partaker indulges in plenty of exercise the amount of urea will be increased, with a coincident diminution of the proportion of uric acid, which is the poison that is responsible for rheumatism, gout, and other similar disorders.

in the endeavour to insure peace and good order in the Empire, which is teeming with red revolutionaries ready to take advantage of any weak spot in the governmental armour and overthrow the present administration. Well knowing this, a Japanese ship, the *Tatsu Maru*, attempted to smuggle in a cargo of forbidden goods. The customs officials learned of the breach of good faith and seized the contraband ship. Now, China was well within her rights in this matter, and, had her fighting strength been sufficient, might justly have administered summary punishment to the Sunrise Kingdom for daring to disobey her laws. But China is weak and Japan is powerful and burly—the Middle Kingdom already had felt the weight of Nippon's heavy fist—and it followed therefore that the brown men made their yellow brothers get down on their knees and beg pardon for daring to do the eminently proper thing. Not only was China made to apologize for seizing the *Tatsu Maru* by saluting the Japanese flag, when it was once more hoisted over the offending ship, but it was forced to punish the customs officers who had done their duty and hindered the Japs from smuggling into the Dragon Empire goods that had been placed under the governmental ban.

Several years ago Japan proved to India that it was in no mood to subordinate its own development in order to bring up the balance of Asia to its own level. When the Mikado's diplomats entered into the alliance with Great Britain in which they pledged themselves to assist the English in quelling any external or internal trouble that might arise in the "Sun of the British Empire," the most credulous Indians were forced to admit that Hindoostan could hope for no help from the little Oriental

bully in the way of securing "India for the Indians." After that there could be no question as to Japan's "Asia-for-the-Asiatics" sentiment.

Not only did Japan alienate itself from Hindoostan in the matter of the treaty, but it quickly developed that the two Asian lands were destined to be bitter rivals in the Oriental markets. To-day partially awake as India is, it already has begun to question Japan's right to monopolize the Asiatic trade, and is not only making a desperate attempt to drive the Nipponese from its own home markets, but is beginning strongly to compete with them in the Chinese markets.

It has not taken India long to realize that it has a lesson to learn from Japan if it is to seriously contest that nation's trade supremacy in the Orient. For instance, in 1907, half of the cotton that was imported into the Kobe district came from India, some of it after being worked up into manufactured products, was returned to the land from whence it originally was shipped, and there sold cheaper than the Indians could manufacture the same goods at home, although the Japanese had been forced to pay for the freightage both ways and assume all sorts of vicarious charges. In order to master the mysteries of trade that made it possible for Japan to work these commercial wonders, India has been sending its young men to the land of the Rising Sun to worm their way into factories and learn just how the trick is done. Those who do not secure work in the mills attend the excellent technical schools that abound in the Mikado's Empire, and every endeavour is being made to wring from the now unwilling Japs the secrets of their success.

GENERAL.

TEMPERANCE IN GERMANY.

Temperance leaders in Germany, writes a Berlin correspondent, note with gratification that the consumption of beer in the Fatherland has been steadily decreasing during recent years. During the first nine months of 1909, the consumption of malt for beer-brewing purposes declined 12 per cent. There was not only a corresponding decrease in the production of beer but a falling off from 17 to 20 per cent in the importation, respectively, of draught and bottled beer from abroad.

THE EXODUS TO THE HILLS.

Commenting on Sir George Clarke's speech on the summer exodus to the hills, the *Empire* says:—

The unrest which has manifested itself in so many ways in various parts of India has not been entirely confined to natives of the country. It has affected Europeans also and has caused them to be more exacting in their requirements of those in high station. It would certainly be difficult to imagine a more demoralising sight from a public point of view than the spectacle of men responsible to the Crown for good government of this country, flying from the heat and discomfort of the hot weather to cool and inaccessible retreats. It does not tend to promote a high ideal of service and self-sacrifice. It lowers, in fact, the whole tone of public life. The duty of those in authority, surely, does not lie merely in passing certain orders and leaving others to carry them out. It is also to inspire and lead by force of good example, that is the most powerful, because most deeply moral, objection to flight to the hills.

AN AUTONOMOUS CHURCH FOR INDIA.

In *The East and West Quarterly Review* published by the S. P. G., the Vice-Principal of the Bishop's College, Calcutta, declares that India must have a Church of her own as soon as possible,

free from the purely insular characteristics that suit people in England. At present, "in India we have only got scattered groups of mission adherents who are reckoned as members of the Church of England, a distant island in Europe." Give India, says Mr. Milburn, an autonomous Church of her own, as a first step, found an Indian Church Congress, as a further step, appoint an Indian Bishop.

PUBLIC SERVICE IS GOVERNMENT SERVICE.

In the course of its remarks on the public career of Sir Pherozeshah Mehta, the *Mastratta* says:—"It is not generally known that when he began his career he had to make a choice between official service and entering into the service of the people. For, shortly after he was called to the Bar, Sir Pherozeshah was sent for by an eminent member of the Government and offered a first-class Subordinate Judgeship. It was a difficult problem, to decide to join the Bar. Briefs were not too frequently coming in those days and some of his friends taunted him that his income just 'enabled him to go to an ice cream shop.' But he was glad, he said, that he had made that choice especially because the popular verdict at the end of his career had proved an exceptionally favourable one. Of course, if Sir Pherozeshah had entered the judicial service he would in course of time have been made a High Court Judge, and being a Barrister, might have been even the Chief Judge. Even when he had refused entrance to the High Court Bench, through the subordinate judicial service, a seat on that Bench was, we believe, once or twice offered to him after he had made his mark at the Bar. But official service was, perhaps, his pet aversion, and those who are acquainted with his sentiments and his habits of life are sure to justify him in that aversion. Though thoroughly sound in his judgment of affairs and men, Sir Pherozeshah was, perhaps, destined to use that judgment only as a handmaid to advocacy of the causes of men and matters. And as a judicious Advocate he has unquestionably acquitted himself with first class distinction."

exploited by the subjects of the Mikado, or by the Indians.

While Europe and America are ahead of Asia in the industrial race, inasmuch as they have made science the handmaid of industry, the cheapness of labour in the Orient is a factor that must be reckoned with. Furthermore, home industries protected by high tariffs and subsidized by the Government—both these policies are more and more coming into prominence in Asia—can well afford to compete with American and European imports. The latter are at a further disadvantage since they must pay more freightage, insurance and other vicarious charges than the Asiatics who seek to control the Oriental markets.

Moreover, in competing with the Occidental commercialist, the Oriental has awakened to a dynamic realization of the futility of pitting unimproved machinery and methods against modern modes and appliances. Casting aside his former sense of complacency, he is studying the sciences and arts that have given the West its material prosperity. He is putting the result of his investigations into practical use, as a rule recasting the Occidental methods and tools to suit his peculiar needs and in some instances improving upon them, to a greater or less degree.

For all these reasons, the new spirit of the Orient is destined to make Asia the battlefield of an industrial warfare of unparalleled dimensions.

The *esprit de temps* which has inspired the Orient to reorganize its industrial system is also bringing about a veritable political revolution in Asia. The wave of democracy is dashing headlong against the rock of Eastern absolutism that for ages has been considered

unshakable, and to-day, before this onslaught, the mountain of Asian despotism is crumbling to pieces. Despotism, which for hundreds of years has been considered a purely Oriental institution, and which even now is regarded by conservative Occidentals to be the only form of administration that is possible in Asia, or that is suited to the temperament of the Asian, at present rapidly is being done away with.

Turkey and Persia have just freed themselves from the yoke of despotism. Abdul Hamid, the late Sultan of Turkey, and Mohamad Ali, the late Shah of Persia, remained unleavened with the spirit of our times. They paid the penalty for their unpardonable failure to modernize themselves in obedience to the new mood of mind that to-day is swaying Asia. Both of them have been deposed from their thrones, having been vanquished by the surge of demand for popular rule. That in time appears to be destined utterly to destroy one-man government everywhere in the Orient. The younger generation of Turks and Persians is imbued with the longing for liberty. The older people, infatuated with the past, are in favour of the continuance of the ancient order of things. Each faction recently fought fiercely to subdue the other. The liberty-loving younger men won out in the scuffle, while those who were in league with the despots lost the fight. It is but a question of a few years when chaos will be evolved out of chaos in Turkey and Persia, and meanwhile these lands are being governed by monarchs whose power is limited by a Constitution.

Governmental change in Hindoostan has not reached the pitch that it has attained in Turkey and Persia, but India has come to be

and as a result of it the Oriental Isle is a limited monarchy. To-day, the parliamentary form of government is in full operation. A Premier is at the head of the executive end of the administration, and legislation is enacted by the Japanese houses of parliament. The Mikado still is at the head of affairs in the Sunrise Kingdom, but he derives his authority from the love of a grateful people more than from divine right. Moreover, every sign is extant to prove that the Japanese people are being progressively democratized.

Japan, the Philippine Islands, China, India, and Persia constitute the principal part of Asia, and in all these countries despotism is in the last throes of death. But the pressing of one-man rule, with its tyrannies and primitive vagaries is not confined to these larger countries of the Orient alone. The backbone of absolutism has been broken in the smaller Asian lands. This is especially true of Siam, whose destinies fortunately are in the hands of an enlightened ruler who is doing all in his power to educate his people so that eventually they will be ready to be entrusted with a form of complete self-government.

THE BRAVERY OF WOMEN.

BY

LADY COOK, *née* TENNESSEE C. CLAYLIN.

IT was said by an excellent divine, that, though many discoveries have been made in the world of self-love, there is yet abundance of *terra incognita* left behind. It has pleased men to arrogate to themselves nearly the whole of human courage, and to regard women as very timid and cowardly creatures when compared with themselves.

Now, we do not deny that some women occasionally have little affectations which give a colour to this opinion. They are scared at meeting harmless cows or oxen, as though they were ferocious bulls. They jump in terror on a chair at the sight of a mouse.

All these, however, are errors of education, just as boys are taught from the cradle to despise girls for their supposed want of bravery, and grow to manhood without seeing their mistake. Yet Mandeville, in his "Search into the Nature of Society," avers that "Man, as he is a fearful animal, naturally not rapacious, loves Peace and Quiet, and he would never fight, if nobody offended him, and he could have what he fights for without it."

This may be true of man as a savage. But civilisation gives so much skill and dissipates so many errors and terrors that men have learnt to be quarrelsome, courageous, and self-reliant. It would be natural to suppose the mothers and sisters of brave men would be brave also. We look for cognate qualities in both sexes of other animals and are not disappointed.

Why should mankind be an exception? Why should it be imagined that men have all the courage, and women a monopoly of timidity? Simply because of men's stupendous self-conceit. The majority have never given the subject a rational thought. They have excluded women from their own favourite fields for the display of bravery, and then pride themselves upon their vast superiority. But, whenever women have had equal opportunities, they have proved themselves no despicable competitors with men in physical courage, and far ahead of them in moral fearlessness.

At a time like the present, when public attention is largely drawn to a comparative view

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SOME REMARKS ON THE RESEMBLANCE OF THE CHILD TO THE FATHER

BY DR. DEUSSEN

—♦—
HOW can it be explained, that the child not only resembles his mother but also reproduces in himself, to a large extent, the physical, intellectual and moral qualities of the father, even though the father has died long ago, nay, even when the child has never known him? The only material contribution of the father to the existence of the child is one single spermatozoon, and whatever mysterious qualities one might be disposed to ascribe to this small and rather insignificant by-product, it is certainly impossible, I think, to suppose in it a special and through-going individualisation, so as to consider it the bearer of all the said qualities, physical, intellectual and moral, in their specific differentiation according to each individuality. And yet we see in the child, as it grows by and by re-associated not only the bodily formation of the father down to the slightest details, but also his manners and customs, his habit of walking and talking, of looking, eating and drinking, his passions, sympathies and antipathies. For the transmission of all these peculiarities of the father to the child, we want a more plentiful vehicle than the little spermatozoon which, perhaps, is nothing more than the key to open the

door, whilst the real door through which the individuality of the man enters into the maternal womb is to be seen in a much more potent and efficacious factor, and this is the *soul of the woman*, the psychical life of her during the months of gravity—or if one might prefer a materialistic view, we may say the various and variable dispositions of the maternal brain and heart and their influence on the quality of the blood and indirectly on the embryo. Everybody knows certain popular superstitions according to which the impressions received during the time of pregnancy, such as terrific aspects, beautiful views, the sight of statues and pictures, all exercise an influence on the formation of the embryo. Without attributing to these vulgar beliefs any more value than they deserve, we can take it for certain that the psychical emotions of anger, sorrow, joy, and others, have a considerable influence on the condition of the body and consequently, in the state of gravity, on that of the embryo. This being granted, nobody, I think, will deny the possibility and, perhaps, even the probability that all psychical impressions, all occurrences in the brain of the mother are capable more or less of co-operating to the development and individual formation of the fetus. None of the impressions will be, as a rule, of greater effectiveness than the image of the husband. The wife sees him daily before

man make him physically superior, so the moral strength and training of woman make him morally her inferior. In loyalty, truthfulness, chastity, fidelity, pity, sobriety, honesty, and general perseverance in well-doing, she is immeasurably above him.

This has been noticed by great writers in every age, and it would not be difficult to discover why she is so much man's moral superior. Mandeville thought it was because her brain was more accurately balanced. We think, however, that it is largely owing to a higher standard of moral conduct having been constantly demanded from her from remotest times. But she must insist upon further physical advancement, and man should look to his morals, that sexual harmony may result.

It is no wonder that the cowards and narrow-hearted among the men are bitterly opposed to the "New Woman." They see "the rod of empire" slipping from their grasp, and feel that their brute force and cunning cannot save them. Women are already men's moral superiors, and are fast becoming their intellectual equals. Their physique is improving more rapidly than the men's.

Altogether, the outlook assures us of sexual equality at no far distant date. Whenever it arrives, it will give a universal impetus to progress, and mark a new and happier era for humanity, for Right, not Might, will govern, and the worthiest wear the crown. The brave women of the past and present will then be revered as the daring pioneers in the discovery of a New Heaven and a New Earth.

THE DATE OF SANKARA'S BIRTH.

BY

MR. C. V. PICHU IYER.

(Cochin Government Astrologer.)



PINIONS vary as to the exact date of birth of Sri Sankaracharya, the founder of the Advaita School of Hindu Philosophy: while some hold that he was incarnated in the year 14 of the Vikrama era, others assign the year 3889 of the Kali era to the event; yet, others again date his birth in other years. This difference of opinion is keenly felt in the districts outside Malabar. There is however a consensus of opinion on the following points:—(a) That the holy personage was born at a place called Kaladi near Alway, in the Travancore territory, (b) that he was pre eminently spiritual, so much so, that even divinity is ascribed to him by all his followers among Hindus, (c) that he performed miraculous deeds both in Malabar and other places in India, (d) that he introduced the social and religious customs peculiar to a large section of the inhabitants of Kerala and (e) that the same usages and customs have now existed for ages together and are still observed by them. When, therefore, this exalted personage was born, and how long he lived, are thus questions of absorbing interest.

What materials have we to determine the time of his incarnation? Biographies of Sankaracharya are available both in Malabar and other places. Madhavanacharya, who is admitted to be an authority on this subject, declares in that masterly work of his called Sri Sankara Vijayam, that at the time of Sankaracharya's birth, the planetary bodies had been arranged and grouped in a particular manner, in the Zodiac. A person, who had, during his lifetime filled the responsible position of the minister to the first Hindu king of the celebrated Vijayanagar, who had been closely associated with the building of the city of Vijaya-

In China, one sees a single European police officer walking along, holding in his hands the queues of a score or so of Chinese prisoners who, vagabonds and malefactors though they be, make no attempt to wrench themselves free. Indeed, demoralization has proceeded to such an extent that the Occidental even delegates this duty to his brown subordinate, and you may see a sturdy Sikh leading a dozen or more Mongols by their pig-tails. In the Chinese cities opened to alien exploitation, the Westerner considers the Celestial a nuisance and only admits him on sufferance in the foreign settlement districts. In Shanghai, no Chinaman, no matter how well educated he may be, even if he is a Christian by profession, may enter the Municipal park, and, as if to emphasize the irony of the situation, the Corporation employs Indians to keep the natives of the soil out of the recreation grounds. The spectacle of Chinese literally being kicked off the sidewalk may be seen in Shanghai any day of the week.

In India, too, the hauteur of the Occidental when dealing with the Oriental is plainly visible. To begin with, the term "native" is used with such contempt that no self-respecting Indian can tolerate it. The white man, in some instances, has been known to insist upon the Indian leaving the main road for the use of his master, and to compel the Easterner to bow to him, not as a mark of personal acquaintance, but as a sign of his belonging to the subject class. And to such depths of degradation have the people of India sunk that the general run of them submit to these indignities without any protest—indeed, some of them do it quite gratuitously. The cajolery that the native goes out of his way to heap on the English official in Hindoostan is disgusting to behold.

In this respect, India, of course, is not the solitary example. Almost all over the Continent, the comparatively cultured Oriental is obsequious in his attitude toward even the mediocre Westerner. In fact, the material superiority of the Occidental has gone on unchallenged for so long that to-day, to most Asiatics, white skin has come to be synonymous with superior talents: and the white man, no matter what his status may be amongst the members of his own race, represents to Easterners great strength of mind and body and invincible skill at arms, offensive and defensive.

In a great measure this state of affairs is the natural sequence of the "modern" education imparted to the youth of Asia. The text-book depicts the white man as a god, and the child grows up to manhood an abject slave. He is taught to look for his inspiration to the West, and he advocates the wholesale Westernization of the East. He judges the worth of his indigenous institutions according to the Occidental standards and frequently the approbation of the Westerner alone can satisfy him. It is clearly a case of a partially-awake person imposing prejudicial limitations on himself.

When this is the case with the comparatively educated Orientals, it is easy to imagine the sense of inferiority that possesses the masses, for the latter always take their cue from the former. The rabble seldom gets to see the alien. This invisibility, in itself, renders the foreigner mysterious, awe-inspiring. Therefore, what borders on adoration in the case of the educated, literally becomes fear where the illiterate is concerned. This, in essence, is the reason why comparatively few Westerners dominate millions of Easterners.

to the days of consecration of some of the important temples of Malabar :—

(1) *Palakkole relikkaka*, (2) *Dhamarapa*, (3) *Pathmam*.

Among such astronomical mnemonics is one (*Acharyavagabhedya*) evidently pointing to the day on which Sri Sankara set about changing the customs. Further, the Sanskrit words forming the mnemonics intrinsically mean 'The commands of the teacher are not to be violated.' This indicates what it was that the teacher set about doing. The accuracy of these mnemonics has been taken for granted by successive generations in Kerala. They contain in the form of letters the number of solar days that have elapsed from the commencement of the Kali era up to any particular memorable day. The particular mnemonic (*Acharyavagabhedya*) tells us that on the 14,34,160th solar day, Sri Sankara effected social changes in Malabar. When these days are reduced to years, we get 31st Chingom 3927 of the Kali era. The argument based upon the mnemonic and that based on the accepted interpretation of the 'Kollam era,' all point to the Kali year 3927. Sankaracharya must therefore have flourished about 1085 years ago.

It is also stated in the Sankara Vijayam of Madhavacharya that the Acharya passed away from this world after his 32nd year. Vide sloka quoted below :—

*Evam prakaryā Kalīkālmaśhaḡnyasivatatharasya
subhyschārithrāy Dvathrimsatithyujjvala leertthi-
rasasamavyutīkēvuh kīla Sankarasya*

If, within a period of 32 years prior to 3927, Kali era, the planetary combinations mentioned by Madhavacharya occur in any year, we may safely accept that year as the year of Sankara's birth. The Sun reaches his exaltation only in the month of Medom, and so, we may conclude that to be the month of Acharya's birth. Since the year and the month can be secured in this manner, is there any means of finding out the date of birth and the ascending sign?

Even now, in Sringeri and other places, a festival is celebrated in the month of Medom under the following astronomical conjunctions—the Moon in the constellation *Ardra* (Betel geuze) on the 5th day after the New Moon. This festival is in honour of Sri Sankaracharya. From this we infer that he was born under the same conjunction. But the Moon may remain in the constellation *Ardra* on the 4th, 5th, 6th or 7th day after the New Moon, which phenomenon is however confined to the month of Medom.

From the Sringeri festival we may gather that the birth of the Guru was on the 5th day after the New Moon and that the Moon then was in the constellation *Ardra*; Sankaravijayam tells us that the Sun, Mars, Jupiter and Saturn were occupying exalted positions. If, within a period of 32 years prior to 3927 Kali era, these combinations and conditions occur in any year, then that year may be set down as the year of the Acharya's birth.

Fortunately, one such year fulfills all the conditions. From the astronomical data thus supplied, the subjoined horoscope of the holy Sankaracharya is prepared.

Of the different modes of calculation advocated and resorted to by the different schools of astronomy in India, I have followed the Parahita system which has been in vogue in Malabar since its introduction in 3785 Kali era (vide sloka quoted below) because this great man was born in Kalladi 125 years after the introduction into Malabar of this astronomical system :—

*Drigeyashamyavasānmaśasthīlamitha Kallyab-
daka njachithasamskaro vividhyrathak Parahitha
thūram theshu teenashrayam.*

The ascending sign being cancer, the presence of Jupiter in it makes it also auspicious and it is also aspected (vide sloka in 'Brahathjathakam' beginning with *Thridasha Thrikona*) by the two benefices Mercury and Venus from the 11th house (Taurus). The Sun, Mars, Jupiter and Saturn

humiliation the Russians suffered, shattered a thousand shackles that had kept the dark-skinned nations of the Orient chained to the pillars of prejudice and reaction.

Of course, before the war was waged, the Occidental spell over the Orient had been progressively wearing off. The hypnosis had lost its real strength and already the one-time stiff and cataleptic limbs of the subject showed considerable relaxation—and aye, a little twitching once in awhile. But the process of disillusionment was slow and tedious. If it had gone on in its natural course, it would have taken centuries before the sleeper would have come to his full senses. The Japanese struggle with the Russian bear came like a psychological “pass” which accelerated the awakening process a million-fold.

Subsequent revelations concerning the disorganization of the Russian soldiery and the bankruptcy of Japan which actually made it impossible for the brave little brown men to push the campaign much further, already have succeeded in robbing the Nipponese record of some of its bright lustre; but the war served its purpose, inasmuch as it set the Orient a thinking. As its natural consequence, China has been disturbed from its opium-slumber of ages; India has lost its nirvanism; Persia and Turkey both have become the centres of governmental revolutions, and the smaller Oriental countries, one and all, have begun to show unmistakable signs of awakening. The net result of all this is a revolutionary change in the Oriental attitude toward the Occident—which inevitably is shifting the course of human history.

The new manhood that is rising in the Orient to take the place of the old, is press-

ing itself in many ways. The greatest and most trustworthy signs of this metamorphosis are to be found in the boycott movements, started or threatened against Occidental products in several Asiatic countries. Not long ago the Chinese were boycotting American goods. The boycott of British products considerably exercised the English in India, for the time, at least. Once even suave Japan threatened a boycott of American manufactures. Awhile ago the Turks were boycotting Austrian products. All these boycotts were inaugurated or proposed, inspired by the feeling that Orientals are just as good as Occidentals—that if the Westerners want to continue their dealings with the Asians, the yellow and brown races must be treated fairly and with consideration.

These combinations to hinder trade intercourse, although probably failures from an economic standpoint, yet are significant of the fact that the new Orient wants absolute reciprocity of the Occident. It is indeed quite plain that Asia to-day demands for itself perfectly even privileges in exchange for those which it extends to Westerners within its gates. This attitude is likely to assume a more aggressive and intensive form as the Asiatic awakening proceeds apace.

Set alongside of this, in parallel columns, the erstwhile meek submission of the Oriental to the Occidental, and then ask yourself whence comes this revolution, and just what it means for the Orient—and the Occident.

Let us see.

When the Orient met the Occident face to face, the East became a helpless prey to Western exploitation. Barring the limited number of Occidentals who repaired to Asia for prose-

Oft at even's mystic calm,
 Neath some waving grove of palm,
 Now I hear a Vedic psalm,
 Now a spirit-stirring lay
 Of an ancient hero's sway
 Over giants kept at bay.

Now I wend along my way,
 To the Lord of Rameshwar

When a storm with thunder-blast,
 Came on gathering dark and fast,
 Have I struggled till it past
 Longing for the sun-light gay,
 To break through the cloud's array
 Lighting bright my lonesome way.

Now I wend along my way,
 To the shrine of Rameshwar.

Oft when darkness thickly fell,
 In some lonely mountain-dell,
 Ouided by the tinkling bell,
 Of a hamlet's flock of sheep
 Near a pleasant hillock-sweep
 Have I found a home to sleep

Now I wend along my way,
 To the shrine of Rameshwar.

Through the basant's surging life
 Wrangling loud in wordy strife—
 Festive crowds with drum and life
 Marching robed in gay attire,
 Varied scenes that never tire,
 All that bustling men desire,

On and on I wend my way,
 To the Lord of Rameshwar.

Deep amidst the lonely hills
 Where the ceaseless babbling rills
 Speak the life that silence stills—
 Now in dusky forest-shades
 Where the world receding fades
 Far beyond the dense arcades,

On and on I wend my way,
 To the shrine of Rameshwar.

Straying near the sylvan home
 Where deer friking range and roam
 Free beneath the azure dome,
 In some far-off mountain-wood,
 Where they seek their tender food,
 Have I fondly gazing stood.

Now I wend along my way,
 To the shrine of Rameshwar.

Oft I heard a tiger roar
 Prowling wide in hunger sore
 Thirsting for its prey of gore,
 When I sought a covert shade
 Where with breathless awe I stayed
 Till he passed the farthest glade.

Now I wend along my way,
 To the Lord of Rameshwar.

Forlorn forts on mountain heights
 Sad relics on ancient sites
 Of pomp, prowess, hardy fights—
 Monuments that speak the past,
 All their glorious days outlast—
 These have stayed me speeding fast.

Now I wend along my way,
 To the shrine of Rameshwar.

Where the waving fields of rice,
 Bathed at dawn in golden dyes,
 Endless spread beneath the skies,
 Reapers merry in a throng,
 Sweetening labour with their song,
 Cheered me as I come along.

On and on I wend my way,
 To the Lord of Rameshwar.

Oft at even's gleaming sheen
 Graceful maidens have I seen
 Speeding homeward on the green,
 From the neighbouring lotus pool
 Rich with crystal waters cool—
 Musing on their household rule.

Now I wend along my way
 To the shrine of Rameshwar.

Far from home and kith and kin,
 Have I heard at wayside inn,
 Yogins gravely talk of sin,
 Means to stifle vices rife,
 Sorrows in the bords of life,
 Freedom from all worldly strife.

On and on I wend my way,
 To the Lord of Rameshwar.

Sombre twilight closing round,
 Silence stifling every sound,
 Through the dimness have I found,
 Cattle meekly walk the lea,
 With the shepherd youths in glee,
 Waxing mirthful gay and free.

Now I wend along my way
 To the Lord of Rameshwar.

Century has seen the rest of the Orient decide to put aside its pride of ages and sit at the feet of the West, as Japan had done. To-day one finds thousands of the most promising young men of all Oriental nations studying in the United States and other Western countries, the arts and sciences that have given power into their hands. Some of these youths have gone to Japan instead of to the Occident, to investigate just how the Land of the Rising Sun has adopted Western ways to its requirements. These Asians, on their return home, are doing much the same service for their country that the *Nipponese* did for theirs. Under the superintendence of those Orientals who have imbibed freely at the Western fount the various Asiatic countries are being reorganized on a more efficient basis.

This is really the beginning of the end. The impact of the West on the East has kicked Asia into a realization of its dire condition. The besetting sin of the Oriental for centuries has been to give himself up to thought concerning the world to come. The Occidental has rudely shaken him out of his metaphysical musings and taught him to think of the world to-day. Americans and Europeans who went to Asia primarily as commercial exploiters and succeeded in usurping Asian territories, have awakened within the Asiatics the desire to become great, industrially and politically. To the impact of the Occident must be ascribed the breaking of the spell that held the Orient in the grip of self-limitations. To this mating of the East with the West must be attributed the tremendous revolution that is taking place in Asia, imbuing its people with the desire to win equality with Western nations.

The new spirit which to-day pervades the Orient, inspiring its people with manly pride and urging them to rapid and substantial progression, must be considered in the light of its effect on the West, for whatever the ethics of the manner by which the Westerners possessed themselves of Eastern territories and successfully competed with the Orientals in supplying their own trade markets, the Occidental is in Asia, and his presence there, even though deplored and denounced by the native patriots, neither can be denied nor ignored.

Just at present the stiffening of the Asiatic's neck has led to his inviting upon himself the ire of the Occidental, brought up in the belief that the white man is destined by right divine to dominate the world at large—especially that part of it peopled with men and women darker in colour than himself. The young Oriental, however, does not bow his head or bend his knee to the Westerner simply because he is a Westerner. The Occidental has been taught to expect homage of that sort. It irritates him to see the present generation of Orientals refusing to grovel in the dust before him. He characterizes the new Asians as arrogant upstarts and sighs for the good old days when the white man was allowed to be the unquestioned dictator of all he surveyed in the East.

If this man had far enough vision he would plainly see that it is really conducive to his own best interest that the Easterner is becoming more and more permeated with the desire to demand—to successfully demand—an equitable and just treatment from the European and American. So long as the Asian showed a slavish disposition—so long as he was in a drugged state and permitted Western exploita-

The possibility of Asian aggression becomes still less when it is considered that even in regard to establishing themselves in control of the governmental institutions in the Oriental lands, where the white man to-day is dominant, intelligent natives are neither advocating nor working up bloody revolutions. Instead, they are permitting evolution to take its course. The educated Asiatics of the land—acknowledging the United States, France, Russia and England as their respective suzerains, appear more anxious to agitate for self-government under the ægis of their present rulers than to ruthlessly wrench themselves from their present moorings. Suffice it to say that in a political sense, the awakening of Asia has not led the Continent to menace the Occident.

Practically all the Orient as yet is only semi-conscious—the one solitary exception being Japan, whose awakening to-day is complete. Lately the Mikado's subjects succeeded in conquering the Russians—a phenomenal accomplishment for an Asiatic nation to achieve, inasmuch as the white man erstwhile was considered by the "coloured" races to be invulnerable. Since the Russo-Japanese War, the Nipponese have forged ahead and extended their empire, formally "protecting" Korea and exploiting Manchuria. The Daybreak Kingdom naturally, therefore, is a vexatious problem to the Occidental, for, reasons be, what is to prevent Dai Nippon from proceeding to organize Asia against the West? Herein, we are told, really lies the menace of the East.

A series of fallacies have gone to bolster up this bogey.

To begin with, it is forgotten that the Japanese Asian policy, as seen in operation in

Formosa and Corea, does not bespeak an "Asia-for-the-Asiatics" sentiment. It emphatically discloses a spirit of self-aggrandizement. The Nipponese have succeeded in swallowing both these tempting tit-bits; and now they are endeavouring to gulp down Manchuria.

Now, how is this Japanese programme, viewed by the balance of the East? It does not require a great stretch of the imagination to see that the Orient is really horrified by it. Asia to-day is in no humour to change its masters—even by substituting the Oriental for the Occidental.

There is no love lost between the Celestials and the Japs, for the land of the Rising Sun, of late, invariably has dealt with the Celestial Empire in a bullying manner, realizing that its slant-eyed Mongolian cousins across the China Sea were too weak to fight back if it imposed upon them. As an instance illustrative of this disposition to take advantage of the weakness of the adversary, may be mentioned the recent stand which Japan took in the controversy regarding the Antung-Mukden Railway. Suddenly the Japanese tyrant showed its fangs and snarled at the meek Celestials, and the latter, as usual conscious of their inferior strength at arms, and knowing that without an adequate navy they could do nothing to protect themselves or uphold their dignity, gave way before the blustering demands of their island neighbour and conceded everything that was asked for. Previous to this the Japanese had compelled the Chinese to humble themselves in the matter of the *Tatsu Maru* affair, in which might literally spelled right.

China some time ago interdicted the importation of arms and ammunition into the land,

This marriage is the sacred sample of Bramha marriages.

In the case of Oottara, the daughter of the King Virata, she was given away to Arjouna, in the current Kalyuga who gave her away to his son, Abhimanyu, who married her. The King Parichetta was her son who succeeded the Panda va, as the Ruler of Aswa

The aforesaid rites are prescribed for the Aswalayana Sakha people.

In the case of Yaj-hya, Apasthamba lays down that one who wishes to marry should preter the bride the sight of whom endears her to him. This sakha people also perform Panigrahnam, saptpadi, prayers through Agni, lending the bride to the bridegroom's house, the levee in his house, abstinence for three nights though very difficult, Sesha Homa on the fourth night and various prayers for the prosperity of the pair. The rituals are in this shakha, more extensive than with the Rig Veders.

The samagas start the rituals with saptpadi. Then follows the Panigrahnam and three nights' abstinence. They admit the completion of the marriage after consummation and the change of the Gotra, Pinda, sootaka of the bride thereafter. On main results all agree.

One of the wonders of modern times is that in the 19th and 20th centuries of the Christian era, our Courts are administering as sound Hindu Law, a view which is unsound, unjust and illegal. It is that a female who has not completed her marriage with the bridegroom by consummation is allowed to be the heir to the bridegroom. Only one Judge of the Bombay High Court, Mr. Justice Pinney, was an exception, who held that one Rukmabai in the aforesaid position was no wife, as she had not attained the bridegroom's Gotra, Pinda, and Sotaka as she has not consummated her marriage. That such a violation of the clear, sound, just and religious principles of the Hindu Law should have passed unchallenged by very many Hindu Judges of the High Courts of India is a phenomenon.

The sacred authorities for the correct view as attested above are:—

1. Aswalayana Sutra 1-8-12.
2. Ita Bhashya, by Geigy Narmaya, Calcutta Edition.
3. Do The Tanjore Palace copy No 4067.
4. Apasthamba Sutra, 2, 6, 15, 10 an old manuscript of more than 100 years old
5. Hara Dat Bhashya, page 27.
6. Gobhila Sutra, with Bhashya, Calcutta Edition 2-3-13; 2-5-1.

7. Manu quoted by Bharadeva Dhat, in Gobhila Bhashya and that quoted by Madhava together.

8. Yama Smriti, page 29, verse 36, Bombay Edition.

9. Lakhita Samhita, page 377, Calcutta Edition.

10. Brhaspathi, quoted in Gobhila Bhashya.

11. The Putwa given by Pandit Venkatesa Shastry of the late Dewan Adalat in 1805

12. Vivada Bhagarnava.

13. Mita Kithari quoted by C. Ramachandra Iyer.

14. Sri Madhavacharya, 17, 20 chapter Mahabharata Tathparya Niraya

15. Samskara Kautubha, page 207.

16. Mahabharata, Harivamsa, and Kisshna Puran, chapter 104, 100, 108

17. Bramha Kyvarta Puram, page 144, chapter 116.

18. Kalyayana smritis 5th Kanda.

There ought to be a legislative enactment prohibiting Kannya danna of a girl until she is 10 years old and declaring that a bride is no member of the bridegroom's family that is, his heir, until the marriage is completed by consummation, and that if the bridegroom dies without consummation, the bride may become the bride of another. Such a law will be consistent with the Hindu Shastrum and a great relief to the people.

MARRIAGE AFTER PUBERTY. By V. S. Srinivasa Sastri, B.A., L.T. It is contended that the marriage of Brahman girls after puberty not only has been expressly forbidden by Sastras, but was never in vogue. The object of this paper is to prove that that contention is wrong. A candid examination of the original authorities on the subject brings to light a mass of evidence sufficient to make irresistible the conclusions that at first Brahman girls were married only after puberty. Price As 8

THE TONSURE OF HINDU WIDOWS. By M. Subramanyam, B.A., B.L. Textual authorities against the practice. In this valuable little book the author marshals together all the bhastatic authorities against this cruel practice and makes an appeal for its discontinuance. Price As 8.

THE VEDIC LAW OF MARRIAGE. By A. Mahadeva Sastri, B.A. Price As 8

THE ARYAN MARRIAGE. With Special Reference to the Ago-Question. By R. Bhagunatha Rao, B.A. The author endeavours to depict the Aryan Ideal of Marriage as found in the Sastras, and enters into historical considerations to show how the Modern Hindu Marriage has come to be but a sad travesty of the Grand Old Ideal. *Pre-pubescent Marriage is un-Vedic.* Double Crown 16mo. Pages 236. Price Re. 1-8.

The balance of the Orient likewise is coming to realize the futility of seeking to continue along the old lines when a modernized competitor is snatching all the prices out of their hands. Japan learned its lesson from the Occident and adapted Western methods to Oriental requirements, and it therefore follows that the other Asiatic lands choose to go to school to Japan instead of taking the more round-about way of learning from the West the arts and crafts that had made the Occidentals the masters of the whole world, and applying them to fit their own conditions. As a consequence, India, China, the Philippines, Siam and the smaller Asian lands all have sent their quota of students to the Japanese industrial schools and factories to master the methods of Dai Nippon.

Naturally enough, in view of all this, there is not much danger of the Orient permitting Japan to ride on its back in place of the Occidental.

In one respect, however, the Orient really is menacing the West, and so earnest and open-minded is Asia that no pretence or apology whatever is made on account of it, nor is any effort put forth to hide it from the Occidental. The Easterner has thrown down the industrial gauntlet and from now on, Asia is destined to witness a progressively intense trade warfare, the Occidental scrambling to retain his hold on the markets of the East and the Oriental endeavouring to beat him in a battle in which heretofore he has been an easy victor.

The war won, and Japan's Empire extended over Corea and in a measure over Manchuria, Dai Nippon has entered the lists commercially to capture Asia. To-day, there is no doubt that the Japanese, who have succeeded in learn-

ing the most efficient and economic methods of production, transportation and finance, and who have worked hard to possess themselves of every facility that the exigencies of modern trade require, will make it increasingly hard for the Westerner to retain his former trade monopoly of the East.

India, too, is making haste to follow in the lead of Japan in this matter. Everywhere in Hindoostan, mills and factories are being erected, whose products are to supply the Far-Eastern as well as Indian trade. Most of these plants are financed by natives, and Indians manage and are employed in them.

As the awakening of China is proceeding, the industrial life in the Dragon Empire is receiving a new impetus. Smoke curling from the tall, gaunt chimneys in the larger Celestial cities, forcefully reminds one that the day of motive power has dawned even in slow-moving China, and that the country is preparing to take its place alongside the other Asiatic nations in the fight for trade supremacy.

Indeed, the trend of feeling in all Oriental countries seems to-day to be to patronize and thereby develop home industries. This sentiment is so acute that even at this early stage there is considerable feeling in India against Japan, since the Indian is anxious to do all in his power to keep his own market and the markets in other Oriental lands in his own hands and not permit them to be monopolized by Japan. Similarly, there is to-day considerable rivalry between India and Japan, each of whom is anxious to wrest the China trade from the hands of the Occidentals, and this spirit of competition daily is increasing in its intensity. On the other hand, China itself is desirous of exploiting its own markets instead of being ex-

however, neither the Sika nor the Samrat era can be considered to have originated in the manner stated and their origins have to be referred to totally different historical events.

To enable us to understand how these two eras arose, a study of the chronology of the Andhrabhritya and Kshatrapa dynasties, for both of which we have, comparatively speaking, sufficient materials, appears to me to be necessary. The names of the kings of the Andhrabhritya dynasty are given in the authentic Puranas and this information is supplemented by inscriptions and grants and the legends on coins. Soon after the death of Asokanardhana of the Mauryan dynasty in about 231 B. C., the imperial authority began to slacken and the frontier provinces asserted their independence under their local Rajas. Two such chieftains, Simuka Satavahana, the Andhra, and Kshatrapa of Kalinga seem to have set up for themselves in the territories with which they were respectively connected. The Andhra dynasty, that thus sprang into existence towards the end of the third century before the Christian era, comprised, according to the testimony of the Vishnu, Vayu and Bhagavata Puranas, thirty kings and reigned for 456 years, though there is a slight disagreement with regard to certain details between these Puranas and the Matsya. Says Dr. Bhattacharya: "The disagreement here is not so great, wherefore the tradition as to thirty princes and about 456 years may be accepted as correct"; and Mr. Smith also accepts the statement that 30 kings of this dynasty ruled for 456½ years†.

The Radcliffe copy‡ of the Matsya Purana gives the fullest list of these kings with the lengths of their individual reigns. Certain emendations have been proposed in the list of kings contained in the Radcliffe copy; but I may be allowed to state that we are not at liberty to correct the list in the manner best suited to our preconceived opinions. For my own part, I prefer to adopt the list given in the original Radcliffe copy § of the Matsya Purana which Prof. Wilson had before him when translating the Vishnu Purana. We have to reject as incorrect and misleading, the lists contained in

most other copies of the Matsya Purana or in the other Puranas, all of which are extremely defective and some of which enumerate the full complement of the kings of the Andhrabhritya dynasty. Besides, there are only a very few mistakes in the Radcliffe copy and these too can easily be ascertained and corrected. For example, we find that it gives only 29 kings and 435½ years and we can easily discover on a reference to all the available Puranas that the name of Sundara Satikarna, the successor of Purudrasena, who reigned for only a year, has been inadvertently omitted, probably by the copist, and that the period of 9 years given therein for the reign of Yagna Sri Satikarni is evidently a mistake † for 29 years. This last emendation is also rendered necessary by there being inscriptions ‡ of this king ranging from his 7th to 25th year. If the Radcliffe copy be corrected as above, we find that according to it also, there were 30 kings ruling for 456½ years. But Mr. Smith and Miss Mabel Duff, probably guided by a note of Mr. F. Hall on page 200 of his edition of Wilson's Translation of the Vishnu Purana, Vol. IV, insert the reign of one Meghasvati for a period of 38 years immediately before Arishtakarni. I submit that this is incorrect, because none of the Puranas, save the copy of the Matsya consulted by Hall, introduces any king between Pulumayi and Arishtakarni, and because such an addition would give a total for the whole dynasty 38 years in excess of the period given by the Puranas. I rather think that Meghasvati is another name for Sangha, the successor of Apitka (or Ivilaka or Apilaka,) who reigned for 18 years; because we find that the copies of the Matsya consulted by Hall and Dr. Bhattacharya have Meghasvati in the place of Sangha, and because according to the Vishnu Purana also, Meghasvati is the successor of Ivilaka. Mr. Vincent Smith is however perfectly right in assigning four years more, from the evidence of inscriptions, to each of the reigns of Gautamiputra and Pulomata or Pulumayi Vasishthiputra. This additional period of eight years has to be provided for by deduction of an

* Early History of the Deccan, p. 25.

† Early History of India, p. 202.

‡ For convenience of reference, see list printed at the end of Miss Duff's *Chronology of India*.

§ See Wilson's *Vishnu Purana*, Ed. Hall, Vol. IV, p. 199, where the list is given.

* Vishnu, Vayu, Matsya, Bhagavata and Brahmanda Puranas mention this name.

† Vayu and some copies of the Matsya have 29 years. See Wilson's *V Purana* Ed. Hall Vol IV, p. 196. Also Bhattacharya's *Early History of the Deccan*, 1st Edn., p. 26.

‡ Epigraphia Indica, I, 94.

a veritable volcano active with political agitation which has for its platform the initiation of a representative government. The agitation in Hindoostan is less concerned with revolt against British rule and more with the democratization of the administration. The large percentage of the political leaders in Hindoostan declare that there will be no objection to the English remaining in the land provided they prepare Indians to govern themselves, and continue substituting the natives in lieu of the foreign agency, until, in the course of time—and a short time—the government of Hindoostan will be conducted by its own people. The English seem to be half-heartedly complying with this importunate demand of the people. The admission of a Hindu Councillor in the sanctum sanctorum—the Executive Council of the Governor-General—and the recent enactment and application of the Morleyan reform scheme, which gives Indians more voice in their administrative affairs, can only be interpreted as an indication that the spirit of the age is prevailing upon the Britishers to liberalize the administration of India.

Similarly, the Dragon Empire has started on its career to give, by instalments, constitutional government to the Celestials. Local self-government will be the first reform instituted under the new order of things, to be immediately followed by a complete revision of the criminal code and the reorganization of the national finances. In 1916, if all plans materialize into action, parliament will be summoned and a premier will be named to act as the head of the executive government. In a word, in China, the death warrant of absolutism has been signed during this decade.

As in China, so in the Philippine Islands: the administration is becoming progressively democratized. Americans have granted the Filipino almost complete municipal self-government. He elects the members of the city corporation and selects its chairman. The provincial government has also been almost entirely given to the natives of the land. The Governor of the Province, as well as two-thirds of his Council, are elected by the people. On October 16, 1907, Hon. William H. Taft, the present President of the United States, then a Cabinet Minister of the land of the Stars and Stripes, formally opened the Filipino Legislature, all the members of this assembly being elected by the natives of the land. The Upper House is not yet placed within the vote of the Filipino, but he is not barred from it. Four of the nine members of the upper assembly are Filipinos. Over and above this it may be stated that the natives of the Philippine Islands hold the highest governmental positions, and are increasingly displacing the American office-holders. The Lower House is presided over by a Filipino.

In Japan, the popular form of government has been in existence for nearly a generation. Daily the powers of the Mikado are becoming more limited. Fifty years ago the Mikado was the autocratic ruler of Japan. His word was law. There were Councillors to be sure, but the Emperor was not at all bound by the advice they gave him. The present Japanese Mikado saw the folly of such a procedure and, of his own accord, began limiting his powers and rendering his subjects supreme in the land. The work of educating the people for popular government has now been going on in Dai Nippon for nearly half a century.

his capital and founded the Traikutaka, known later as the Kalachuri, or Chedi, Era, whose epoch is the 28th of July, (or 26th of August), of 249 A. D. * His coins, dated in the first and second years, have been found along with those of the kings of the Kshatrapa dynasty of Malwa and Gujarat, whose coins they may be said to resemble. It is rightly inferred therefore that Iswaradatta should have at least partially overthrown the Kshatrapa dynasty about the year 249 A. D. † I would submit that when once it is conceded that Iswaradatta after consolidating his power in the Konkan, proceeded on his career of conquest so far north as Guzarat and Malwa, he must have also protected his rear and preserved his line of communications by complete conquest of the Maharashtra territory, which he had necessarily to cross. As this date synchronises with the date we have given above for the end of the Andhra dynasty, it is very probable that the Traikutaka epoch of 249 A. D. marks the complete overthrow by Iswaradatta of the great dynasty of the Andhrabhrityas.

This date is further corroborated by another important circumstance. Ptolemy, who wrote after 151 A. D., and lived till 161 A. D. ‡

refers to Ozone (Ujjain), Baithana (Paithan) and Hippocura, as being in his time the royal residence respectively of Tristenes, Siro Polemios and Balocures. The last two kings have been correctly identified, Siro Polemios with Pulumayi (Sri Pulamayi Vasishitputra) and Balocures with Ranno Gotamiputra. Viliyajakurasa of the coins who, according to Mr. Smith, is the king Gautamiputra Satakarni, the father of Pulumayi. From the inscriptions of these kings to be referred to in greater detail in the sequel, it may be inferred that Gautamiputra conquered the Maharashtra country, whose capital was Paithan, from the Khakharata king whose dynasty he exterminated, that after having ruled there for some time, he installed his son Pulumayi as the ruler of the conquered territory, and that he thereafter retired to Dhana-kataka, his original kingdom which he ruled over for about twenty years after the installation of his son at Paithan or Navanara. As these two kings, father and son, were contemporaries of Ptolemy, they too must have been reigning between 151 to 161 A. D., a result which exactly confirms the dates at which we have arrived for these kings* of the Andhrabhritya dynasty.

I append hereunder a list of the thirty kings of this dynasty with the number of the years of their individual reigns and approximate dates as determined above.

* See list below.

* Transactions of the 7th Oriental Congress, p. 216, Ind. Ant. 17, 215; Cunningham in Arch. Sur. of India, IX, 112.

† Bombay Gazetteer, New Edn. I. ii. 294.

‡ Smith's Classical Dictionary, 627 Ind. Ant. XIII, 313-311.

of the qualities of both sexes, it may be profitable to draw attention to the bravery of women. We do not desire to undervalue the conspicuous valour of men. On the contrary, we are proud to recognise it to the full. We only wish to point out that women are capable of the same great quality to a profitable degree, and that, therefore, it should be encouraged in them as well as in men. If the men refuse, let women exhort each other.

No one can doubt that moral courage is superior to physical. Men exceed in the latter, women in the former; and it is not desirable that this should be altered, even were it possible. Yet, it would add to the dignity of both if men were stronger morally and women physically.

A modern historian says: "Moral and rational faculties may alike be dormant, and they will certainly be so if men are wholly immersed in the gratification of their senses. Man is like a plant, which requires a favourable soil for the full expansion of its natural or innate powers." If men had been shut out, as women have, from the exercise of their physical faculties, is it certain they would have developed excess of physical powers?

Notwithstanding her social disadvantages in this respect, woman has made her mark in the annals of bravery. History affords numerous examples of great heroines, many of them, too, at a time when her general position was that of a slave, but we can only note a few.

Leona of Attica bore the severest torture without a word. Telesilla, the poetess, made the Argolic women fearless of death, and discomfited the Spartans. Theodora saved the Eastern Empire; Artemisia drank the ashes of her consort; Camilla, Queen of the Vol-

scians, was slain fighting at the head of her troops; Boadicea encountered the veterans of Rome; the Maid of Orleans drove the English from France; Arria stabbed herself to encourage her husband to die. "See, it does not hurt, dear Postum," she said.

The tales of martyrdom are fertile of heroic women. Young maidens met the most horrible deaths with placid contempt, if not with vehement joy. No fiendish tortures that devils could devise were able to shake the fortitude of numberless brave women. Whether under Nero or the Bishops, under the Inquisition or the French Revolutionaries, it was noted with surprise and admiration that the women died more bravely than the men.

With what grace and calmness, and infinite tenderness for others, did Anne Boleyn and Mary of Scotland lay their fair necks upon the block. Even the fearless Raleigh suffers by comparison, for their queenly dignity excelled his half-jocular carelessness.

When we come to physical self-sacrifice, to giving one's life to save the most dear to us, women stand almost alone. Whether to suck a poisoned wound, or to intervene and receive the assassin's dagger, or to nurse the wounded in the midst of battle, or to watch by the couch of pestilence and death, or to commit suicide to save their own and their husbands' honour, they have acted without a parallel on the part of men.

Woman's love is stronger than her fears, and there is no sacrifice which she will not cheerfully make for him who sways her heart. What she does by impulse man feebly tries to do by calculation.

But it is in moral courage that woman shines. Just as the greater strength and training of

We shall next proceed to discuss the history of the Kshatrapa dynasty. In the beginning of the second century before Christ, the regions of the Punjab and Sindh were the scene of the interminable raids of Hellenic adventurers. Pushyamitra, the founder of the Sunga dynasty, stemmed for a time the tide of foreign invasion by a series of successful engagements on the banks of the Indus, so that towards the end of the second century B C, the Sungas continued to be masters also of Malwa. * But before this dynasty came to an end in about 76 B C, there were still graver incursions made into the frontiers of Hindustan by hordes of foreign barbarians, the Parthians, Sakas and the Yueh chi, and some of the more distant provinces were torn from the empire of Megadha. Thus towards the middle of the first century before Christ, one of these hordes, probably of the Saka or Euxinian race, to which Ghasmotika and Chashtana belonged, entered India through Sindh, and conquered and occupied Gujrat and Malwa, and another belonging to the Kushana tribe of the Yueh chi race, to which Huvishka and Kanishka belonged, poured into India through the north-west frontier and subjugated the Punjab and Kashmir. Chashtana, the son of Ghasmotika, was the founder of the Kshatrapa dynasty of Saurashtra, and the title 'Mahakshatrapa' by which he was known, as evidenced by his coins, betrays his foreign, perhaps Parthian or Pahlava, descent. His grandson was the famous Rudradaman of the Gwalior inscription of the year 72 of an era which we shall venture presently to determine, who "made three times stronger the embankment" of the historic Sudasana lake with which the names of some of the greatest Emperors of early India, namely, Chandragupta Maurya, Asoka and Skandagupta, are inseparably connected. The first to issue dated coins of this Kshatrapa dynasty, was Jivadaman of the year 100, the son's son of Rudradaman. He was succeeded by Rudrasimha, another son of Rudradaman, whose great grandson Mahakshatrapa Rudrasena II reigned from about the year 176 to 194. Visvasena, the grandson of Rudrasena II., was the last of this branch of the dynasty and he seems to have occupied the throne from the year 214 to 225. Another branch of the dynasty beginning with one

Rudrasimha, son of one Svami Jivadaman succeeded soon after to the throne and it came to an end with Svami Rudrasimha, son of one Svami Satyasimha, in about the year 310. *

We have now to enquire what the era is by which the coins and inscriptions of the Kshatrapa dynasty are dated. In this connection, it is desirable to draw attention to two sets of inscriptions, one of the family of Rudradaman and the other of Ushavadata, son-in-law of Nahapana, the Kshaharata, king of Maharakshtra. The latter are dated in the years 40 to 46 of some era, whereas one of Rudradaman's inscriptions is dated 72 and four others of his have recently been discovered at Bhuj referring to the year 52. I submit that Nahapana belonged to a totally distinct line of kings from that of Rudradaman and that it is wrong to connect the two together. The distinctive characteristics of the coins of the Chashtana dynasty, namely, the Chaitya, star and crescent, do not find a place in the coins of Nahapana, who has the thunderbolt for his symbol. † Rudradaman's dynasty ruled in Malwa and Kathiawar, whereas Nahapana reigned in Maharashtra and belonged to a race of kings called by the peculiar name of Kshaharata.

Both these dynasties, whose kings are alike known as Kshatrapas or Mahakshatrapas, are referred to in an inscription of Pulamayi Vasuktiputra of the Andhra dynasty, dated in the 19th year of his reign, which describes his father Gautamiputra as king of Aeka, Asaka, Mubka, Surashtra, Kukkura, Aparanta, Anupa, Vidarbha, and Akaravanti, and states that he was the lord of the mountains, Vindhya, Mahendra and others, that he destroyed the Sakas, Yavanas, and Pahlavas, that he exterminated the last remnant of the 'Khakharata' race and restored the glory of the Satavahanas. There can be no doubt that the exterminated 'Khakharata' race herein referred to is that of Nahapana Kshaharata, firstly, because no other dynasty, not even the Chashtana, is known by that peculiar name and, secondly, because in the recent find in the Nasik district of a hoard of about 14,000 coins of Nahapana, "more than 9,000 of them are counterstamped with the words 'Ranno Gotamiputra Siri Satakanisa,' which shows that

* See Malavikagnimitra, where Agamitra, son of Pushyamitra, is stated to be king of Vidisa.

* J. R. A. B. 1890, p. 613 ff; 1899, p. 365. Ind. Ant. XXI. 205. See also Miss Duff's Chronology of India, p. 204.

† Rapson's Indian coins, Plate III.

nagar, who, after his retirement from secular labours, had spent his life in writing his well-known commentaries on the Vedas and other important religious works of the Hindus, who, in consequence, had realized the dangers of exaggeration and equivocation and who had been once the chief Swami in Sringeri Mutt under the name of Vidyaranya—such a person cannot for a moment be supposed to have consciously designed to mislead his readers by stating facts with the accuracy of which he had not satisfied himself. We can therefore very well believe that he knew what he was writing about and what the character thereof was. The verse is quoted below.—

*Lagnā subhā subhayuthā sushukā lumirām
Sri Parvathēva sukhuṇe subhacēśhītiścho*

*Jayānthe Sivagurorūya thūnga sanasthā
Sooryā Kujā Rāsinūthā cha gurorē cha kendrā*

Assuming, then, the accuracy of the astronomical data furnished in this verse, I trust that the birth of Sri Sankaracharya can be dated to the satisfaction of all. The verse says that the ascending sign (thyeg or lagnam) was auspicious for the reason that there was a benefic planet in it, and that it was also aspected by benefices. Further, it says that the Sun, Mars, Jupiter and Saturn were then not only in their exaltation, but occupied cardinal point positions (kendras) in relation to the ascendant (lagnam).

Furnished with the above data, some may suppose that the Acharya's birth-date can be easily determined, if the year in which this particular planetary combination occurred, could be ascertained. But this is not so easy as imagined, for, the combination referred to in the sloka is not confined to any one particular year in the past. It may have occurred in several cycles. To which of these years then is this epoch-making event to be referred? To answer this question, we have to look for other facts and circumstances which may throw some light on this obscure question. Are

there any, and if so, how far are they to be believed? Do they dovetail with the astronomical data? In Malabar, there are various traditions concerning the doings of the illustrious person; but the most important of them, in virtue of its far reaching effects, is the introduction of a new series of customs among the natives of Malabar.

No one can seriously deny that the reforms were inaugurated by the Swami after he had finished his education and entered the order of Sanyasis. Some suppose that the propaganda was started on a 'lat of Chingom' in a place called 'Kollam' (Quilon). From this spot he moved on northwards, always crying 'change, change'. On the 31st of that Chingom he reached the southern bank of the Bharata river which runs westward through the middle of Kerala. From the 1st of Kannī the changes ordered by him were effected in those parts of Kerala lying to the north of the river. This is the tradition about the beginning of the Kollam era, now prevailing in Malabar. To the Malaysis living on the southern side of the Bharata river, the new year, therefore, begins on the 1st Chingom instead of 1st Medom as it does in other parts of India, and as astronomy requires, and to those living on the opposite side of the river it begins from the 1st of Kannī. Since the reformation began in 'Kollam' (Quilon), the era was called 'Kollam Andu'. The beginning of this era corresponds to the 1st Chingom of the year 3927 of the Kali era.

Though these legends do not afford conclusive proofs, they furnish some data from which we shall be justified in inferring that the customs peculiar to the south-west coast were remodelled in Kerala by Sankaracharya 1085 years ago.

There are in some old cadjan manuscripts certain mnemonics of astronomical value relating to the periods of some of the distinguished sons of Kerala. Some of them are (a) *Chirramātra sam-*
praptā, (b) *Tajnasam samalashyām*, (c) *Rakshath*
Gowdamarakā. Others like the following refer

coins of the Kshatrapa kings have been found along with those of Iswaradatta, the Karkutaka king, who founded the Chedi era of 249 A. D. "Certain coins show," says Dr. Fleet, * "that the Kshatrapa rule was once interrupted by an invader, who assumed the titles Raja and Kshatrapa, and established another era. This invader was a certain Iswaradatta, whose coins are dated in the 1st and 2nd years of his reign." Scholars are therefore agreed that the Kshatrapa dynasty was subverted at least for a time by the Traikutaka king Iswaradatta, though there is some difference of opinion as to which king or kings that were so vanquished. Pandit Bhagvanlal Indragiri and Dr. Fleet hold that the Kshatrapa kings Visudhama and Vijayaseka, to whose coins Iswaradatta's are said to bear the most resemblance, were defeated by the latter and that probably Visudhama's son Rudrasena restored the Kshatrapa power †. It appears to me to be wrong to infer from this supposed resemblance that they were all contemporaries, as it merely shows that Iswaradatta struck coins in imitation of those of Visudhama and Vijayaseka ‡ who might have lived much earlier. Besides, Mr. E. J. Rapson takes a different view § and places Iswaradatta between Damasen and Visudhama. The reasons therefor are also far from conclusive and are based upon insufficient material. I am led to think that Iswaradatta brought about the extinction of the Kshatrapa dynasty as he did that of the Andhras about the middle of the third century A. D. Having first destroyed the Andhra power in the Deccan in 249 A. D., Iswaradatta seems to have gone further north and invaded after a few years, probably about 253 A. D., Guzerat and Malwa, the dominions of Rudrasinha, the last king of the later branch of the Kshatrapa dynasty. As the date of the last Kshatrapa king is the year 310 of the Kshatrapa era, the epoch of the era of the Kshatrapas may have to be put in about 310—251 or 57 B. C. Thus, there cannot be much doubt that the Kshatrapa era of Malwa and Guzerat was no other than the Samvat era of 57 B. C.

Thirdly, the Samvat is essentially a Malwa era, as it is expressly stated in the Mandasor inscription above referred to, as dating from the epoch of the consolidation of the

tribes of Malwa (Mihavanam Granasthithya)*. It could not have been founded by the Kushana dynasty for the reasons already stated in my paper on the date of Kanishka †. Moreover, it has not been shown that the Kushana rule extended beyond Mathura or Benares. No long-lived dynasty of any importance, except that of the Kshatrapas, is known to history as having ruled over Malwa, to justify this era being ascribed to it. When we remember these facts in connection with the statement of Rudradaman in the Gumar inscription to the effect that "people of all castes came to him for protection and prized him to be their Lord," we recognise that the independent tribes of Malwa and Guzerat elected him as their king just as they probably did his father Jayadaman and his grandfather Chashitana, before him. It is a well-known fact that these tribes of the west were famous even in early times for self-rule, for, that is the significance of the statement of such an ancient ‡ work as the *Atitraya Brahmana*, that "all the kings of the western countries are inaugurated to independent rule (Svarajya) and called Svarat." Now, these independent tribes of Malwa, recognising strength in union and making a virtue of necessity, for Chashitana seems to have overthrown them already, combined together and elected him as their common king and that great event, 'the consolidation of the tribes of Malwa' under one great Ruler, was most probably celebrated by the epoch of 57 B. C., which has since then been current therein. As Chashitana and Rudradaman ruled from Ujjain over a number of adjacent countries, § this Malwa era came to be adopted north of the Vindhya. In the same manner, as Bhumaka and Nabapana ruled in the Maharashtra country, the era founded by Bhumaka, namely the Saka, became current in the countries south of the Vindhya; and as both the eras were convenient for purposes of calculation and the epoch of the Saka era was utilized as a starting point by Astronomers, they have been continued ever since. This is the reason why the southern era was originally known as Sakanripakala, the era of the Saka king. No doubt, long subsequently, the two eras came to be connected,

* Fleet's Gupta Inscriptions, p. 79.
† "Indian Review," November 1909.

‡ VIII. 14.

§ These were ruled over by Viceroys. See Rudradaman's Gumar Inscription according to which, Saurashtra and Anarta were then being ruled over by a Pahlava Viceroy, named Surasakha.

* Bombay Gazetteer, Vol. I, Pt. 2, p. 294.

† Ibid.

‡ See list of Kshatrapa kings appended hereto
§ J. R. A. S. 1890, p. 349-G.

are in their exaltation. Thus, all the astronomical conditions described by Madhavacharya in his verse are fulfilled in this horoscope and the local legends also corroborate it to some extent

HOROSCOPE

Saka year 728; Vikrama year 863, A. D. 805,
Kali year 3907; Month-Madom, date 18th, day
Monday; time-17 Ghatikas 25 Vighatikas (12. 58
p m); 13 Ghatikas 5 Vighatikas to sunset,
first quarter of constellation *Ardra*, Vysaka-
sudha 5th day after New Moon, ascend-
ing sign last Drekkana of cancer, the Moon had
entered *Ardra* 19 Vighatikas (7 $\frac{1}{2}$) before birth,
the 5th day after the New Moon had begun 10
Ghatikas and 40 Vighatikas before (4 hrs 16 m)

Number of solar days from Kali 14,26,715
Ghatikas 17 } 6 hrs 58 m.
Vighatikas 25 }

PLANETARY POSITIONS

Planets	Signs	Degrees	Minutes.
Sun	0	16	36
Moon	2	6	44 $\frac{1}{2}$
Mars	9	29	50
Mercury	1	1	58
Jupiter	3	19	41
Venus	1	29	27
Saturn	6	13	27
Ascending node	6	7	44
Ascending sign	3	29	17

PLANETS LOCATED IN THE ZODIAC

	Sun descend- ing node	Venus Mercury	Moon
	Position in signs		Ascendant Jupiter
Mars	Rasi		
		Saturn Ascending node	

Ascending sign		Descending node
Saturn	Position reduced to the ninth parts Navamasa	
Mercury		Sun
Ascending node Jupiter Moon		Venus Mars

THE PILGRIM.

BY MR P SESHADRI, M A

From the snows of Himalay
Have I wandered night and day;
Past the towns and hamlets gay
Standing forth in bright array;
Past the woods where beasts of prey
Roaring, hold their dreadful sway.
Now I wend along my way,
To the Lord of Rameshwar.

Through the gorgeous cities grant,
Decked with marble domes and gate,
Proudly ruling o'er a state,
Have I paused to view the sight
Of a chariot richly dight
Dashing past a palace-height
Now I wend along my way
To the shrine of Rameshwar.

Now a lofty temple door
Open to hail a pilgrim roar
From the farthest Indian shore;
Now a group of damsels fair,
Gently walk the sacred stair
Of a shrine, with offerings rare.
Now I wend along my way
To the Lord of Rameshwar

Where the noon-day sun on high
Oped his fierce and searching eye
Chasing all that move and fly,
Rest and shelter have I found
Down a banyan's spreading ground
Having slumber soft and sound
Now I wend along my way,
To the shrine of Rameshwar.

nearly contemporaneous with the date of Gautami-putra (126—151 A. D.). The countries stated in the above inscription as subject to Rudraman are mentioned by Pulumayi, in the inscription previously alluded to, as under the sovereignty of Gautami-putra, whereas Rudradaman mentions Satakarni as lord of Dakshinapatha alone. Is it possible, I may be permitted to ask, for these two powerful kings, each of whom had a long and victorious reign, to have ruled over the same provinces and for each to have conquered the other? Thus, we are landed in an absurdity, and some writers try to explain away this irreconcilable circumstance by saying that these inscriptions have to be taken *cum grano salis*, and that one of these kings at any rate was not so great as his inscription would make one believe. This, I submit, is a far-fetched and impossible method of trying to get over the incontestable evidence of the inscriptions. Even granting for the sake of argument that the Andhra and Kshatrapa kings of the inscriptions did not actually defeat each other, still it appears to me impossible to hold that the statements of the two inscriptions that they were the rulers of the various countries specified therein are overdrawn. Moreover, as Dr Bhandarkar points out, the "Satakarni" of Rudradaman's inscription cannot be Pulumayi for the reason that the latter "was never called Satakarni,"* and it is wrong to suppose, as has already been pointed out, that the name Satakarni was the general name for every king of the dynasty. Besides, there is no reason to suppose that Pulumayi married Rudradaman's daughter. Probably, Mr. Smith had in mind the Kanheri mutilated inscription, according to which "the wife of Vasisthputra Satakarni is represented as the daughter of a Mahakshatrapa."† She "cannot have been the wife of Pulumayi, for he was not called a Satakarni, but of Vasisthputra Chhatrapana Satakarni, whose name occurs in a Nanaghat inscription. Her name is lost in the Kanheri inscription, and Dakshamitra, which is given as her name by Mr. Vincent Smith, was the name of the daughter of Nahapana married to Ushavadata."‡ Again, we are not informed by the inscription who the Mahakshatrapa was. This title may be applied to any one of the numerous kings of the Kshatrapa race that ruled

in the north west of India from the first century before Christ to the third century after. It may even apply to Indian potentates like the Traikutaka Iwaradatta, who might have assumed that title. Dr. Bhandarkar suggests that Rudradaman refers in the aforesaid inscription to Yagna Sri Satakarni. I venture to submit that this suggestion also is incorrect. For, if the era used by Rudradaman were the Saka era, he should have defeated Yagna Sri before 150 A. D., the date of the inscription; and it is extravagant to expect that king who reigned from 197 to 226 A. D., to have ruled even prior to 150 A. D. I am therefore of opinion that the Chastana era is to be identified with the Samvat and not with the Saka era and that Rudradaman reigned from about (52 to 72 or) B. C. 5 to 15 A. D. The King Satakarni referred to in Rudradaman's Girnar inscription is therefore the tenth king of the Andhrabhritya dynasty who bears that name and reigned between B. C. 17 to 1 A. D.

Sixtily, if vice it is conceded, as probably it will be, that the era of 78 A. D., is connected with the rise of the Bhutaka dynasty in Maharashtra, it cannot be maintained that it was adopted by Rudradaman who ruled over Malwa and Guzarat. It cannot be that he supplanted Nahapana and adopted his era, for according to Rudradaman's inscription of the year 72, the Dakshinapatha (Deccan or Maharashtra) was then being ruled over by one Satakarni. Nor can it be said that Chastana supplanted the Nahapana dynasty, for the last inscription relating to Nahapana is of the year 46 and the first relating to Rudradaman is of the year 52 and the interval of six years or even less cannot at all be sufficient for the reigns of the prosperous kings, Chastana and Jayadaman. Nor can it be urged that Bhutaka or Nahapana extended his sway over Malwa and Guzarat and that Rudradaman or Chastana, being a subordinate king, adopted his era, for both these kings, Chastana and Rudradaman are styled as Mahakshatrapa and one of them at all events, namely, Rudradaman, conquered and ruled over a number of other countries as well. For the same reason it cannot also be said that both Rudradaman and Nahapana (also a Mahakshatrapa) were subject to some overlord in the north and adopted his era. Moreover, no such overlord has been shown to have started the era of 78 A. D. or even to have ruled over all the dominions of Rudradaman and Nahapana. It was at one time supposed that

* "Indian Review," 1909, p. 403.

† Dr. Bhandarkar in "Indian Review," 1909, p. 402.

‡ "Indian Review," 1909, p. 403.

* See list above.


Where the hero southward trod—
He, the prince that came of God,
With a quick avenging rod
For a wicked monster's head,
By his beloved's distress led—
As in Epics we have read—
On and on I wend my way,
To the shrine of Rameshwar

From the snows of Himalay
Have I wandered night and day,
Past the towns and hamlets gay
Standing forth in bright array,
Past the woods where beasts of prey
Roaring, hold their dreadful way
Now I wend along my way,
To the Lord of Rameshwar

DEMOCRACY AND CHARACTER

BY

MR. SHAMNATH MUSHRAN, M.A., *Bar-at-Law.*

E live in an age of democracy, whatever the expression might mean, there is no denying the fact that democracy is the order of the day. Democratic ideas are in the air even in places where the sentiment of democracy is not a product of indigenous growth. Countries which never favoured the equality of men, which had divided society into castes and relegated the subject to a position of eternal obedience to the wisest of the ruler, have felt the effects of this swelling influence.

But what is democracy? Taken literally the institution is not to be seen anywhere. Considering the size of modern states it is not possible any where. Switzerland with her Referendum is the nearest approach to the old city states which were really democratic. With us the question whether a country is democratic or not has reference to the point of view from which we look at things. Politically speaking democracy stands for the principle that the masses should have the ultimate voice in matters of great importance and should be in a position to lay down the general policy of a nation whosoever be the hand that puts it into practice. The social aspect of the question is slightly different, at least the facts of modern life have not had the same influence on nations looked at socially. The size

of one states has modified considerably the idea that each individual should have a direct voice in the management of affairs. The stress of our life has made it impossible that people should have anything like equality of opportunity in their struggle for existence. The vision of a social millennium with equality of opportunity is a pious hope which the more credulous of the divines and the more utopian of the socialists have placed as a silver edge round the gloom of our system of competition.

Mr. Reginald Stephens' lectures* on "Democracy and character" touch more the social and religious side of the question than the political aspect of it. Perhaps, there is a pause in the rush with which everyone was going towards democracy. Democracy as a political institution has had its critics and its advocates have no light task in proving that it ministers more to the happiness or the improvement of the people than the more antiquated of social politics. Nietzsche commenced an attack on the ethics of democracy and the full effect of his writings has yet to be realised—more than that the institutions of Europe have yet to realise the full force of them. Mr. Stephens has stepped forward as a Christian and a political philosopher to defend the current democratic trend of ideas and his lectures are quite an interesting study. He brings out quite effectively some of the good points of democracy as an institution, and by giving greater modesty to its aims exposes a more limited surface to the attacks of its enemies. Democracy has had quite a unique effect in raising the spirit of the masses and the writer urges with some force and a great deal of truth that in spite of drawbacks the spirit of the times is everywhere acquiring a democratic tone. The principles on which the sentiment is based give it "enduring vitality." We may say, to quote from our author, that "the first essential principle of democracy is a deep respect for human nature. Not only for the body with its wonderful mechanisms and adaptations; but rather for the spirit which dwells within, with its faculties, its deathless aspirations and its divine discontent that refuses to be stilled by any earthly gift." The idea of the dignity of man would never have come into existence if the ancient forms of government had not crumbled under the tenet of the new spirit. No true respect for man as a man is possible where artificial distinction of class or of caste effect an

*Democracy and Character, by Reginald Stephens, M.A., Canon of St. Paul's Cathedral, Melbourne. The Moor House Lectures.

to me that the Kshatrapa dynasty was completely overthrown after the lapse of over 310 years, as already stated, by Işwaradatta in about 253 A.D., and that the epoch of the Samvat era, namely, 57 B.C., marks the consolidation of the tribes of Malwa into one great nation under Chashtana, the founder of this long-lived dynasty.

I subjoin hereunder two lists of the Kshatrapa kings with their respective dates, for convenience of reference.*

* See J. R. A. S. 1899, p. 406-7; Miss Duff's Chronology of India, p. 296.

Kshaharata kings of Maharashtra:—

No.	Names of Kings.	Inscrip. Date. Epoch 78 A.D.	Date A.D.
1	Bhumaka		78 A.D.
2	Nahapana, son of 1	40-46	118-124 A.D.
3	(Dakshmitra, daughter of 2, married Usha- vadata)		

Kshatrapa dynasty of Malwa and Guzarat:—

Serial Nos.	Names of Kings	Coin or Inscription Dates	Dates B.C. or A.D.	Remarks.
Ist Branch (Epoch 57 B.C.)				
1*	Ghasmotika	"		
2*	Chashtana	"	57 B.C.	
3	Jayadaman, son of 2	"		
4*	Rudrasena, son of 3	52-72	B.C. 5 to A.D. 15	Contemporary of Huvishka.
5*	Damajada, son of 4	"		Contemporary of Vasushka. Conquered Satavahana of Maharashtra
6*	Jivadaman, son of 5	100-120	A.D. 43-63	} Contemporaries of Kanishka.
7*	Rudrasimha, son of 4	102-118	" 45-61	
8*	Rudrasena, son of 7	121-141	" 61-87	
9*	Banghadaman, son of 7	"	"	Contemporary of Wema Kadphises and of Bhumaka.
10	Prithvisena, son of 8	144	" 87	
11*	Damasena, son of 7	148-157	" 91-100	
12	Damajada Sri, son of 8	154	" 97	
13	Vivadaman, son of 11	156-160	" 99-103	
14*	Yasodaman, son of 11	160-161	" 103-104	
15*	Vijayaseana, son of 11	160-171	" 103-114	
16*	Damajada Sri, son of 11	172-176	" 115-119	
17*	Rudrasena II, son of 13	176 (?) 179	" 119-137	} Contemporaries of Nahapana.
18*	Vivastimha, son of 17	198-203	" 141-146	
19*	Bhartridaman, son of 17	200-214	" 143-167	
20	Vivastana, son of 19	216-225	" 159-168	Defeated by Gautamiputra and dynasty overthrown.
IInd Branch				
1	Rudrasimha, son of Swami Jivadaman	22 (?) 210	A.D. About 173-183	
2	Yasodaman, son of 1	210-219	" 183-192	
3*	Swami Rudrasena, son of Swami Rudradaman	220-228	" 213-241	
4*	Swami Satyasimha	304	" 247	
5*	Rudrasimha, son of 4	310	" 253	Overthrown by Traikutaka Işwaradatta.

* Those thus marked are called Mahakshatrapa in some at least of the coins. Sometimes, as Col. Biddolph says, "the heir of the ruling Mahakshatrapa bore the title of Kshatrapa and had coins issued in his name during his father's lifetime." J. R. A. S. 1899, p. 405.

best friend is my deadliest enemy—he keeps me up to the mark." This is a bit of Shavian ethics—and it has more sense in it than the un-Christian way of putting it, would lead one to suppose. Competition of some kind must remain to keep the fibre of the people right if for nothing else. But below a certain line it would, perhaps, be quite human to try and abolish it—to give a false bottom to the yawning abyss of grinding poverty so that people may be free to climb up—but should they fall they should not be reduced to atoms below.

Mr Stephens' book should give readers material for reflection. It touches on many questions with which the author does not prefer to deal, but which nevertheless arrest our attention and open vistas of independent enquiry before our mind.

MARRIAGE REFORM

BY

DEWAN BAHADUR R. RAGUNATHA RAO, C S I

THE marriage rituals among Brahmins now in practice require much modification. The giving away of a Kannya or maid, and the marriage rites with a bride are quite different acts. They need not require performance at one and the same time. The act of giving away or Kannya danam is a formal act of the maid's guardian, by which the guardian transfers the right to the possession of the girl to the receiver. The late guardian has nothing to do in the celebration of marriage and his presence at the marriage rites is not necessary. If he is a poor man, the Kannya danam may cost him some betel nut, a coconut, and a small coin. If he is rich, he may bestow upon the ward, such riches as he thinks best as sreedhanam.

After taking possession of the maid from her guardian, he, the receiver, should, if he deserves to marry her himself, apply to the spiritual possessor of her, that is, the Devata Agni as he had been entrusted with him by another Devata. Vishwanasoo, as soon as she was fully developed. The bridegroom should kindle fire according to the prescribed mantras or recitation of Veda-versea, and pray the spiritual possessor Agni to hand her over to him with blessings for her getting children. Agni hands her over to the

bridegroom. The bridegroom enters into a contract with her and propounds to her the terms and she agrees to them. The receiver then leaves the bride's late guardian's house for his or, if he has none in the place, for some respectable lady friend's house for the night. He eventually takes her to his own house, and there introduces her to his parents and relatives. This indicates the absence of his relatives, when he receives the bride. If he is not to marry her, he performs no marital rites but allows the bride to remain with him until she becomes engaged to a bridegroom. If, however, the receiver marries her, he should go over some marital rites, such as Panigrahanam or taking hold of her hand, prayer to the Heaven for blessings, walking together seven steps as a mark of formation of friendship between them, and then the establishment of family Agni or Worship of God through fire. In the evening, the bridegroom should show the bride the Polar Star, and ask her to be as constant to him as the star is. For three nights, they should sleep together as "harmless pair." This is apparently to postpone the concluding of the marriage before knowing each other thoroughly. This period of suspension may be extended to 12 days or a year. The consummation of marriage may then take place. This act transfers the bride to the Gotra, Pinda, and Sutaka of the family of the bridegroom. She is freed from pollution, etc., due to incidents in her father's family and becomes attached to that of the bridegroom. She thereafter becomes sagotia, sapinda, sasootaka, and in fact, the wife of the bridegroom.

The first marriage in our sacred records is that of the first Manu's daughter Devahooti. She was celebrated for her beauty. Manu brought her to Rishi Kardama, and offered to give her away to him, as she had been loving him from reports heard by her from Narada of his character and piety. He reciprocated the love and agreed to receive her on the condition that he would take her to his bed when it would suit him. With the consent of Devahooti, her mother Manu gave her to Kardama. Devahooti was long with Kardama. As Kardama began to think of relinquishing this worldly affairs Devahooti reminded him of his promise to complete the marriage. The consummation then took place resulting in the birth of an incarnation of Vishnu as Kapila and nine daughters. Kardama, the son-in-law, demanded no money nor dined for a day in his father-in-law's home.

higher spiritual experiences,' p. 176. We have made these extracts to show that, philosophically, the position of our author is identical with that of the great Vaishnavite philosopher Sri Ramanujacharya, and our only surprise is that our author does not more explicitly acknowledge the kinship than by a casual reference in the preface. But this, of course, does not detract from the value of the bold and clear exposition, in the work, of the author's philosophical views.

We are, however, not convinced by the author's discussion of the doctrine of Intuition. The author rightly explains Intuition as 'direct vision.' He says "he alone is a true Intuitionist, to whom faith has become as clear as sight,—who sees God as clearly as he sees himself and the world." But is this view of Intuition the same as saying that "the true test of intuition is the inconceivability of the opposite," 'inconceivability' meaning 'in consistency with the fundamental laws of thought?' It is somewhat staggering to be told that for the general reasoner the absence of God is as 'Inconceivable' in this sense as that 'two and two do not make four'. And nothing is gained in clearness by asserting that a belief in God in this sense is universal, spontaneous and self evident. The fact is that a vague belief in the existence of a Supreme Being, entertained by most people, is an inference from a perception of the General Design in creation. This inference can hardly stand the onslaught of cultivated philosophic criticism, and so, the fundamental truth of a Single Universal Infinite has to be seen, in the last resort, by Intuition, as the Pandit puts it. The Hindu, in arriving at the same result relies on the statements in the Upanishads as the utterances of great men who have gone through similar experiences under much more favourable circumstances than we can command. The infallibility of the Vedas, whatever it may mean theoretically, means nothing more than this, that they are reliable guides in showing the true nature of intuition and the modes of attaining to it. To dethrone them from this position and to substitute for them sayings of modern men, however eminent the latter may be, is, perhaps, satisfying the desire for free thought, but it ultimately leads to equally blind devotion and obstructs the flow of that very free thought which is eagerly sought after.

We must leave the reader to study for himself and appreciate the other portions of the book where the learned Pandit pleads for recognition of Divine Love and Holiness and restates

the arguments for the Soul's Immortality in clear and eloquent language. "Our distinction from God, our progressiveness and God's care of us as individuals—these truths must be distinctly seen before our faith in our immortal life can stand on an immovable basis."

Nor have space to do anything more than notice the sections of the book detailing the practical ritual followed in Brahmo churches, especially of the Sadharan branch, and the great amount of thought spent in adopting the ritual to the needs of a community which abjures image-worship and is not satisfied with uttering unmeaning *mantras*. The thought suggests itself to us that a good deal of reformation is necessary in the methods of the Hindu temples before they can appeal to the educated Hindu in the manner in which they ought to, as centres of spiritual influence.

The work, we may say in conclusion, deserves to be carefully read by everyone who has to face the problem of justifying Hinduism to those who are not pledged to believe in its Upanishads and Sagas.

Commercial Education and Indian Industries.*

BY

PROF. SOHRAB R. DAVAR, F. B. S.

(Davar's College of Commerce, Bombay.)

COMMERCIAL Education is one of the masterpieces of the age that owe their very existence to the wonderful progress of modern times, the fruits of which the intellectual world of the day is privileged to enjoy. Even in England, the leading commercial country of the world, it was unknown until a comparatively recent date. It has therefore a brief history within which the high degree of perfection it has attained compares favourably with the other branches of liberal education,—a record that fills its exponents with just pride. This rapid advance of Commercial Education would not at all be considered as surprising, if one gives a thought to the important part "Commerce" plays in the world. On the contrary, it seems incomprehensible why "Commerce" which has for generations been ruling the destinies of

* Prepared for the Industrial Conference, Lahore.

CHAPTER V.

THE SAKA AND SAMVAT ERAS

OR

The Chronology of the Andhrabhritya and
Kshatrapa Dynasties.

TWO eras are widely current in India, broadly speaking, one to the north of the Vindhya mountains and the other to the south. The Saka era, whose initial date is the 3rd of March, 78 A. D., prevails in the Deccan and the Peninsula and the era of the Samvat, whose epoch according to the Purāṇas is reckoning is the 23rd of February, 57 B. C. and according to the Amanta is the 18th of September, 57 B. C., is prevalent in Gujarat, Malwa and the adjacent States and Provinces. The Bombay method of calculation of the Saka era is one year behind the correct system prevailing in the Madras Presidency, owing to a mistaken supposition of 'elapsed' for 'current' years. Varahamihira, the learned astronomer of the sixth century A. D., states that according to the Paliharaha Siddhanta, the oldest of the Siddhantas abstracted by him in the *Panchasiddhantika* (XII 2), the initial epoch of the five year cycle was the third year of the Saka era, current. Thus, it cannot be seriously doubted that the Saka era had been in existence at all events a few centuries prior to the sixth century A. D. Varahamihira calls it by the names of 'Saka Bhupakala' and 'Sakenirakala,' the era of the Saka king, and Brahmagupta, another astronomer of the beginning of the seventh century, styled it as 'Saka Nripante', 'after the Saka king'. The king Mangalva, who reigned towards the end of the sixth century A. D., refers in his inscription to the era as that of the coronation of the Saka king; and the poet Ravikirti, the composer of the Ashoka inscription of Pulakesin II, the successor of Mangalva, describes it as the era of the Saka kings. On the other hand, the later commentators on the works of Varahamihira and Brahmagupta, as well as Kalhana and Alberuni, the Muslim historian of the eleventh century, misunderstand its epoch and wrongly refer it to the time when the Saka barbarians or their king was discomfited by King Vikramaditya. Latterly, the era has come to be con-

nected with the name of king Sahasraka, just in the same way as the Samvat era of 57 B. C. is now associated with the name of Vikramaditya. That the Samvat, now known as Vikrama Samvat, was not originally so known, is proved by the celebrated Mandanor inscription, * discovered by Dr. Fleet, wherein it is incidentally stated that the king Kumbhagupta (known from other inscriptions to have reigned between 415 and 440 A. D.) was reigning "when 493 years had elapsed by the reckoning from the tribal constitution of the Malavas". Dr. Fleet thus summarises the history of the nomenclature of this era — "Professor Kiehlhorn has shown that the era of 58 B. C. was known in A. D. 173 and 532-33 as 'the reckoning of the Malavas' and in A. D. 879 as 'the Malava time or era' and that records of A. D. 738 and 1169 speak of it as the 'years of the Malava lord or lords.' * * that the word *Vikrama* is first found coupled with it in a record of A. D. 812 which speaks of 'the time called Vikrama,' * * that we hear for the first time of a prince or king named Vikrama, in connection with the era, in a poem composed in A. D. 997 * * and that the first specific mention of the era as having been established by Vikramaditya is in a record of A. D. 1108." †

The question of the origin of the Saka era is now considered as settled and it is generally supposed that the coins and inscriptions of the Kshatrapa dynasty of Gujarat and Malwa which extend for over a period of three centuries, are dated in this era. The origin of the Vikrama era is however a matter of controversy between contending scholars. Dr. Fleet, on the one hand, maintains that it was "founded by Kanishka in the sense that the opening years of it were the years of his reign, that it was set going as an era by his successor, who * * continued it, and that it was accepted and perpetuated as an era by the Malava people and so was transmitted to posterity by them." ‡ Mr. V. A. Smith and some other learned scholars, on the other hand, positively decline to subscribe to this theory. In my opinion,

* Fleet's Gupta Inscriptions, pp. 78-87.

† Imperial Gazetteer, Vol. II, p. 4. See also Indian Antiquary, Vols. 19 and 20.

‡ It is curious that Varahamihira, the astronomer popularly supposed to have been one of the "nine gems" of Vikrama's Court, does not refer to the Samvat era at all. He refers only to the Saka era as noticed above.

§ Imp. Gaz. Vol. II, p. 5.

the increasing competition around it, does not rise beyond certain narrow limits. Often the ill-educated son ends his business career in disaster.

The above results are natural, because in the former case the University course of liberal education develops faculties different from those in demand in the commercial world, whereas in the latter, there is no intellectual development at all. If, on the other hand, these young men in completion of their ordinary school education were left in charge of tried Commercial Educators to be trained in their Colleges for High Commercial Diplomas, the specialised education would not only create a love for commercial pursuits but would arm them with a knowledge, which besides polishing and developing their intellectual faculties, would place them in a condition that would enable them to develop and improve the business of their fathers. This continuity helps the business to develop into gigantic proportions. If one was to look into the origin of many leading British firms that are to-day practically controlling the various branches of British Commerce, one would find that these magnificent concerns, a century or so ago, had a modest beginning at the hands of one of the ancestors of the family whose name they bear. In India, on the other hand, a business that has been developed by an enterprising merchant in most cases dies a sudden or lingering death after its founder has passed away, either owing to the contempt of the University-trained sons for a business career or the incompetence of the uneducated or badly educated sons.

The extent of the wonderful progress made by the industrial and commercial world of the day, can hardly be conjectured by the stay-at-home Indian and even among those Indians, who have travelled, there are a few who have realised its magnitude. When one visits the gigantic concerns in Europe where the employee number by thousands, in face of all that the present-day improvement in the labour-saving devices has to teach us, one cannot help getting lost in thought as to how the Head or Manager of such an establishment can keep his mind in its proper place. It is in such concerns that the old school idea of learning business-methods by working as an apprentice in business offices exposes its most ridiculous hollowness. The allotted span of the human existence is too short a period to enable one to grasp the details of business-methods of the present-day establishment of the class referred above, through such a clumsy and anti-

quoted medium. Here, those highly trained in business colleges alone, can expect to secure a footing that gradually leads to the highest place. The ignorant and untrained novice stands poor chances, indeed. Can we expect to see such a day of industrial and commercial greatness in India? Our largest business and industrial concerns, poor as they are in comparison with those of the West, are more or less under the supervision of imported experts from the Western side of the world. Others are in charge of Munims or Managers who are given all the departmental work. The Munim is the buyer, seller, cashier, ledger-keeper, godown keeper, private secretary and what not of his master or masters. He may have in some cases one or two illiterate hands to wait on him. His own education centres in his service of his master. He though poorly paid seems to be thriving. The business seems to go on and without proper records, checks or counter checks. Every thing seems to be right, till a catastrophe occurs, when the whole fabric seems to topple like a pack of cards leaving things in the most confused state. So long as this Munim system on old lines is persisted in, I am afraid the industries or commerce of India do not stand much chance of improvement. We have to-day to hold our own against our most advanced competitors from the West. The only course laid open to us is to meet them on their own scale, armed with the up-to-date training in industries and commerce and run our enterprises on large lines. Fortunately, there are many healthy signs around us at present, the advantage of this opportunity should be taken to stimulate our enterprise and to make them attain their natural height by turning out a large army of highly trained commercial and industrial experts of our own.

THE INDIANS OF SOUTH AFRICA.

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By H. S. L. Polak, Editor *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The First Part is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Province of Mozambique. Part II, entitled "A Tragedy of Empire," describes the terrible struggle of the last three years in the Transvaal, and contains an appeal to the people of India. To these are added a number of valuable appendices.

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many years from the reign of Krishna, the brother and successor of the Founder of the Dynasty, who, according to many copies of the Vayu² reigned only for ten years, and not for eighteen as is stated in our Radcliffe copy.

We have next to consider the chronological limits of this long-lived dynasty. The Puranas would have us believe that the first king of the Andhrabhritya dynasty supplanted the last king of the Kanva line, and as the Kanvas are stated by them to have come to an end 137+112+45 or 294 years after the accession of Chandragupta Maurya, this event has to be placed in 31 B C. But this date for the beginning of this dynasty would make the dynasty last till 425 A D, and would militate against the date of the twenty-fourth king, Pulumayi Vasmahputra, a contemporary of Ptolemy (161 A D), as well as those of other kings. To meet this difficulty, Dr Bhandarkar propounds the theory³ that the main line of the Andhra dynasty lasted only for 300 years, that the Matsya Purana mixes up in one list the kings of different branches of the dynasty who reigned in different territories, that the Andhra dynasty rose to power on the extinction of the Sunga dynasty in about 73 B C, that the Kanvas and the last kings of the Sungas were contemporaries and that all these were exterminated by the Andhra Samukas Satavahana. I venture to submit that this theory is too complicated to be probable. I would rather think that this dynasty of the Andhra race, which was already a powerful nation in the country of the Lower Godavari and Krishna in the time of Alexander the Great, rose to power and conquered Maharashtra in about 208 B C during the disruption of the Magadhan empire soon after Asoka's death and that the Andhra king who supplanted the Kanvayana dynasty was not Simuka, but probably Dongha (35-17 B C.), from whose days the Andhra empire seems to have included for a short period the province of Magadha also. For, a king of this dynasty is mentioned in the Hathigumpha inscription of King Kharavela of Kalinga, whose inscriptional data 165§

is by Dr. Bühler and other Scholars referred to the Maurya era. It is evident that the era used by this south-eastern potentate cannot refer to such an early era as the Nirvanakala or to the northern Yudhishtira era, or even to such western and later eras like the Saka and the Samvat. On the other hand, we have the authority of an inscription of Asoka of his ninth year that he had conquered and annexed Kelinga to his own dominions, whereby, the Magadhan era most probably became current even in distant Kalinga.⁴ The Hathigumpha inscription, which belongs to the 13th year of Kharavela's reign, states that "in his second year, Satakarni protecting the west, sent him a numerous body of horses, elephants, men and chariots" (apparently as an ally). The inference is plain that Satakarni reigned in the (165-13+2 or) 154th year of the Maurya era, † corresponding to 171 B C. ‡ As Dr Bhandarkar points out, Satakarni is not the general name of the Andhrabhritya dynasty, or of every one of the kings thereof. "It is the proper name of the king who bore it. It was sometimes associated with another name, but there is no indication anywhere of its having been the name of the family."§ The 'satakarni' of the inscription appears to me to be identical with 'Sri Satakarai' of the Puranas, the third in the list who came to the throne 33 years after the rise of the dynasty and who is described as 'Sri Satakanina' in the Nanaghat Cave Inscription. If we make a small allowance of about four years for the reign of Sri Satakarai prior to his sending the friendly mission to Kharavela in the second year of the latter's reign, the Andhrabhritya dynasty should have come into existence about (171+33+4 or) 208 B C.; and as it lasted for 166½ years, it came to an end in 219 A D, which date may further be verified by evidence from an independent quarter.

According to the late Bhagavanlal Indraji, one Isvaradatta of the Abhira tribe first established his power in the Konkan with Traikutaka as

* Dr Fleet seems to think that the Inscription does not refer to the Maurya era. J R. A. S. 1910, p. 244. His theory is however not tenable.

† See Ind. Antiquary, 1904, p. 330.

‡ From the manner in which Satakarai is mentioned, it may also be inferred that he was still reigning at the time of the inscription, i. e., 165 Maurya era, or 160 B C. Thus, this Satakarai seems to have reigned from prior to 171 B C. till at least 160 B C. The Puranas give him a reign of 28 years.

§ "Indian Review", 1909, p. 402.

* See Wilson's Vishnu Purana, Ed. Hall, Vol. IV, p. 190 (1). Also Dr. Chandrasekhara's Early History of the Deccan, p. 23.

† 325 B C. See Ind. Ant. 1908, p. 345.

‡ Early History of the Deccan, 1st Edition, pp. 24-27. Also "Indian Review", 1904, p. 404.

§ Con. Inscriptions of Asoka, plate 17, Sixth Oriental Congress, III. 135.

spirit to end the constitutional struggle. At present, it seems, that it is taken as a foregone conclusion that the deliberations of the Conference will prove abortive, and that the battle will have once more to be decisively and determinedly waged at another General Election.

In domestic affairs the most worthy feature is the way in which King George V is keeping himself in evidence. He is sincerely desirous of becoming fairly acquainted with all the varying shades of popular opinion, as well as with the army and navy, the two special prerogatives of the Crown. Trained to naval life the King is known to make a tolerably fair sailor and judge of matters naval from his own lefty standpoint, untrammelled by party thunder. His greater solicitude, therefore, is to make himself better educated in matters military. With that view he and his Consort, who is destined to take a not unimportant share in politics which rightly appertain to the domain of the Crown, had recently spent a whole week in camp at Aldershot. There, they lived the life of simple persons, only keen on learning all about modern military armaments and strategy. They have returned fully impressed by all they have seen and learnt. The British soldier, too, will now understand that though a "Sailor King," the Sovereign has an equal solicitude for his army as his navy. King and Queen are now to have a week's stay at Portsmouth and familiarise themselves with the sturdy tars who are known to brave the battle and the breeze and to ride the waves. Meanwhile, the naval manoeuvres seem to have been carried out with great naval skill which is now the theme of both favourable and unfavourable criticism. Such criticism has its value and no doubt the defenders of the King's navy will profit by it.

Not to be left behind, the Red Coats, too, have had their *tamasha* by way of a gorgeous military pageant of which the veteran Earl Roberts of Afghan war renown was the life and soul. The

object no doubt was to show, that, by this exhibition of ancient and modern British warfare, from the days of Julius Cæsar and William the Conqueror to those of the Tudors and thence to those of the eighteenth and nineteenth centuries, the martial spirit of every unit of the Kingdom could be evoked in the country's defence. The main purpose is to arouse that spirit which, owing to the intense industrialism of the past half a century, seems to be greatly decaying, if not dying. It is with a similar purpose that the exhibition of "Scout boys" has been set on foot in order to popularise the new territorial army of Mr. Haldane and fill the deficiency in the rank of recruits.

Lastly, one of the most striking current events of Great Britain must needs be recorded here. The suffragists have had their pageant; and, certainly, being womanly, it was organised in feminine fashion with all the æsthetics and deft ingenuity for which the softer sex is well known. Its ranks are now fast swelling. The great demonstration held in Hyde Park very lately showed that the strength was as much as 10,000 women, all seriously intent on asserting their undoubted Woman's Rights in the most constitutional method open. It seems to have impressed the sterner sex more than all the other pageants now in vogue in luxurious England. There was absence of all militant tactics. The legions, each with their respective banners and mottoes, some very telling, marched in orderly fashion and showed how much better, serious women, convinced of their cause, and intent on ultimately winning it, can manage grave affairs when given the chance. The long subjection of women has so obsessed womankind in England that it is not a matter of surprise to see them perfectly articulate and assertive. Phycologists and biologists, along with other men of science, are daily emphasising the fact of the growth of the evolution of Women. The march has begun and must go on, however obstructed and impeded, till the ultimate goal is

Serial Nos.	Name of Kings, 30	Number of Years, 450; 1re	Approximate Dates of Accession.	Remarks
1	Sisuka Satavahana	23	203 B C	So called in Nanaghat inscription. Also called Sisuka, Sindhuka, Sipraka in certain Puranas
2	Krishna	10	185 "	Referred to in Nasik cave inscription
3	Sri Satkarna	18	175 "	So named by Vishnu, Vayu and Brahmanda and Nanaghat cave inscription Mataya has Srimallakarni. Sent envoys to Kharavela of Kalinga, B C 171
4	Purnotsunga	18	137 "	
5	Sivasvami	18	139 "	
6	Satakarni	56	121 "	
7	Lambodara	18	65 "	
8	Apataka	12	47 "	So called by Mataya Vishnu has Ivalaka, and Vayu Apataka
9	Sangha	18	35 "	Also known as Meghasvata See Vishnu and Mataya-Kanna dynasty supplanted by him about B. C 31.
10	Satakarni	18	17 "	Hah has Svati Twice defeated by Rudradama. It may be noted that kings, Nos 3, 4, 5, 7, 9 and 10 are said each to have reigned for 18 years. Such a strange coincidence cannot be expected and the periods of their reigns might have been slightly different
11	Skandhasvati	7	1 A D	
12	Mingodra	3	8 "	
13	Kuntakesvati	8	11 "	Patron of letters Referred to in Vatasayana's Kama Sutra
14	Svatakarna	1	19 "	
15	Pulumavi	36	29 "	
16	Arishtakarni	25	66 "	Other names are Nemikrishna, Naurikrishna, Gorskashtra Sri Seems to have been defeated by Bhumaka and driven away from Maharashtra
17	Hala	5	81 "	Patron of letters Supposed to be author of Saptasati, wherein is referred to (V 65), one Vikramaditya, identified by Mr C V. Vaidya, with the popular hero of that name. This inference is untenable because many kings assumed that title. Sun in process
18	Mantelaka	5	86 "	Vishnu has Pattalaka
19	Purudrasena	5	91 "	Probably these 3 kings, Nos 17, 18 & 19, did not reign for the suspiciously same number of five years, the periods of their reigns might have been slightly different
20	Sundara Svatakarna	1	96 "	
21	Chakora Svatakarna	1	97 "	Also known as Rajadasvati Mr Smith identifies him with Vasishthputasa Vilivavakurasa of the coins
22	Sivasvati	28	98 "	Identified by Mr Smith with Madhariputasa Sevalakurasa of the coins and with Madhariputra Sakasena of the inscriptions
23	Gautamiputra	2	126 "	Reconquered Maharashtra and destroyed the Bhumaka dynasty and conquered Sakas, Yavanas and Pahlavas, according to inscriptions. After the partition of his empire between him and his son, he reigned over Dhanakataka for about 20 years from 151 A. D to 171 A. D
24	Pulumavi Vasishthputra	32	131 "	Mentioned in inscriptions. Probably Chatarapana Vasishthputra was his brother and father of Yagna Sri and he reigned for 13 years at least, probably along with his brother, etc.
25	Sivasri	7	183 "	
26	Skandhasvati	7	190 "	
27	Yagna Sri	29	197 "	
28	Vijaya	6	226 "	Mentioned in inscriptions
29	Chandra Sri	10	232 "	
30	Pulomat	7	242-249 "	The dynasty was overthrown by Iwaradatta, the Traikutaka king, in 249 A. D

These 3 kings did not reign in Maharashtra

The Bellenic element in the Cretan Parliament seems to be neither sagacious nor practical. It is as inflammatory as it possibly could be. The *non-possumus* displayed towards the Mahomedan representatives enraged Turkey who threatened the four Powers jointly interested in the neutrality of Crete that unless that petty principality, so presumptuous, was immediately brought to hook, she would at once block the way and make short work of the Hellenes. That sharp "Note" from the sublime Porte had its effect on the temporising Powers who are certainly not at all in a mood to see that while one cockpit in the near East has been made quiescent, another should show signs of hollow defiance. They agreed to make a great naval demonstration in Cretan waters, giving their ultimatum to the Greeks to cease breathing that defiance, behave like ordinary men of practical common sense, and allow the Mahomedan representatives unmolested to take their own proper oath of allegiance in the deliberative assembly. So far the demonstration has proved successful and the Powers are withdrawing their respective warships. But the situation though again quiescent is not without its dangers as some fresh pyro-technic displays may occur.

Meanwhile, Turkey is going on its even way and taking drastic steps to stamp out Hamidianism which is still intriguing and fomenting in Asia Minor. Already a plot to bring about the old discreditable order of things has been discovered and the principal conspirators have been arrested. It is alleged against the Committee of Union and Progress, which is still the omnipotent power behind the Turkish Parliament, that it is carrying things high-handedly. But whatever the charge the Government is determined to extinguish the last embers of Hamidian intrigues.

That petty principality of Montenegro is stalking abroad on the Continental stage, announcing its intention to develop into a full-blown "Kingdom" (!) with the Prince budding in the

full robes of a King! So, while there are kingdoms old and renowned which are threatened with Republican Government, here is a petty principality which froglike affects to distend to the size of the bull!

Germany is busy quietly developing her naval programme without hothotting herself any more with the hollow moans and groans and loud outcries of the Blue Funk School of Great Britain. But that country also is troubled with domestic quarrels. The successor of Count Bulow in the Imperial Chancery has within the short space of twelve months made himself completely unpopular, so unpopular that there is no saying when he may be compelled to retire. The Socialists are gaining in strength and influence all round. The recent half-a-dozen bye-elections, notably the one at Friedburg, have clearly indicated in which direction the wind of socialistic movement is blowing. It bodes no good to the Imperialistic section in the Reichstag. Emperor William, if he be wise in his generation, would do well to take account of this new force and conciliate it instead of vainly endeavouring to expel it with his mailed fist.

THE FAR EAST.

In the Far East, the whilom enemies have come to a mutual understanding to conserve their common interests against common foes. Russia and Japan have concluded a new treaty in respect of Manchuria whereby, it is alleged, that while the open door policy will be continued the two high contracting Powers will combine, when needed, to conserve and defend their common interests. The treaty is aimed at the United States which is fast showing signs of militant Imperialism, boding good neither to herself nor this world at large. Though war in its ordinary sense need never be anticipated there is no doubt of the economic war which may ensue between America on one side and Japan and Russia on the other.

In Korea, the Japanese are fast imitating the policy of the East India Company. The

the conqueror used the money of the vanquished monarch, but restamped it with his own name Gotamiputra Satakarni." * The Saka era of 78 A D seems to mark the previous conquest by Bhumnika, Nahapana's predecessor, of the Andhrabhritya territory of Maharakshatra, because the dynasty founded by him was overthrown after the lapse of at least 46 years, the date of the last inscription of the Bhumaka dynasty, by Gautamiputra who ascended the throne in about 126 A D † As if to commemorate this disaster of 78 A D by which the Andhrabhritya dynasty lost a rich portion of their territories, the king Nemikhishna, in whose reign (26-81 A D) it occurred seems to have been nicknamed, by contemporaries or posterity, as 'Arishtakarnian', or 'Arishtha-karni', the ill-fated Satakarni. His Andhra sovereignty was thereafter confined to the remoter southern and south eastern provinces and his immediate six successors were unable to wrest back the northern territories from the conqueror. The Kshaharata kings were ruling the Maharakshatra country in the meantime and minting coins extensively, till Gautamiputra burning to regain the lost possessions waged war against Nahapana or his successor and "utterly annihilated the dynasty", and thus restored "the glory of the Satavahana race." Shortly after, in about the twenty fifth year of his reign, Gautamiputra seems to have installed his son Pulumayi as king at Paithan, the capital of the conquered provinces of Maharakshatra, and to have himself retired to, and ruled for about twenty years longer over, Dhanyakataka, his paternal territory.

In the inscription of the 19th year of Pulumayi, above referred to, Gautamiputra is also spoken of as king of kings, as ruler of Surashtra (Kathinwar) Akatavanti (Eastern Malwa) and other adjacent countries and as having destroyed the Sakas and Palhavas. It is therefore evident that he was at all events the Lord Suzerain, if not the actual king, of Malwa and Gujarat about the time of the inscription (151 ± 19 or 170 A D). There can be no doubt that the Chastana dynasty belonged either to the Saka or Pallava (Paithan) race and that this dynasty, which lasted for over 130 years, was contemporary with the Andhra dynasty. The only question is who was the reigning king of the

dynasty when Gautamiputra destroyed it shortly prior to 170 A D. Looking down the list of the Kshatrapa kings, we find that direct descent is traceable down to Visvasena (216-225) and that after him there is a break in the continuity of the relationship. A few years, probably three or four after the last coin date of Visvasena, there ascends the throne one Rudrasimha belonging to a different family, probably to another branch of the Chastana line of kings. Sayajī J. Biddulph * † After Bhartridaman (father and predecessor of Visvasena), a disturbance in the direct succession apparently occurred and the title of Mahakshatrapa seems to have remained in abeyance for nine years (till 270). His last known date is 214 and he is depicted on his latest coins as an old man. His son Visvasena only held the title of Kshatrapa eleven years after Bhartridaman's latest date, and from 214 to 270, the next ascertained date of a Mahakshatrapa, we have only one intervening Mahakshatrapa, Rudradaman, of whom no coin has been found and whose parentage is therefore unknown. At the same time, we have two Kshatrapas, Rudrasimha and Vasodaman, father and son, in succession to Visvasena, but not directly descended from any of their predecessors so far as is known. I contend that it was during the reign of Visvasena that Gautamiputra conquered the Kshatrapa dominions, so that Visvasena could not by reason of his dwindling territories well call himself by the title of Mahakshatrapa, but contented himself with the humble designation of Kshatrapa, till at last in a very few years in about the year 223, he was vanquished and the dynasty was brought to an end, and Gautamiputra, the Andhrabhritya conqueror, seems to have sat on the vacant throne, as his vassal, one Rudrasimha, probably a distant cousin of the family, who and whose successors however dared not assume the title of Mahakshatrapa for a considerable time. As the inscription of Pulumayi recording the overthrow of the Kshatrapas is of his 19th year or 170 A D, we may very well ascribe the last coin of Visvasena of the year 225 to a date shortly before it, or say to 168 A D. If this view be correct, the era of the Kshatrapa Kings must have begun about 225—168 or 57 B C, which is the epoch of the Samvat era.

Secondly, this view is supported by a weighty consideration. As has already been stated, the

* Dr Bhandarkar in the "Indian Review," 1902, p. 403.

† See list above.

THE WORLD OF BOOKS.

[Short notices only appear in this section.]

The Spark in the Glod. By Rev. J. T. Sunderland, A. M. (American Unitarian Association, Boston.)

"The Spark in the Glod" is the layman's summary of the theory of Evolution. He set to himself the task of showing that Religion in its highest sense is thoroughly compatible with the conclusions of Evolution. His common sense revolts at the idea of a Six-day Creation contained in Genesis. That Adam and Eve were the first human creations, that they were housed in Eden and fell off from bliss as chronicled in orthodox revelation, he finds it impossible to reconcile with science. The deductions of geologists and others are arrayed before the reader to show that the theories of the Bible as regards the creation of the world and of man cannot be accepted. Mr. Sunderland refuses to regard these Biblical stories as revelations. They, like Milton's *Paradise Lost*, are pure poetic conceptions and are in no sense truths which God has given to the world. After having disposed of these theories as imaginative stories he is still confronted with the problem that the outcome of Evolution is to enthrone law in the place of God. He is obliged to give up the theory of a personal God and to come to the conclusion that God is not outside the Universe. He is the vivifying influence within. What a labour! Has not the greatest Hindu Theologian—aye, the foremost theologian of the known world—said that he is all and in all. There is no separating him from the universe. It is this conclusion that Evolutionists who believe in religion are gradually and reluctantly accepting. Sankara lives very much in these days. We would recommend to all writers on Evolution, a study of the philosophy of the great Master. Mr. Sunderland will find in this work of the Son of India much to justify his conclusions.

"Rama and Moses" By Edward Schure. (William Rider & Sons.)

Under this alluring title, Monsieur Edward Schure has written an interesting little book. The central idea of the book is that the hero of the Ramayana is identifiable with Ram of the Scythians and Yuma of the Persians: Ram, according to this writer, was a Scythian Priest. He found that the despotism of the priesteries and the ignorance of the masses led to horrible human sacrifices. He resolved to put an end to this inhuman practice. He is led on in his work by an angel who is called "Dava Nahusha" and he successfully combats the evil in Scythia. Ram is too great for Scythia and the Guardian Angel is anxious that he should be the creator of the first world religion. He is led on by dreams and signs to Persia where a social and religious revolution in accordance with the dictates of humanity is accomplished. Persia and Scythia are not wide enough for this reform. He goes to India under directions and then establishes the rudiments of Aryan Religion and his conquest of Ceylon is among his last acts of benevolent redemption of the people from savagery and inhuman observance. So, Rama was even before the Vedas, the *Land Avesta*;

In the second portion of the book, Moses Exodus so well known to students of the old Testament is given a new colouring: Moses is to Egypt what Ram was to Asia: The story with the necessary embellishments is re told of the Egyptian Pioneer.

All this is interesting reading. But Fancy seems to have played a more important part in the conclusion than authentic or reliable data. The author is a genuine admirer of the Vedic Religion. If we are unable at the present state of the proofs offered by the author to agree in the directions he has drawn, we have no hesitation in recommending the book to all thoughtful students of Comparative Theology.

the earlier with the name of Vikramaditya and the later with that of Salivahana. This is because, in the case of the era of 78 A. D., the dynasty of Simuka Satavahana, a name stated in Hemachandra's Grammar to be equivalent of the Prakrit Salivahana, ruled for a long time over Maharashtra both subsequently and prior to the days of the Bhumaka dynasty; and because in the case of the era of 57 B. C., a king of the name of Vikramaditya, identified by some* with a king of the sixth century A. D., namely, Yasodharman of the Mandasaur inscriptions† and by others with Chandragupta I of the Gupta dynasty, is traditionally supposed, either rightly or wrongly, to have ruled over Malwa and left an imperishable name, which must have quite obliterated the memory of the fame of the Chashtana dynasty.

Fourthly, the king Tistanes, mentioned by Ptolemy and already referred to, has been identified with Chashtana, the Mahakshatrapa, and we have to consider if the identification is correct. The earliest inscription of Rudradaman, his grandson, is of the year 52. As those who so identify refer this date to the Saka era, Rudradaman should have begun to reign at the latest about 78 + 52 or 130 A. D. Inasmuch as his father Jayadaman and his grandfather Chashtana seem to have had prosperous reigns, we cannot well put the reign of the latter after 100 A. D. If we bear in mind that Ptolemy began to write only after 151 A. D., and died about 161 A. D., and that Pulumayi, one of the other two contemporary kings referred to by him, came to the throne only after 151 A. D., ‡ it becomes clear that Ptolemy clearly refers to a king who reigned at Ujjain between 151 and 161 A. D. It may also be remembered that Ptolemy states that Parthian was then being ruled over by Pulumayi and not by Gautamiputra, (who reigned there in the fifth decade of the second century A. D.) and that he does not make the slightest reference to such powerful kings like Bhumaka and Nahapana, who were ruling there one after the other from 78 A. D. till the date of the overthrow of their dynasty by Gautamiputra. Why then should Chashtana, who cannot be considered greater than the more recent Nahapana (124 A. D.), be alone referred to, when he ought to have reigned, if the era of the Kshatrapa dynasty were Saka, half a

century before Ptolemy's time? Moreover, according to such an interpretation, Rudradaman should have been living (52 or 130 A. D. to 72 or 150 A. D.) then or recently dead and he cannot by any means be said to be the Tistanes of Ptolemy who was reigning over Ozene or Ujjain at the time of Ptolemy. If we take a glance at the list of the Kshatrapa dynasty, we find that king Visvasena (Prakrit, Issasena) was ruling there from about the year 214 to 225 of the Kshatrapa era, which, if understood to be the Samvat, would correspond to 157 to 168 A. D. It has also been shown already that it was this Visvasena who was finally vanquished by Gautamiputra, the father of Pulumayi, both of whom also are referred to by Ptolemy as his contemporaries. I think it very probable that it was this king, Issasena, which name may easily be metamorphosed by foreigners into Tistanes, that is referred to by Ptolemy. Or, it might be that the founder of the dynasty being for all practical purposes Chashtana, the dynasty went by the name of Chashtana, just as the Andrabhritya dynasty is known also by the name of the founder Satavahana, and Ptolemy probably understood by Tistanes' one of the race of Chashtana.

Fifthly, Rudradaman states in the Girnar inscription, * above alluded to, that he reestablished deposed kings on their former thrones, that he assumed the title of Mahakshatrapa, that he conquered Akaravanti, Anupa, Surashtra, Aparanta, and other provinces, that he twice conquered Satakarni, the lord of Dakshinapatha, and that he did not destroy him "on account of the connection with him not being remote." As already stated, this king appears from the evidence of this and the Bhuj inscriptions to have reigned at least from 52 to 72 of the Chashtana era. Mr. Smith takes it to refer to the Saka era and thinks that Pulumayi Vasishthputra is the Satakarni mentioned by Rudradaman in the inscription and that the readiness of relationship between him and Pulumayi mentioned therein refers to the circumstance that the latter married the daughter of the former, whom Mr. Smith names as Dakshamitra. † With due deference to his great authority, I may submit that neither of the statements is correct. In the first place, if the era of Rudradaman were the Saka era, he ought to have reigned at least from (52 to 72 or) 130 to 150 A. D., a date

* See Dr. Hoernle in J. R. A. S. 1903, p. 31, 1904, p. 89.

† Fleet's Gupta Inscriptions, 142 and 147.

‡ See list above.

* Epigraphia Indica, VIII 36

† Early History of India, p. 200.

Behind the Veil in Persia and Turkish Arabia. By Hume Griffith. (Illustrated George Bell & Sons, London and Bombay.)

Mrs. Hume Griffith has succeeded in this book to give us some account of an Englishwoman's eight years' residence amongst the women of the East. Her husband was a Medical Officer in charge of Church Missionary Hospitals and was appointed in February, 1900, to open medical work in Kerman and Turkish Arabia. The inner life of the East is an enchanting mystery to the European traveller who, however keen-sighted and intelligent, seldom gains more than a fleeting glimpse. However, the authoress was exceptionally lucky to "have become intimate with a very large circle of friends whose life is passed behind the veil" and as a wife of a medical missionary has had "unusual opportunities of winning their confidence and becoming acquainted with their thoughts." It is, therefore, no surprise that her book is full of brightly written observations.

"A Compendium of Perfect Health" By Samaldas Nanji

The title of the book is alluring but disillusionment comes in soon to any one in quest of "perfect health." Mr. Nanji appears to be an apostle of Dewey, an unsuccessful practitioner in the United States of America, who had the shrewdness to see that rich Americans had too many meals and ate too much meat and were the consequent victims of dyspepsia and its attendant evils. Dewey first preached the no-breakfast plan and subsequently prescribed prolonged fasts. American conditions cannot apply to India where, with the possible exception of a handful of rich men, the majority of people are very moderate in the matter of the amount of food taken. Moreover, meat hardly ever plays a prominent part in Indian dietary and numerous sects never touch meat in any shape. We cannot help thinking that the preaching of abstinence and fasts to such persons is quite out of place.

BOOKS RECEIVED.

DAY AND EVENING SCHOOLS. By F. H. Hayward, Esq., D. Lit. M. A. & Co. Ralf Holland and Co., London.

A GENTLEMAN OF VIRGINIA. By Percy James Brebner. Macmillan & Co.

MENTAL MEDICINE. By Oliver Heekel, William Rider and Son, Ltd.

THE UNDESIRABLE GOVERNESS. By F. Marion Crawford. Macmillan & Co.

MAN'S UNDEVELOPED POWERS. By J. Herman Randall. L. N. Fowler & Co., London.

"A ROYAL CAVALIER" By "Mrs. Stuart Erskine. G Bell & Sons.

THE SENIOR SCIENTIFIC GEOGRAPHY. By Mr. Ellis W. Heaton, B. Sc., F. G. S. Ralf Hall and Co.

PAGANISM AND CHRISTIANITY. By "Mr. J. A. Farrer. Watts & Co.

FRENCH COMPOSITION. By Messrs "F. Guillebell & H. Proix" Ralf Hall and Co.

ADVICE TO CONSUMPTIVES. By Mr. Noel D. Bardswell, Adams & Charles Black.

RADHARANI By Mr. "Rabindra Chandra Chatterjee." The International Publishing Co.

THE AGE OF MAN. By Mr. J. Nelson Fraser, M. A. "Wednesday Review" Press, Trichinopoly.

"ON PEACE AND HAPPINESS." By the Right Hon. Lord Avebury. Macmillan and Co., Ltd.

"WIDER BRITAIN"; PAST AND PRESENT. W. R. Chambers, Ltd.

THE NEW MESSAGE. By Mr. G. C. Mukherji, M.A., D. L. S. C. Auddy & Co., Wellington Street, Calcutta.

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BOOKS RELATING TO INDIA.

THE SCIENCE OF SOCIAL ORGANISM OR THE LAWS OF MAN IN THE LIGHT OF THEOSOPHY By Bhagavan Das, M. A. Theosophist Office, Adyar, Madras.

THE HEART OF HINDUSTAN. By Mr. Edmund White. Methuen & Co., 36, Essex Street, London, W. C.

TALKS OF THE PUNJAB. By "Flora Annie Steel." Macmillan & Co., Ltd.

THE LIFE OF MOHAMMED By Mr. Mirza, Abul-Fazl. "Jitabadi Press," 70, Colootola Street, Calcutta.

India in Indian and Foreign Periodicals.

THE INDIAN PROBLEM. By H. G. Keene ["Empire Review," June, 1910]

THE HOUSE OF LORDS AND THE INDIAN PRINCES. By S. M. Mitra. ["Portnightly Review," June, 1910.]

THE GREATNESS OF HINDUISM. By J. N. Farquhar. ["Contemporary Review," June, 1910]

INDIAN POLITICAL ECONOMY. By Major J. E. Keith ["Asiatic Quarterly Review," July, 1910.]

ENGLAND'S WORK IN INDIA. By the late T. D. Banerjee. ["Indian World," June, 1910.]

Kanishka, the great king of Kashmir and the Punjab, might be connected with the epoch of 78 A. D.; but that theory, as shown in my last paper, is incorrect and it has long been given up. It is therefore evident from the foregoing reasons that the era of Rudradaman and his dynasty was not the Nahapana era of 78 A. D., and that the two were as distinct as the dynasties to which they respectively belonged.

Seventhly, one other circumstance in favour of the earlier date for Rudradaman may be referred to. The Girnar inscription of Rudradaman of the year 72, gives not only the names of the kings Chandragupta and Asoka who constructed and repaired the Sudarsana lake, but also of the former's artificer Pushyagupta and the latter's subordinate Tushaspa Raja, under whose superintendence this work was actually carried on. If Rudradaman dated his inscriptions according to the Saka era and lived about (72 + 78 or) 150 A. D., then there would be a vast interval of about 400 years between him and Asoka (273 — 231 B. C.) and about 450 years between him and Chandragupta (325 — 301 B. C.) Is it to be expected that after the lapse of so many centuries, the names of the artificers also would be so well remembered? I would rather think that Rudradaman lived much earlier and that he commenced to reign about the year 52 of the Samvat era, or 5 B. C.*

Eighthly, it may be remarked that the coins of Chashtana contain his name in Brahmi, Kharoshtri and Greek characters and that his successors as well as Nahapana try to imitate the Greek script along the borders of their respective coins. But the imitation is so badly executed that the Greek script on these latter coins is not decipherable.† This circumstance shows that the Greek characters were well understood in the days of Chashtana, but were soon forgotten in subsequent times, and that Chashtana and Nahapana lived a long interval apart. Mr Rapson, the learned author of *Indian Coins*,‡ is of opinion that the silver coins of Chashtana (and of his successors and also of Nahapana, who imitate the coins of Chashtana) are copied from the Hemdrachms of the Greek Princes of the Punjab, more particularly perhaps from those of Apollodotus Philo-

pator (2nd century B. C.) and that they seem to follow the same weight and standard. All these facts also go to support the earlier date for Chashtana.

Lastly, we shall consider certain possible objections to the conclusions herein arrived at. It is said that because the silver coins of Chandragupta II* of the Gupta dynasty appear to be imitated † from the Kshatrapa coins, therefore it is likely that he put an end to the Kshatrapa dynasty, whose beginning has consequently to be placed towards the end of the first century A. D. This inference, I submit, cannot be legitimately drawn from the data obtainable. If there be the resemblance claimed, it only proves that the Gupta dynasty came to reign after the Satraps, and that they imitated some of the coins of the latter, just as they did the coins of the Kushanas,‡ which they resemble still more closely. Secondly, the iron pillar § at Delhi is understood as recording the conquest by Chandragupta II, of the Bablicas near the seven mouths of the Indus and it is also surmised that Chandragupta II conquered Guzarat and Malwa. All this may be quite true, but nowhere is it stated that Chandragupta II overthrew this particular Kshatrapa dynasty which, as I have already stated, had already come to an end about 253 A. D. Thirdly, one Chandragupta is mentioned in Harshacharita of the seventh century A. D., as having killed a Saka. It is supposed but not with sufficient reason, that the Chandragupta and the Saka mentioned therein refer to Chandragupta II, of the Gupta dynasty and the last king of the Kshatrapa dynasty respectively and that a dynastic revolution is hinted therein. It is submitted that this inference is rather fanciful, for the text merely says, "In his enemy's city, the king of the Sakas, while courting another man's wife, was butchered by Chandragupta concealed in his mistress's dress." On the other hand, it appears

* His coin and inscription dates range from 69 to 95 of the Gupta era, (Epoch, 8th March, 319 A. D.) i. e., 393 to 414 A. D. For Gupta or Vallabhi era, see Fleet's Gupta Inscriptions, Intro 124 Indian Ant. XX. pp. 376 ff.

† Dr. Bhandarkar in *Early History of the Deccan*, p. 100.

‡ See "Indian Review," November, 1909, where I have maintained that Kanishka was the last of the three Kushanas, and that he reigned between 27 to 53 A. D.

§ Fleet's Gupta Inscriptions, p. 139.

¶ Harshacharita, Trans. by Cowell and Thomas, p. 104.

* It may be interesting here to note that the so-called "earliest Sanskrit inscription," namely, the Glenar inscription of Rudradaman, belongs to the year 72 of the Samvat era, or to 15 A. D. See *anti*, p. 150.

† J. R. A. S. 1899, p. 337.

‡ P. 21.

Security of Property in Ancient India.

Mr. Justice C. Sankaran Nair, in his able article on this subject in the *Sociological Review* for April, discusses the degree to which the State in the West and the East, recognised an absolute obligation to secure every individual in the enjoyment of his property. Our experience in India of the Police system of the British administration is that "an army of officials, wielding extraordinary powers, which would not be tolerated in the West and not subject to the close scrutiny of a jealous democracy, has been unable to give that security to property which is claimed on behalf of Western civilisation by the indirect method of punishing the offender."

This has not been the case at all times. There are communities who are able to show a clear record regarding the offence of theft. This may be due to the absence of ideas of ownership of property. Professor Westermarck says in his recent book on the "Origin and Development of Moral Ideas" that among the community of the Abipones, "doors, locks, and other things with which civilised men protect their possessions from thieves were unnecessary as they are unknown and if children pilfered melons grown in the garden of the missionaries or chickens reared in their houses, they falsely imagined that these things were free to all or might be taken not much against the will of the owners." To cite only one more of the instances given, he says: "Of the aborigines of West Australia we are told that they occasionally spared the sheep and robbed the potato gardens of the early settlers, simply because they did not understand the settlers' views regarding property, having themselves no separate property in any living animal except their dogs or in any produce of the soil."

If this clean record is due to superstition or to non-recognition of ownership, then the outlook for Western civilisation is not very hopeful. But no instance is given of a civilised community where the absence of crime may be traced either to communal ownership or to superstition. That India enjoyed this freedom from theft is amply apparent from Greek Literature, ancient Hindu Literature, and the practice of our own day. Megasthenes has placed on record the fact that theft was of rare occurrence. Ibn Batuta of Zangier and a Mahomedan traveller have stated that in the country of the Nairs:—

'Such security and justice reign in that city that rich merchants bring to it from maritime countries large cargoes of merchandise which they disembark and deposit in the streets and market places, and for a length of time leave it without consigning it to any one's charge or placing it under a guard.'

Both Manu and Yagnavalkya declare that the property stolen by thieves must be restored by the king to his subjects of whatever caste, and a few of Manu's commentators add that the king must recover the stolen property and restore it to the owner or, if he is unable to do so, he must reimburse the owner out of his own treasury. It was even stated that, if he does not reimburse the owner, the king will be failing in the discharge of his duty and will incur the sin which attaches to the thief.

The procedure was as follows:—

'The king devolved his obligation on each parish. Under this ordinance if a theft is committed within a parish or village, then that parish must make the loss good to the owner; or if the thief can be traced to another parish, then the duty is transferred to that parish, unless the latter can show that the thief has passed its own boundaries. Even if the thief be not within the parish, but within a certain distance from it, then the parish has to make good the loss unless the thief can be

THE PHILOSOPHY OF BRAHMAISM.

A REVIEW BY

MR. T. RAJAGOPALACHARIAR, F.R., M.A., B.L.

PANDIT Sitānath Tatwā Bhusan has made numerous contributions to the philosophical literature of India, and his present work, the philosophy of Brahmanism,* is a very thoughtful and interesting publication, containing valuable expositions of Hindu philosophy in general, though the work is primarily intended to expound the history of the Brahma Samaj movement in India. This unique religious movement is at once a reaction from orthodox Hinduism, and a protest against the inroads of Christianity into spiritual India. The author shows how this movement, sharing the tendency of all religious movements, has already divided itself into three branches: the Adī Samaj of the late Raja Rām Mohun Roy, the New Dispensation developed by the renowned Keshab Chunder Sen, and the Sadharana Brahma Samaj represented by Pandit Sivanath Sastri, Balu Nagenirā Nuth Chatterji, and last but not least, the author of the work under review, Pandit Tatwā Bhusan. It is, perhaps, a fatality that a sectarian church like the Brahma Samaj, which has deliberately abandoned the theory of infallibility ascribed to the Vedas by the Hindus generally, and has risen superior to the ordinary superstitious beliefs of the country should yet exhibit differences of theory, practice, and social tendencies and screen these differences by the formation of different churches following different methods. Mr. Tatwābhusan's work shows that philosophically the Samajists are as often Dualists as Advaitists or Viśiṣṭadvaitists. The common bases of these branches are the complete rejection of idolatry or image-worship, the freest theoretical attitude in matters of caste, and the adoption of special marriage forms, localised by a special Indian Act. At the same time it is clear that the Brahma Samajists as a whole represents all shades of religious and social opinions possible from those of a somewhat easy-going Hindu of nominal orthodoxy to those of the absolute anti-Hindu to whom the

sacred thread is an abomination and caste distinction a heinous sin. If blind belief in antiquated books, unreasoned devotion to idols, beautiful or hideous, and the adoption of caste and its ramifications, are, as very generally supposed, the bane of Hindu life, the Brahma Samajists who have been rid of these bonds, for the last 30 years and more, must by this time be an ideal community progressive in all respects, and an object-lesson to the rest of India. If they are not quite in this enviable state, this is, perhaps, to be attributed to the fact that, after all, religion, in its practical and really important aspect, must suit itself to intellects of different grades, and the innate tendency of hero worship must somehow find its way, whether the object of that worship is Sankara, or Ramanuja Ram Mohun Roy or Keshab Chunder Sen.

Lectures three to nine form the kernel of the work under review and in them the author practically gives his own views of the philosophic basis on which Brahmanism should be founded. The author tells us in the preface (p. x) that his views 'will refuse any precise classification' either as those of a monist or a dualist. We are led to conclude, despite this warning or perhaps in accordance with it, that the author's philosophic position, as regards the fundamental questions of the relationship of God to nature and to man can be very little distinguished from that of Sri Ramanujacharya as expounded in his *Bhashya*. A few extracts will make this clear. Says our author: 'We are therefore compelled to admit the existence of a material or objective world, distinct, though inseparable from the world of spirit,' p. 166. 'Absolute Monism, such as denies the real existence of the world of space and time, has no place in the Theism that, a correct analysis of knowledge reveals to us,' p. 167. 'Man's individuality as a finite soul cannot be merged in the universal self by any amount of correct knowledge about the latter,' p. 170. 'The finite exists in the infinite as a moment or content and it is the finite in the infinite, and not the infinite as such, that manifests itself, in time and space as the human self,' p. 171. 'The individual sleeps in the universal and this proves that it is at the absolute mercy of the latter. But the same fact that proves our absolute dependence on God, proves also the truth of our distinction from him,' p. 171. Finally, 'I shall conclude by stating my firm belief, that the view I have set forth in this lecture of the relation of God to man and nature is the only safe and sure foundation for

* The Philosophy of Brahmanism, by Pandit Sitānath Tatwā Bhusan. Price Rs. 3-8. To be had of G. A. Natesan and Co., Esplanade, Madras.

The Arya Samaj.

Lala Lajpat Rai contributes an article to the *Contemporary Review* in which he dwells on the religious and philanthropic side of the work of the Arya Samaj. Dealing with its alleged political tendencies, he says:—

Of late the Arya Samaj has been brought into greater prominence by its alleged association with nationalism in India. Ill-informed and biased officials have suspected it of active sympathy with violent politics and some representatives of the British press, taking their clue from these officials and from its opponents among the Christians, Muslims and orthodox Hindus, have charged it with "tendencies subversive of British rule." That it has given birth to forces which have gone to swell the volume of national feeling amongst Hindus cannot be denied; but that it has ever, in its collective capacity, had anything to do with political agitation or crime is a perversion of facts to which indignant exception has been taken by its leaders, supported by the unanimous voice of the Hindu press. To refuse to except these disclaimers made by the spiritual leaders of thousands of highly-educated and highly-placed Indians, including some of the most honoured men in India, is to charge them with hypocrisy and falsehood. The fact that the Samaj contains in its ranks and counts amongst its sympathisers some of the admittedly loyal chiefs of Rajputana and Keshwar is almost conclusive of the truth of the statements of its leaders, that it has no political designs. That an eminent loyalist like Major-General H. H. Sir Pertab Singh Bahadur makes no secret of his connection with the Arya Samaj, even after the storm which burst over its head in 1907 and despite the calumnies being hurled against it, should leave no doubt in any honest mind as to the non-political character of its propaganda. Even the *Times'* special correspondent, who seems to have believed almost everything said against it, admitted that "the literature of the sect and particularly the writings of their founder, show no trace of any interest in mundane politics." The Census Reports of 1891 and 1901 make it clear that the Government officials who had taken pains to enquire were of opinion that the Arya Samaj as a body had nothing to do with "politics." The Punjab Census Report for 1891, written by Mr. E. D. MacLagan (now Chief Secretary to the Government of the Punjab), says that "the fact that the Aryas are mainly recruited from one class, and that the Samaj possesses a very complete organisation of its own, has led it open to the charge of supporting as a body the proclivities of a large section of its members; but the Samaj as such is not a political but a purely religious body. Throughout its speculation and its doctrines religious and social, the Samaj has always been at pains to show that the faith it promulgates owes nothing to English influences and modes of thought, and the politicians of the Samaj have at times been tempted to carry the same principle into the region of politics." In 1902 again, when the Census Reports of 1901 were completed, the compiler of the Report of the United Provinces of Agra and Oudh (then N.-W. Provinces and Oudh) came to the conclusion that

"though the Aryas may be would-be politicians. . . that they are so because they are Aryas is a proposition in the highest degree doubtful."

The events since then afford no justification for a charge of opinion. That some prominent members of the Arya Samaj have been active in politics is no ground for suspecting it of political designs, especially in face of the authoritative pronouncements to the contrary made by the governing body in its collective capacity, and by its leaders as its spokesmen. The fact, however, is that its wide ramifications, its strong and, in the words of Mr MacLagan, "its very complete organisation," and the independent use often taken by its leaders in the management of its institutions, make it liable to official suspicion which liability seems inherent in the circumstances of alien Government in a country like India, where the chief instrument of intelligence is an under-paid, ill-educated, and unscrupulous police, and where religious differences play so important a part in determining civil relations. Statesmanship, however, requires that a professedly religious organisation carrying on a religious propaganda opposed to that of the ruling race should not by persecution be driven into an attitude of opposition. As at present constituted, the Arya Samaj has every reason to be non-political. Among its members are many whose living and prospects depend on the good-will of the Government. If, however, these elements were to be driven out of it by official suspicion and disabilities, perhaps the strongest incentive to continue an entirely non-political body would be removed, in that case the Government might even suppress it, but to kill it and extirpate its influence is beyond the power of human agency, even of the most powerful Government on the face of the earth.

As a reforming agency, whose reforms are bitterly opposed by the orthodox Hindu community, it stands in great need of the moral support of a Government pledged to religious neutrality and representing a nation which cherishes the highest ideals of religious freedom. As such it has nothing to gain and almost everything to lose by a charge of Government. The statesmanship that would drive such a body into a hostile camp cannot be other than short-sighted. It is true that bureaucracies are always so short-sighted. They dislike emancipating influences, and are disposed to put down forces that may tend towards freedom. They are the enemies of critical intelligence and of independent constructive work done otherwise than under their guidance and tutelage. They cannot tolerate any spirit of self-reliance and self-help among those placed under their control because they wish their subjects to remain always in leading strings. It is this very spirit of self-help, self-reliance and independent constructive work among its members which has aroused against the Arya Samaj the suspicion of the bureaucracy, and threatens to bring down upon it the wrath of that powerful body. It is most earnestly hoped that British statesmanship may come to the rescue and redeem the good name of the freedom-loving British nation, by insisting upon strict and unreserved compliance with the doctrines of religious neutrality to which England pledged herself, through the late Queen when in 1808 the Crown assumed the direct control of Indian affairs.

nations contributing no less to their prosperity, progress and power should not have been considered a fitting subject to be made a specialized study of. The need for Medical Education, Legal Education and the like was recognised long ago but Commercial Education, and Education which should have ranked equally if not first among them all, was lost sight of until a comparatively recent date.

The first city to recognise and introduce this education on a practical and scientific basis was Antwerp with which rests the honor of giving the world its first Commercial College in 1852. Brussels, Berlin, Switzerland, Louvain, Liege, Mons, etc., soon followed suit. America and even Oriental Japan did not lose much time. The experiment all over these countries proved so successful that the Governments of these countries through grants and other means helped the Colleges and Schools of Commerce to multiply which they did admirably.

The influence of this activity on the part of these European countries that went in for Commercial Education in such right earnest was that it worked towards their remarkably steady progress in the commercial world. It gave, in fact, a happy turn to their National History. England, which has been enjoying for centuries the unique distinction of being the leading commercial country of the world, and whose children are thus cradled with the practical grinding of generations, was taken by surprise some years ago when the Germans so successfully began to storm the foreign markets that it had hitherto considered as its special preserve. At first, they failed to understand how these inexperienced newcomers could make a stand at all against a nation that had weathered the storms and tempests of centuries and had as—they confidently believed—an inherited exceptional business capabilities and business instincts. They found themselves driven back inch by inch in the great commercial strife that ensued and at last they thought it time enough to investigate into *pros and cons* of this unexplained strength of their rivals. The result was not far to seek, for the great Schools of Commerce in Belgium, France, Germany, Austria and America were famous for the good work they were doing. In France and Germany, the diploma granted to the successful candidates in Commercial Examination reduces the term of compulsory military service thus placing this diploma on par with those for Law and Medicine. When we compare

the progress made within the past fifty years by various countries we find that America stands out conspicuously with hundreds of commercial and business schools whose students number above 100,000. The Universities of California and Chicago took up this branch of education seriously.

Thus, when the British nation was brought face to face with this problem, the practical instincts of the race were not slow to feel that in this one particular direction at least, its rivals had succeeded in stealing a march over it. Steps were at once taken to make up for lost time and that great institution, the London Chamber of Commerce, appointed a Special Committee for Commercial Education which framed out a model scheme for imparting Commercial Education to England's rising generation. This was some fifteen years ago and rapid progress has been made since. The Universities of Birmingham and Manchester have special faculties of commerce with the diploma of "Bachelor of Commerce" for its prize to the successful student.

In India, we regrettably neglected this education with all other forms of Industrial Education. The little we have in form of our industries does not make the desired progress because "industry" without the intelligent co-operation of its handmaid "commerce" is like a ship deprived of its capable commands. We know that our countrymen are noted for their commercial instincts. We are also aware of the great economical advantages that our country enjoys. We are equally aware that in face of all these favourable circumstances we have yet failed to attain the high position held to day by the great commercial nations of the world. It is because our merchants mostly lack the faculties of organization and the all-important self-confidence which a polishing touch of business education alone can supply.

In our present position we find the same causes working against our Commercial and Industrial progress that were prominent in Europe in its days of business infancy. The merchant father who has an established business which cost him a lifetime to build up or who inherited an ancestral business firm finds, that his University-trained son displays a total indifference to mercantile pursuits which often develops into a hatred. He shows a marked inclination to one of the learned professions or prefers to live a gentleman at large. On the other hand, if the merchant father neglects the son's education, the result is that the business with

Status of Mahomedan Ladies.

In the *Muslim Review* for May, 1910, appears an article on the "Status of Mahomedan Ladies." The writer remarks that the elevation of Indian women is one of the subjects in the agenda of Indian Politicians most of whom have asserted that India's political salvation can be achieved only when the status of her women is elevated. He also recognises the importance of the subject but complains that the discussions in connection with it have hitherto been conducted, not upon any practical lines, but "upon the line of abstract virtue of an ideal social life or rather on a higher ideal of social life" than what is obtained in India with the result that the question of ameliorating the condition of women in India has merged itself completely into the endless discussion of the purification of the human soul and mind.

The author then takes up the case of Mahomedan women and shows by a reference to Islamic history, law and rules of chivalry how a woman among the Muslims has her own status in the commonwealth of her own community and how the Muslim mind abhors at the idea of disrespect to a female; and adds that the present status of women is not in harmony with either the teachings of the Prophet or the increasing demand of refinement and civilization. Education and widow marriage are given by the author as the two potent elements to bring about the desired reform and the campaign against the purdah system is left alone at present on the ground that as long as the custom of widowhood is allowed to exist, the partial removal of the purdah will throw female society into a worse condition from which even the introduction of remarriage at a subsequent period would find it difficult to redeem it.

Hence the supreme importance of taking up the solution of the above two questions, viz., education

of females and the remarriage of widows is pointed out to all political associations whether big or small and the necessity for some advance along practical lines is urged. He suggests the introduction of the Christian missionary system for the spread of education among Mahomedan ladies and this failing he points out to the necessity of the question being taken up by the Mahomedan Educational Conference which should form committees and sub-committees in different centres to preach the sermon almost every day and if practicable to have it preached through female agency within the four walls of the Zenana. With regard to the funds necessary for carrying out the suggestion the author is very hopeful and is of opinion that when practical schemes are launched money would be forthcoming and, since social and political interests are inseparately wound up earnestly requests the Muslim League to do as much for the advancement of the Muslim society as for the improvement of its political condition. The article concludes with a warning note:—"If, however, the elevation is to aim at converting the Indian Zenana into a civilized ball-room of the civilized Europe, it need only be remarked that the less the elevation is preached the better for the social moralities of the East. No amount of European education and culture can possibly tend to bend an Eastern mind to a happy tolerance of harmless or harmful frivolities of a ball-room of the West."

"The Soul is God."

The Soul, in the conception of Hindu sages, was never a vague, miraculous entity, special gift of God to Man, coming suddenly into being one day, and by divine grace obtaining—perhaps—celestial bliss. To the Indian mind the Soul is simply—Life, divine life becomes self-conscious in man for in the Indian idea all life is divine, the breath of God pulsating through the worlds; and this divine life, this divine consciousness latent in all Nature, awakens in Man, becomes individualised in Man as the human Soul. Thus of a truth "the Soul is God"—God individualised in Man. It is life, divine life: it cannot end: God and the Soul are one.—JEAN DELANZ, in *East and West*.

CURRENT EVENTS.

BY RAJDUARI.

BRITISH POLITICS

¶ The adjourned Parliament re-assembled for business on the 8th July since which the Chancellor of the Exchequer has introduced his budget with no alterations or amendments in the fiscal system. Mr Lloyd George, in spite of hostile criticism, conceived almost wholly in a partisan spirit, and, therefore, full of rancour and vulgar gibe and jeer, has been able to show a fairly good surplus of £800,000 after balancing an expenditure, unprecedented in British finances, of nearly 200 millions sterling. The arrears of last year's taxation, notably those of income tax, super tax, and tea duty have been almost all collected, while there is every probability of a larger collection for the current year in all important sources of revenue, though it is gratifying to notice that the national drink bill was half a million pounds less. It is much to be wished that this pleasing feature in national sociology may by and by show permanency. That there is every probability of a steady diminution of the excise revenue can be inferred from this one important fact that the diminution of drink is in no way owing to any exceptional cause, such as extensive unemployment, great depression of trade, and other like causes which are generally known as a deterrent to national bibulousity. Trade was prosperous. The imports and exports have been mounting higher and higher and employment, on the whole, is better than it was two years ago. Thus, the diminution of the drink revenue in face of all factors which are contributory to its enrichment is a fact worthy of record. Nobody expected that after the salutary changes of the fiscal system last year, there could be any reduction of duty in tea or in any other source of large revenue. At

the same time military and naval expenditure have greatly increased. The last has now been estimated at 40 millions and the cry still on the part of the blatant Bluewater, or Blue Funk School, is that the naval defences in all branches demand an immediate expenditure of 100 million £ by means of a loan! It has taken the breath of even ardent Great Englanders with an economic conscience. A hundred millions signify two-fifths of the cost of the late South African war! This, indeed, jingoism in naval waters gone mad. For, it must appeal to the common sense of even the least intelligent that no nation can stand such a growing expenditure as that incurred on the navy during the last four years. A limit must soon be reached unless the nation is to land itself in bankruptcy. It is time that sanity among them was restored. On the whole, it may be said that Mr Lloyd George has steadfastly maintained his ground. Were the current year to turn out more prosperous than conceived, it is not unlikely that the Chancellor of the Exchequer will be able to provide a substantial sum for national insurance. Thus, Free Trade is slowly contributing its share towards those large social reforms for the good of the nation which are now recognised as inevitable in all directions.

Meanwhile, the constitutional struggle seems to be lulled. And well it may, till the Conference now sitting of the principal protagonists of both sides has, with a single eye to the better political welfare of the people, sagaciously deliberated on the vexed issues and come to a statesmanlike solution of the problem, every way practical and satisfactory. Of course, dissatisfaction has found ample expression among the more eager and impulsive spirits to be noticed in both the great parties. To that chorus must be joined the Irish and the Labourites. But it is to be hoped that by and by extreme sobriety will prevail and the national mind made to await with calm and composure the recommendations of the Conference whose members are all actuated by a patriotic

Reincarnation in the Past

There is perhaps no philosophical doctrine, writes Mrs. Besant in the *Theosophist*, in the world that has so magnificent an intellectual ancestry as that of Reincarnation:—

Reincarnation is taught and illustrated in the great epics of the Hindus as an undoubted fact on which morality is based, and the splendid Hindu literature which is the admiration of European scholars is permeated with it. The Buddha taught it and constantly spoke of his past births. Pythagoras did the same, and Plato included it in his philosophical writings. Josephus states that it was accepted among the Jews, and relates the story of a captain who encouraged his soldiers to fight to the death by reminding them of their return to earth. In the "Wisdom of Solomon" it is stated that coming into an undefiled body was the reward of "being good." The Christ accepted it, telling his disciples that John Baptist was Elijah. Virgil and Ovid take it for granted. The ritual composed by the learning of Egypt inculcated it. The Neo-Platonic schools accepted it, and Origen the most learned of the Christian Fathers, declared that "every man received a body according to his deserts and his former actions." Though condemned by a Roman Catholic Council, the heretical sects preserved the old tradition. And it comes to us in the Middle Ages from a learned son of Islam: "I died out of the stone and I became a plant; I died out of the plant and became an animal; I died out of the animal and I became a man; why should I die to die? When did I grow less by dying? I shall die out of the man and shall become an angel." In later time we find it taught by Goethe, Fichte, Schelling, Leasing, to name but some among the German philosophers. Goethe in his old age looked joyfully forward to his return; Hume declared that it was the only doctrine of immortality a philosopher could look at. A view somewhat similar to that of our French Professor Me Taggart, who, lately reviewing the various theories of immortality, came to the conclusion that Reincarnation was the most rational. I need not remind any one of literary culture that Wordsworth, Browning, Keats, and other poets believed it. The re-appearance of the belief of savages among civilized nations, is but a sign of recovery from a temporary mental aberration in Christendom, from the de-rationalisation of religion which has wrought so much evil and has given rise to so much scepticism and materialism. To assert the special creation of a soul for every fresh body, implying that the coming into existence of a soul depends on the formation of a body, inevitably leads to the conclusion that with the death of the body the soul will pass out of existence; that a soul with no past should have an everlasting future is as incredible as that a stick would exist with only one end. Only a soul which is unborn can hope to be undying. The loss of the teaching of Reincarnation with its temporary heaven for the transmutation of experience into faculty—gave rise to the idea of a never-ending heaven for which no one is good enough, and a never-ending hell for which no one is wicked enough, confined human evolution to an appreciable fragment of existence, hung an everlasting future on the contents of a few years, and made life an unintelligible tangle of injustices and partialities, of unearned genius and unmerited criminality and intolerable problem to the thoughtful, tolerable only to blind and foundationless faith.

India and the Tariff Problem.

Mr Theodore Morrison, Member of the India Council, writes in the *Economic Journal* for March 1910, as follows about the book on 'India and the Tariff Problem' by Prof. H B Lees Smith, M P —

The place that should be assigned to India in a scheme of preferential tariffs is really one of the fundamental problems in the fiscal controversy, but a straightforward answer is so inconvenient to the politician bidding for votes in an English constituency that the question is usually shelved. Both sides have their special perplexities. The Tariff Reformer who argues that protection is good for this country has to explain why protection would not be equally good for India and in particular why it would not be good for India to protect herself against England? Mr Lees Smith, being a Free Trader, concentrates attention upon this aspect of the problem. He reminds us that the honour of Great Britain is pledged not to subordinate the good of India to the selfish interests of British manufacturers, and that we could not force India to adopt Free Trade if we did not believe that we were acting for her good. If we are ever convinced that protection is good for England, we shall be obliged to grant India her fiscal freedom and allow her to erect a protective tariff. Mr Lees Smith's exposition of the consequences to British trade is convincing, it shows that the Indian import trade, which Great Britain might possibly divert to herself by means of a preference does not amount to more than 10 4 million sterling and therefore irremediably it seems to me, that British trade would suffer a staggering blow if in return for this small advantage it were confronted with a tariff barrier in the only great free market we now enjoy.

But this does not answer the vital question: 'Is Free Trade good for India herself?' Most economists will allow that the protection of infant industries is no departure from Free Trade orthodoxy, and why, therefore, though Free Trade may be the right policy for England should India not protect her infant industries against the competition of England? Mr Lees Smith is too conscientious to ignore this difficulty; his answer is that what Indian industry is suffering from is lack of initiative and self-reliance, and that this weakness would be encouraged rather than removed by protection. There is no doubt something in this argument. Certain Indian industries are languishing solely because they are carried on by obsolete methods; if they do not flourish with all the advantages that Nature has showered on them, neither will they flourish with the help of the most stringent protection. But the argument somewhat undervalues the incentive to effort which protection would probably give. It is hard, no doubt, to persuade the Indian artisan to leave the rut of long-established custom but a profit of one hundred per cent. is more likely to accomplish that feat than one of ten. English industry was revolutionised by the prospect of making thousands per cent. and it is not certain that the yeoman as those in Free Trade India.

reached. It will be a proud day in the annals of free England when her women are truly emancipated from the thralldom of men and when they can assert their perfect equality and freedom with the male sex which has hitherto kept them as slaves.

THE CONTINENT

Spain and Portugal are the two countries on the Continent whose domestic and foreign politics prominently attracted attention during the past few weeks. Spain has dual difficulties, the one external and the other internal. The former is purely religious. It is in reality a tug of war with the Vatican. Spain has become alive to the reality of the situation created by the separation of Church and State in France. A large number of the clericals with their effects have settled in Spain which has become most embarrassing. As a result, Spain communicated to the Vatican its intention to break the old concordat and take the whole clergy and their estates under its own political wing. This means the shaking off once and for ever the ecclesiastical domination of the Pope. Of course, Cardinal Val, like the indomitable Papal Secretary that he is, has quarrelled over the matter. The struggle is still going on and it seems that Catholic Spain will have soon to part company with Rome. To Rome, it would be the severest wrench, seeing that the last link with Spain and ecclesiastical control over it, will be forever lost. On the other hand, the very evolution of events in Spain has made it inevitable that the old order should cease inhering in the new, which shall be in consonance with its present day sentiments, feelings and requirements, and at the same time be productive of the greatest economic good to the State. For, it should be noted here that the Spanish Prime Minister, in view of founding a fresh fiscal system for purposes of raising a larger revenue, proposes to have quite a new Ordinance as to the regulation of ecclesiastical property and the levies to be exact-

ed from it. Thus, State necessities have brought the tax gatherer's shears at the door of the Catholic Church in Spain. At home, the Republican party in the north has been now and again showing incipient signs of rebellion. Unfortunately, there are not strong men of the sagacity and statesmanship of Senor Lagasta in the Government. There are frequent shufflings of Cabinets and corresponding changes in the administration. Altogether, the domestic affairs of Spain threaten to become most serious, involving possibly dynastic changes. If not, it is now quite on the cards that Spain may any day become Republic. King Alfonso will have to look closely to his Crown and Kingdom. Let us hope he may escape the fate which awaits him.

Portugal is even worse situated. There has not been the slightest improvement in Government which is as corrupt as it was before the assassinations of King Emanuel's father and brother. It is a case of six of the one and half a dozen of the other. Whether it is the Conservative or the Liberal party which comes to power and place, there is not a pin to choose between them as far as political morality is concerned. Both rob the State and personally feather their own nests. The Cabinets change almost every month, and while reforms are on the lips of each successive Cabinet, the reforms themselves seem to be as remote as ever. At present, they are still wrangling over the peculations of the late King whose estate has been made to disgorge a large portion of the monies of the State improperly obtained. The people are disgusted and indignant, and are only awaiting the right psychological hour to pull down the present dynasty and proclaim Portugal a Republic which in essence it is. Thus, there is the near prospect of the two old Latin Kingdoms, once the pride of Europe and Catholicism, going the way of the mightier sister France.

Greece next attracted the attention of Europe.

circumstances of India, the broad generalization of European writers on political science are stated without mention of their important reservations; and students, left without proper guidance, are led to believe that what is approved in the case of Switzerland or Italy must necessarily be good for India. In the region of economics the most mischievous doctrine is that which is based on the crude theory that India is drained of her wealth by her connection with Great Britain. This belief is honestly held by many young graduates who never hear it controverted. The Governor-General in Council believes that the prevalence of this idea has done incalculable mischief and it behooves every officer of Government, in particular those connected with education, to study the arguments put forward in support of it and to seize every opportunity of exposing their fallacy.

Much of the harm done in schools and colleges is due to the imperfect equipment of the teachers themselves, and the Government of India desire that special attention may be paid in normal schools and training colleges to the careful and adequate instruction of those who are to teach history and economics. The Universities might also do much to ensure the inculcation of sound views on those subjects, both by encouraging the production of suitable text-books adapted to Indian conditions and by the appointment of scholars of distinction to give special courses of lectures.

As already stated, it is upon the district officer and his subordinates that the heaviest labour in the task of checking disloyalty will fall. They must be ever on the alert to keep in touch with all persons of any influence whose political leanings are suspected. Remonstrance may often be a better remedy than prosecution, and it should always be borne in mind that the Government desire to prevent rather than to punish. When, therefore, a district officer perceives any signs of the beginnings of a seditious movement, he should promptly send for the leaders of it and endeavour to convince them of the mischievous consequences of their conduct. In all such efforts the district officer may obtain valuable assistance from the co-operation of loyal men of influence who are to be found in every locality. A frank warning will often detach an overzealous enthusiast from the ranks of the seditious. It should be remembered that persuasion will frequently succeed where threats may fail and that in some cases private report will be most effective, while in others an open discussion will be the best way of gaining the desired end. The most suitable means, in short, will vary with the circumstances, and the district officer must understand that the treatment to be applied in each case demands very careful consideration.

Complaints are not infrequently made of the want of consideration and in some cases of the want of courtesy shown by Government officers towards Indian gentlemen. The Governor-General in Council believes that here also there is misunderstanding and ignorance, rather than any deliberate intention to be inconsiderate or impolite; but it is necessary that the senior officers in all departments should impress upon the junior officers, both Indian and European, the obligation that lies upon every public servant to cultivate a courteous and considerate demeanour towards all with whom they are brought in contact. Young European officers often err through ignorance and I am lo to suggest that it might be desirable to draw up a few simple instructions on the

subject of the treatment of Indian gentlemen, including the manner in which they should be received, the forms to be used in addressing them, the appropriate way of terminating an interview and the like. Instructions might also be issued to all touring officers that they should invariably make a point of seeing all men of local influence at the places they visit and that they should encourage these local notabilities to a frank and full discussion both of local affairs and of matters of more general interest.

In some provinces there has been great difficulty in obtaining evidence in political cases, and I am to suggest that where this exists, the leading men in each district should be taken into confidence by the district officer who should impress on them the responsibility that lies on all gentlemen of position and influence to see that the ordinary processes of law are not reduced to impotence by terrorism of witnesses. It should be explained to them that the detection of these violent crimes and conspiracies is seriously hampered by the unwillingness of persons acquainted with relevant facts to come forward and depose to what they know, and that the failure of the people to assist in this elementary way the cause of law and order must infallibly lead to the breakdown of the liberal system of administering the law which the people at present enjoy, and the application of a more harsh procedure. The existing legal system rests on the assumption that all law-abiding people will assist the course of justice when it is in their power to do so. If this assumption is not given, and freely given, the administration of justice by open trial and conviction on proof of guilt is rendered impossible. If the people through fear or disinclination or want of public spirit withhold their co-operation, those responsible for maintaining law and order must be driven to act on suspicion. Such a procedure obviously involves the risk that innocent people may suffer with the guilty. The Governor-General in Council doubts whether this danger is sufficiently appreciated by those who hold aloof, and he thinks it would be wise for district officers to impress it upon the influential men of each locality. Such individuals should be urged to assist not only by furnishing information themselves but also by inducing unwilling witnesses to give evidence. In a number of cases the criminals are known and those who can prove their guilt are known, but the former escape because the latter will not testify in open court. It is here that local men of influence can render great help by persuading witnesses to come forward.

It is of great importance that every consideration should be shown for the convenience of witnesses and people who give information. The burden of attending for enquiry or for giving evidence should be made as little irksome as possible. Where necessary, police protection should be freely offered to those who furnished information or render any other assistance which is likely to expose them to danger. If information is given under the seal of secrecy, the confidence must be scrupulously respected.

Societies formed, actually or ostensibly for innocent objects, must not be allowed to degenerate into seditious associations. Any tendency in that direction must at once be checked by remonstrance with the managers, and if this fails, by exposure and suppression. The collection of funds for charity or other unobjectionable purposes must be watched and any diversion of the money to seditious or other undesirable ends must be

mask has now been torn and Korea is now in reality a province of the Japanese empire, with its nominally titular emperor as a vassal of the great Mikado! He, young man, is to be removed to Tokio to complete his education in the manner that Prince Dhulupsing was removed for the same purpose to London. How History repeats itself! But Korea under the masterful rule of the Mikado is certain to develop economically and be one of the richest assets of the new military empire that Japan has carved out for herself since Mukden. Its material but undeveloped resources are enormous, while there is the Virgin field of Manchuria for a big market.

Japan, too, is showing her teeth to the West. She is just now busy tinkering a new tariff, taking a lesson in High Protection from America, which is howled down everywhere. India, too, has her bark at her. She looks askance at the way in which, with the raw material derived from her country, Japan competes with her janes in the neutral markets of China. What may Japanese cotton industry be without Indian cotton? Let there be a big embargo on Indian cotton exported to Japan and we should soon see how the Mikado's revenue and economics fare. A stiff tariff on cotton exported to the Far East is one of the possibilities of the near future provided England allows India a free hand in shaping her own fiscal policy.

Meanwhile, Indians are seeing through Japanese commercial morality. Their enthusiasm for them is fast abating and it will dwindle to vanishing point when Japan shows her hand clear in matters of tariff and economics. The wars of the future all over the world threaten to be wars of Tariff.

CHINA AND TIBET.

Lastly, there is a dead set made by that party and Press in England which has never digested the complete evacuation, bags and baggage, of the British

from Tibet. Those curse the day when the Liberals came to power and allowed to let go the bold of Indian Government on that country, after the Curzonian raid on Lhasa. They are for ever seeking some bone of contention wherewith to carry a new crusade and occupy Tibet once more. They tried to make out of the present predicament of the Dalai Lama a bellicose agitation but have miserably failed. Having vainly baited the Asquith Cabinet about the employment of Lord Kitchener, that too over rated was of the day, they are now at the game of baiting the Chinese. The legend is invented of the Chinese force in large number planting itself on the confines of Bhutan and Nepal. More. The throat is held out that any scuffle on those borders, which are under British protection, (poor Bhutanese and Nepalese) will be taken serious notice of! In other words, the Heathen Chinese is warned by the irresponsible and insane British Imperialist that at the first tocsin of alarm there will be a "spring forward." As we know how springs forward on the borders of the dominion of Habibullah in the past have been manoeuvred, it is easy to understand how a *casus belli* could be manufactured on the borders of Bhutan and Tibet at the proper psychological hour. The Imperialist will not be happy until the British once more is installed, and that for ever, at Lhasa! and poor Sir Edward Grey has been actually goaded into expressing this threat to the Chinese! But we shall await for the reply which the Tsung Li Yamen is sure to make to that bullying note. John Chinaman, in diplomacy, is like the tortoise, and we may be certain to see him overtaking the Imperialist here in the long run. Is it impossible for China to hunt out from old musty records that she has a claim over Bhutan and Nepal also? Is it impossible for her to claim suzerainty over these? What may have the British and Indian Foreign Offices to say to that ancient claim? Well, we shall see what we shall see.

every officer—and especially of every junior officer, whether European or Indian,—to make himself acquainted with the salient facts of the economic relations of Great Britain and India, and in particular with the economic effects of the revenue policy of Government in Bengal.

I am further to invite attention to the instructions contained in the last portion of paragraph 6 to the effect that all touring officers should make a point of seeing gentlemen of local influence at the places they visit and in discussing with them affairs of interest, both local and general. His Honor considers that those instructions are of particular weight in Bengal, where the dissemination all over the country of a literate middle class affords a wider field than in most other provinces for the spread of disaffection. His Honor, therefore, desires that all touring officers should deal in their tour diaries with any interviews which they may hold with local notabilities, and that officers to whom tour diaries are submitted should are that the officers subordinate to them carry out these directions. Officers of all departments should further report promptly and confidentially to Commissioners, through district officers, any information as to the political condition of the district which they may obtain in the course of their tours.

Paragraph 10 is of the highest importance. More definite instructions on the subject will be published hereafter; but it is essential that all officers should realize that the Government of Bengal accepts to the full the policy laid down by the Government of India and is prepared to act upon it with vigour. They must understand not only that any trifling with addition is incompatible with their duty to the Government which they serve and renders them liable to instant dismissal, but also that they will be held responsible to Government for the conduct of their sons and all relatives over whom they have influence.

Lastly, I am to point out that these instructions apply to all officers of all departments alike. It is true that it is upon the district officer and those of his subordinates who are concerned in the general administration, that the heaviest labour in the task of checking disloyalty must fall, but judicial officers and officers of special departments must realize that they are not exempt from responsibility in this matter. Indeed, it is precisely these officers who have the best opportunities of winning the sympathies of the public, inasmuch as they are not vested with functions of general control, when some of them, such as those employed in the educational and medical departments enjoy from the nature of their professional duties peculiar facilities for forming intimate relations with people. I am to add that detailed instructions will be issued regarding the assistance to be rendered in the matter by the officers of special departments.

NEW INDIAN TALES.

Mr. C. Haysavadan Rao, B.A., D.L., Fellow of the Royal Anthropological Institute of London and the author of that most entertaining little book "Tales of Komati Wit and Wisdom," has brought out another collection of Nineteen Amusing and Instructive Tales under the title "New Indian Tales." These will make even the most morose enjoy a hearty laugh. Messrs G. A. Natesan & Co., Esplanade, Madras, are the publishers and the book is priced at annas four.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

UTTERANCES OF THE DAY.

Mrs. Besant on Indian Education.

SPEECH AT THE OPENING OF A NEW SCHOOL AT MADRAS.

No greater benefit could be bestowed on a community than that of placing education within the reach of the young in it. In order that that might be done effectively, two points must ever be borne in mind. First, as regards the nature of the education given, it must have a religious and a moral foundation. A scheme of education that was not based on religion, that did not train character, that did not teach the control of the emotions, that did not purify and refine the heart, was not true education at all. To educate only the brain, to culture and strengthen only the intellect, was a danger rather than a benefit to the community. For, when the intellect was trained to keenness and subtlety, it only provided the means by which a man might become successful in life and build up a fortune for himself; but in order to build up the stability of the State his sense of duty to his monarch, to his State, and to his community, must be developed and he must be taught honour, responsibility, and loyalty. Those must form an important part of his education. For, it was obvious that what men sought for themselves as separate individuals did not conduce to the well-being of the society of which they were members. How could a State or a nation prosper when the members of it were intensely selfish, seeking wealth and credit for their own individual success, seeking private advantage before public good, thinking of their own gain, and neglecting the welfare of the community. Built out of such citizens, how could a State be peaceful and orderly and prosperous? Hence, above all things, it was necessary that religion and morals should form an integral part of the education given in their schools. Only in that way, could they bring up boys and girls who could be worthy of the sons and the daughters of the India of the future. In olden days, the one great note of religious and social life in this country was the note that was struck by that untranslatable word *dharma* which prescribed a man's duties in every sphere of his life, taught him his obligations, and gave him rules of conduct. That was the keynote of ancient Indian life in which discipline, obedience, and silence were the duties of the pupils; but in modern days, these ideals had declined and disappeared.

RELIGION AND MORALS.

Therefore, she rejoiced to hear in the address given by the President, that religion and morals found their place in the scheme of instruction imparted in the school; and she did not despair of seeing a day when that would be the universal feature of every school in India. In that matter, the Government could not lead the way because of the religious difficulties that surrounded the question. None the less, they were urging on every community to build up the moral and the religious foundations of the character of the Indian youth. The lessons of ancient India, the habits that she taught, the qualities she developed, and the virtues she implanted in the minds of the young were such as led to national greatness and national success; but, in these days, it was thought that the opinion of every youth could be uttered before he was educated, and that the knowledge

The Triumph of Valmiki *By R. R. Sen, B.L.*
(*Price Rs. One. G. A. Natesan & Co., Madras*)

Mahamahopadhyaya Hara Prasada Sastri's unique story, *Valmiki's Jaya* is now rendered into English and made available for the general reader. It is based on the traditional quarrel of Vasishtha and Visvamitra, found in the Ramayana and the Puranas, and the supposed previous career and subsequent reformation of Valmiki, the great poet. The peculiarity of the story is the imaginative opening of the action, wherein the three great sages named above are depicted as hearing, from the top of a Himalayan peak, a solemn and sonorous voice, of the Vedic Ribhus, singing in grand chorus, the song of Universal Brotherhood: "Brother, Oh, brother, we all are brothers," was its refrain. The three sages, and they alone, heard the song, and they responded, each in his own way. Vasishtha thinks of Brahminical supremacy, and Visvamitra of kingly power, as the panacea for the evils of worldly dimension. Valmiki, then the chief of freebooters, with a yet undeveloped spirituality, suddenly awakes to a sense of the folly of his evil ways, and struck with remorse, resolves to abandon them. His heart is filled with infinite love to humanity. The meeting of Vasishtha and Visvamitra, the desire of the latter to possess the former's sacred cow, the silence of the Brahmin sage, the creation by the cow of a host of savage warriors who drive the monarch's armies away, all these are depicted in language which is highly imaginative. Then follow the penance of Visvamitra, his experiences in various parts of the earth and his exploit of fresh creation of the Universe to spite the gods who refused to call him *Brahmarshi*. In this last portion, the author strikes out an independent path, untrod by the Puranas, and elevates the story to a high region of weird sublimity. Meanwhile, the penitent Valmiki pours forth his heart in songs of love, and sheds the balm of

quietness and peace wherever he goes. He publishes also the sweet strains of the Ramayana to the world. The gods are enraptured by the song. Then the Creator rewards the sages, each as he deserves. Vasista becomes a star in the heavens, Visvamitra, a divine Ribhu of eternal wisdom; while Valmiki, declining heaven, prays for Universal Happiness, with tears in his eyes. Then Vishnu grants him a vision, wherein the victory of love over physical as well as intellectual supremacy is shown. The translation is worthy of the original, and will, we are sure, be read by all, with great pleasure and profit.

The Power of Self Suggestion. *By Rev. Dr. Samuel McComb. Ruler's Mind and Body Handbooks Readers* [William Rider and Son.]

Nature's Help to Happiness. *By Dr. J. W. Achorn. Rider's Mind and Body Handbooks. Is net* [William Rider and Sons, Ltd., London.]

Nervousness. *By Dr. A. T. Schofield. Rider's Mind and Body Handbooks* [William Rider and Sons.]

These small booklets deal with much the same psychological problems as does Dr. Huxley in his larger work on Mental Medicine. It is a sign of the times when medical men and spiritual preceptors are prepared to look little deeper than the surface, and, on the one hand, prepare to heal without drugs, and, on the other, without dogmas.

1. Stories from Indian History
2. School History of India

By K. A. Viswagharan Chariar of Pachayappa's College. (Longmans Green & Co.)

We welcome these publications in Vernacular as an honest attempt on the part of an Indian School master, who is a devoted student of Indian History and an enthusiastic teacher of the subject, to present to school children the leading facts in the history of their country in the attractive form of stories and narratives.

Mauritian Stipendiary Magistrates usually are related or connected or well-disposed towards your employers and human nature being what it is, you have no great opportunities of proving your complaints against your masters, if you be so foolish as to waste your hard-earned starvation savings in litigation.

There are no ideal lovers of justice and humanity to espouse your cause among legal practitioners in this colony, and if you have no money—defenceless you must go to gaol and helpless your cases must end in smoke.

I have exaggerated nothing in what I have said above. I have only summed up the results of my personal information and if you come here as slaves do not say that I did not warn you beforehand.

Port Louis, } MONIEAL M. DOCTOR,
Mauritius, }
7th June, 1910 } Barrister at Law

The Year's Emigrants

A resolution on the annual report on emigration from the Port of Calcutta to British and Foreign Colonies during 1909, is published in the recent *Calcutta Gazette* stating—

The only important administrative measure adopted by this Government during 1909, was the appointment of the Sub Registrar of Raniganj to be a registering officer under the Indian Emigration Act, the object being to remove the inconvenience, experienced by the Emigration Agent for Trinidad, in taking intending emigrants recruited in Raniganj to Asansol for purposes of registration.

Five Emigration Agencies were at work during 1909, as compared with six in the preceding year. Four of these Agencies worked on behalf of the British Colonies and one for the Dutch Colony of Surinam. The total number of emigrants requisitioned and despatched to these colonies amounted to 9,374 and 8,420, respectively, as against 9,276 and 10,160 in 1908, the largest numbers going to Demerara and Trinidad. The supply to Jamaica exceeded the demand by two; Trinidad and Surinam received the numbers intended for. In the case of Fiji, which requisitioned 1,551 labourers for the year, 910 were despatched on the 30th December, 1908, and the rest in 1909. The number required by Demerara was not supplied in full, because the vessels engaged had not sufficient accommodation. No requisition was received from Natal.

The number of recruiters licensed was 571 (27 less than in 1908), and 27 licenses, as against 25 in the previous year, were cancelled. In all, 12,691 emigrants, or 5,057 less than in the previous year, were registered in 1909. The decrease is attributed to the greater prosperity of the labouring classes on account of good harvests and the general fall in prices, and also to an increased demand for labour in the recruiting districts.

Of the 12,793 emigrants admitted into the sub depots, 1,827 were rejected as unfit to emigrate and of the rest 10,387 arrived at the Calcutta depots. This number was subsequently reduced by rejections, releases and other causes to 8,809, of whom only 8,686, or 1,833 less than in 1908, were shipped in 1909, and 123 were left for subsequent despatch.

Three thousand nine hundred and forty-one emigrants returned from the colonies during the year, bringing with them savings amounting to Rs. 6,91,121. On the other hand, as many as 1597, of whom, 780 were children, brought back no savings at all.

The accounts of the year show that the receipts and charges amounted to Rs. 26,680 and Rs. 27,713, respectively, as compared with Rs. 29,520 and Rs. 28,641 respectively, in 1908.

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Emigration from India.

REPORT OF THE COMMITTEE.

The Committee on Emigration from India to the Crown Colonies and Protectorates which was appointed in March, 1909, by the Secretary of State for the Colonies have issued their report (Cd. 5192). The Committee consisted of Lord Sanderson, Lord Sandhurst, Sir George S. Robertson, Sir James Digges La Touche, and Messrs. H. B. Cox, W. W. Ashley, S. H. Freemantle, and W. D. Ellis, and were required to consider the general question of emigration from India to the Crown Colonies, the particular colonies in which Indian immigration may be most usefully encouraged, and the general advantages to be reaped in each case by India and each particular colony.

The report states that the importation of Indian emigrants into certain of the Crown Colonies was resorted to more than 60 years ago to meet a dearth of agricultural labour, resulting from the abolition of slavery, which threatened to destroy the sugar industry. At the beginning the practice was violently attacked in Parliament,

TOPICS FROM PERIODICALS.

Swami Rama Tirtha

An excellent appreciation of Swami Rama Tirtha from the pen of the Rev C F Andrews, appears in the *Vedic Magazine and Gurukul Samachar* for Jaishtb 1967. The first point that impressed him in the Swami's writings is the ideal of renunciation always present before him. He would have the Sanyasin follow his vocation in deed and not in words and plunge boldly into new paths of sacrifice. The second point is the Swami's charity and kindness of spirit, his freedom from bitterness and malice, from bigotry and fanaticism.

Says Mr. Andrews —

The third factor in Swami Rama Tirtha's writings which has struck my attention, is his homely common sense and practical mother wit, — qualities which seem indigenous in the soil of the Punjab. We have had some examples of this already. I would give a few more. What, for instance, could be more practical and wholesome than this advertisement — 'Wanted Reformers. Not of others, but of themselves?' Or again in this age of second hand opinions and lack of original thought 'Blessed are they who do not read news papers, for they shall see Nature and through Nature, God.'

The fourth characteristic of Swami Rama Tirtha was his abounding joy and cheerfulness. "The message of this bright, gay spirit, laughing at suffering and rising superior to pain, is one that can bring refreshment to India in the midst of much that leads to despondency in modern life." "Lastly," says Rev. Andrews, "it is in this very poetic spirit of Swami Rama Tirtha, that I find the nearest approximation to highest Western thoughts and ways of thinking."

Ideals of Empire

Mr W C. MacGregor (of Dunedin, N. T.) returns to this stale subject in the *Empire Review* for May. After premising that people in Great Britain, self-governing colonies and conquered countries should feel that all are citizens of the British Empire, the writer proceeds to say that a federation of all English speaking people should be effected. The day of union of Great Britain and America may be far off, but a great step forward in the matter should be taken in bringing closer together Great and Greater Britain. To bring out this happy consummation, toil, self sacrifice, mutual forbearance and brotherly kindness are essential. Some form of national partnership should be established, Great Britain remaining the predominant partner, dictating the foreign policy of the component parts of the Empire, while leaving each state free to control its own internal affairs. The writer admits the difficult nature of the problem, when he says: "The great question which lies as yet in the womb of the future, is whether our democratic states, with their socialist and somewhat selfish tendencies, will prove themselves capable of the conquest of petty jealousies."

The first question is the formation of a tariff as a series of tariffs, so as to give some measure of preference within the Empire and thus stimulate the industries and manufactures of British origin. Secondly, if the Empire should be preserved, some form of universal military training would become necessary. Again, an all red route, which means quicker and cheaper communication between Great Britain and her possessions abroad, is essential for closer federation. Lastly, all this is only preliminary to the framing of a practical project of Imperial federation.

to the Government of such colony assisting the employers of labour in bringing in immigrants who are at first at the disposal of the employers, but subsequently contribute independently to the development of the resources of the colony. The extent and manner of such assistance are, of course, a question for decision in each case on a consideration of the respective needs of the planters for labour and of the colony for development.

With regard to re-indenture the report urges the total abandonment of the practice, which has ceased in British Guiana, Trinidad, and Jamaica. The system of indenture, they say, is justified in principle only on two grounds—first, the necessity of ensuring repayment by the immigrant of the cost of his passage and the further liabilities incurred in regard to his treatment in the colony and his return passage to India; secondly, on account of his helplessness on arrival in a strange country. At the end of the usual period of indenture, five years, both these grounds for special control should have disappeared, and the Committee see no reason why, even as a voluntary agent, the immigrant should be offered inducements to subject himself to more stringent control than that to which other citizens can be legally subordinated.

Finally, the Committee note that great difference exists in the scope of the reports of the various colonies and recommend a uniform system. They also suggest that some officer in India, in the India Office, or in the Colonial Office, should be detailed to compare the reports and offer advice in respect of measures to be adopted.

Position of British Indians in the Transvaal.

Mr. Gandhi writes to the press as under:—

Sir,—The Union has been ushered in amidst very general rejoicing among the European races of South Africa. Asiatics have been also expected to share in these rejoicings. If they have not been able to respond to these expectations, the cause, so far at least as the Transvaal is concerned, is not far to seek. On the day of the advent of Union, nearly sixty families were deprived of their supporters, and were being maintained out of public funds. On the first working day of the Union, a cultured Indian and representative Parsee, Mr. Sorabji, who has already suffered six terms of imprisonment, was re-arrested, after having been left free for over a month after his last discharge from Diepkloof; and he is now under order of deportation. Other passive resisters, too, continue to be arrested. Mr. Joseph Rojeppen, the Barrister and Cam-

bridge Graduate, and his companions are again in prison. And all this suffering is being imposed because an Act that is supposed to have become a dead letter has not been repealed, and the theoretical legal position of British Indians of high attainments to enter the Transvaal on the same terms as Europeans, British or otherwise, is not recognised.

What can a Union under which the above state of things is continued mean to Asiatics, except that it is a combination of hostile forces arrayed against them. The Empire is supposed to have become stronger for the Union. Is it to crush by its weight and importance Asiatic subjects of the Crown? It was no doubt right and proper that the birth of Union should have been signalled for the Natives of South Africa by the clemency of the Crown towards Dinizulu. Dinizulu's discharge will naturally fire the imagination of the South African Natives. Will it not be equally proper to enable the Asiatics in South Africa to feel that there is a new and benignant spirit abroad in South Africa by conceding their demands, which are held, I make bold to say, to be intrinsically just by nine out of every ten intelligent Europeans in this Continent?

Johannesburg, }
26 10.

Mr. Kallenbach's Splendid Offer.

TO INDIGENT FAMILIES OF PASSIVE RESISTERS.

The following interesting correspondence has taken place between Messrs. Kallenbach and Gandhi:—

30th May, 1910.

Dear Mr. Gandhi—In accordance with our conversation, I offer to you the use of my farm near Lawley for passive resisters and their indigent families; the families and passive resisters to live on the farm free of any rent or charge, as long as the struggle with the Transvaal Government lasts. They may also use free of charge, all the buildings not at present used by me.

Any structural alterations, additions or improvements made by you, may be removed at your pleasure on the termination of occupation, or they will be paid for by me at a valuation in the usual manner, the terms of payment to be mutually agreed upon by us.

I propose to pay at a valuation in the usual manner, all the agricultural improvements that may have been made by the settlers.

The settlers to withdraw from the farm on the termination of the struggle.

Yours sincerely,
(Sd.) H. KALLENBACH.

traced to another village. If the theft takes place in the midst of several parishes, then all of them are responsible. See Yagnavelkya, II. 35 to which *Tiganaivara* adds: 'If the king is not able even thus to restore the property he must pay the equivalent out of his own treasury.'

Each parish appointed its own watchmen who had some land given them. If any theft occurred they must recover the property or reimburse the owner. Raja Justice Hankaran Nair —

So deeply ingrained are these habits in the minds of the people that notwithstanding that the Madras Government have been doing their best to get rid of every tradition connected with the ancient institution of watches or outlayers. Only a few months ago a village watchman was killed by the parishioners for refusing to pay them the value or to trace the thief. The watchmen's offices are hereditary and as late as 1859, when in the Madras Presidency the old system was practically abolished, the English officials found that the watchmen protected the property of their parish. The Police Inspector-General who then had to inquire into the soundness of the system wrote 'The responsible establishment, if duly paid by the people, made good all losses incurred through their neglect'. Even in these days, after 50 years of Police administration, it is not uncommon to find villagers engaging their own watchmen on the old terms of paying fees in consideration of their making good all losses by theft. To protect against thefts outside the villages there were chieftains to whom the king had granted lands.

The attitude of the people towards the Police in India and the complaints of officials against the people for their indifference and neglect to help them may be accounted for as follows —

Under the English administration the conviction and punishment of the culprit is more important than the recovery of the stolen property for the benefit of the aggrieved owner. The conception of theft as a crime in English and

Roman Law had its origin in the desire to prevent the indignant owner taking the law into his own hands. It is to keep the peace more than to restore property to the owner that the thief is convicted. The long ingrained habits of the Indians then their views exactly in the opposite direction. They care more, and, perhaps, really only for the recovery of their property, and they do not bother themselves to help an investigation, attended with great annoyance and inconvenience which in the end usually does not benefit them very much. It may, no doubt, be that the indirect effect of our system in giving security of property is great. But once the thing is caught, there is under our present system a relaxation in the efforts to secure the stolen property. And it cannot possibly have the same result as the ancient system we have been considering.

Meredith and Shakespeare

The third article on George Meredith, by M. Constantin Photiadou, which is published in the *Revue de Paris* of May 1st, deals with the Art of Meredith. The writer maintains that Meredith resembles Shakespeare rather than any other novelist. His heroes are not personages, still less types, in the ordinary acceptation of the term; they are summaries of types animated with ideal life. We have never seen them; we have no chance of approaching them. That they are incompatible with a society such as ours is probable. Nevertheless, if they rarely resemble any individuals in particular, each one represents in a marvellous manner a certain class as a whole. If the characters are not real or speaking like the heroes of Dickens and Thackeray, Balzac or Flaubert, they are more true and more significant, for they partake of that permanent truth which Shakespeare and Moliere alone possess. The personages of Meredith, like those of Shakespeare, live beyond time and space. They are, properly speaking, characters.

Patiala's Munificence.

The Maharaja of Patiala has been pleased to donate Rs. 10,000 towards the funds of the Sikh Kenya Mahavidyalaya, Ferozepore, an institution that is doing excellent work in the direction of female education. The Maharaja is further pleased to make a monthly grant of Rs. 600 for the institution.

Improvements in Hyderabad.

His Highness the Nizam of Hyderabad has sanctioned a scheme for the supply of electricity in his capital for lighting purposes. The scheme is said to owe its origin to Mr. Gauden, the present Mint-Master. The power is to be generated from the Mint, the engines of which can be used for minting during the day and for generating electricity for lighting purposes during the night. The Collendar Cable Construction Co. have undertaken the contract from the Government for laying the electric mains, and have already commenced work, while Messrs. Osler and Co. have undertaken the lighting installations in private houses.

Cocoon Disease in Travancore.

The Government of Travancore has set about fighting the disease in all earnest:

Detailed proposals have been made by the Director of Agriculture in connection with the scheme.

Eleven depots are to be opened at the places noted below:—Eravi, Kayankulam, Krishnapuram, Ochara, Puthiakulamkara, Bridge at the 2nd mile stone on the Kayankulam Pallikal road, Proverthy Cutcherry at Pallikal, Camp Shed at Pallikal, Chettikulamkara, Puthuppalli, and Kannamangalam.

Twelve Assistants are to be appointed on Rs. (20) twenty each per mensem, to assist the Ins-

pector now in charge of the work; 11 of these officers to be put in charge of the manure depots, each man thereby getting one square mile to work in and the other to be kept as supernumerary to help the rest generally.

An 'advance' of Rs. 10,000 to be provisionally sanctioned for the purchase of manures and lime.

The above proposals of Dr. Kunjen Pillay have been sanctioned, temporarily for a year, with effect from the 1st Karkadagom 1085. As regards the men required from the Educational Department, the Director may select suitable men in consultation with the Director of Public Instruction. A lump sum of Rs. 8,000 is being provided in the Budget for 1085, on account of the pay of the temporary staff now sanctioned, the cost of erecting the necessary sheds and for other contingent charges. In regard to the advance of Rs. 10,000 asked for by the Director, the Account Officer will be requested to provide under "Debt Heads" a sum of Rs. 2,000 for the remaining portion of 1085 and Rs. 8,000 for 1086.

Industrial Education in Cochin

The *Cochin Gazette* publishes a notification regarding the opening of a Central Training School for Technical and Industrial education for boys and girls in the State. The school will be opened on the 17th September, 1910, and the following subjects will be taught in the two sections:—
Industrial Section:—Lacquer work, carpentry and sloyd, electro plating and gilding, bell metal work, mat-making, rattan and bamboo work, blacksmith's work, weaving, pottery, tannery, engraving, needlework, lace making, embroidery and fancy work. *Technical Section*—Shortland and typewriting, precis writing and indexing, book-keeping and commercial arithmetic. The course of study for the Industrial Section will be four years and that of the Technical three years.

Philosophy of Caste.

Mr. O. C. Bhaté, M.A., discusses the origin of caste in the *Students' Brotherhood Quarterly*. He shows that the whole institution of caste is man-made and not God-made, and that we must refer the whole institution of caste to the action of natural social causes working in a particular set of circumstances.

The oldest religious book of the Hindus, the Rigveda has no reference to caste, and Aryan Society appears as a homogeneous society without the distinction of caste. There were the Dravids or Anaryas, the original inhabitants of India who were despised and feared by the Aryans.

After the Aryans had settled in the Punjab there arose a distinction of classes among them, as some devoted themselves to farming, others to defending their new settlements, and others still to reciting prayers and offering sacrifices to their native gods. These classes were simply the natural results of the principle of division of labour which comes into operation in every society when it becomes settled in any country. But these three classes had not assumed as yet the nature of caste. They were simply classes based on a professional difference.

The constant feuds between the Aryans and Dravids led to a compromise in which lay the germ of the caste system.

The Anaryas were admitted into the pale of the Aryan religion. But they were given the lowest status in the community. As we have shown already, the community had begun to be industrially divided into three classes. Now to this three-fold division one more class was added by the admission by the Dravids. They formed the fourth class by name Sudras.

In time, though the first three castes sprang from one race, the third came into more intimate contact with the fourth, and hence the same rigid

rules that were applied to the latter were applied to the former also. The gulf became wider and wider. As society advanced and expanded division of labour was carried further and the principle of division of labour was transformed into the principle of caste based on birth. As time advanced, this system spread over the whole continent of India and vastness of distance led to difference in language and these spatial and linguistic differences led to further sub divisions of castes. This contact of two races on a principle of inferiority, the principle of division of labour and the natural causes of differences in language and differences of country and distance all contributed to this caste system.

In America, the whites and the negroes are almost castes, the whites detest the blacks, they have passed rigid exclusion laws against the negroes, which resemble the rigid rules framed by the Brahmans of old against the Sudras of old. In Africa we are witnessing the same phenomenon. There too the whites regard the Asiatics as inferior and they cannot bear the idea of Indians claiming rights of equality. The harsh laws passed against the Asiatics pretty closely resemble the harsh laws passed against the untouchable classes in India.

Indian Princes as Peers

In the course of an article in the *Fortnightly Review* for June on "The House of Lords and Indian Princes," Mr S. M. Mitra, after enlarging on the importance of the Indian Princes to the life of India, advances this proposal:—

My suggestion is that, when the necessary Bill comes to be introduced, it should provide for the selection of a certain number of the ruling Indian Princes or their heirs apparent to be Peers of the House of Lords on the same tenure, that is, for the same period, whether for life or for the duration of a Parliament or for a limited number of years, as the other three Peers are to be summoned for. Probably six would be sufficient; and this number would admit of Hindoo, Mohammedan, Sikh, or Buddhist being selected. The nomination should be entirely in the hands of the Viceroy of India.

He complains that Lord Morley in his Indian reforms has not touched the Indian Princes in any way.

INDUSTRIAL AND COMMERCIAL SECTION.

The Tobacco Industry.

The United States Department of Agriculture have issued a circular on the *Present State of the Tobacco Industry*, which seems to contain facts applicable to India just now. Although tobacco has been grown in some of the Eastern States for centuries, it is still found that it is a crop which is remarkably sensitive, as regards quality, to the conditions under which it grows, and the requirements for producing the finer grades are exacting. This fact limits the output of strictly first class tobacco, so that this product frequently commands a high price in the market as compared with other crops. The high prices in some cases warrant intensive systems of production, and the discovery of new varieties or new methods of production may bring large profits to growers in limited areas or in larger areas for short periods of time. In every such case, however, the history of the industry shows there has been a readjustment of conditions resulting usually from over-production, bringing about a lower level of prices, which may leave only a fair margin of profit, or in extreme cases no profit at all.

The demand for new crops in various sections, brought about by needs for diversification in connection with improving crop-yields, controlling diseases and insects, and changes in economic conditions due to other causes, has served in many cases to direct attention to the possibility of introducing tobacco culture into new territory as a money crop. In some instances, moreover, the abnormally large profits obtained on special types of tobacco grown on a comparatively small scale have led to the utilization of these results in the exploitation of large tracts of land thought to be adapted for the special type, often with the result of disappointment and financial loss to those who are in-

duced to invest in these enterprises. In considering the advisability of undertaking the culture of tobacco in any locality, especially in new territory, there are several important facts concerning the industry which should be kept in mind, and it is mainly for the purpose of bringing these facts to the attention of the prospective grower that the circular in question has been prepared.

After treating the subject from practically all points of view the following general conclusions are drawn by the writer of the circular:—There are a number of distinct types of tobacco produced each of which is adapted to certain definite trade requirements. These differences in type are the result of the variations in soil and climatic conditions under which the tobacco is grown and, to a lesser degree, of different methods of production. The recognized tobacco-growing districts thus produce types of leaf known by the trade to possess definite qualities which adapt them to definite purposes. Present trade requirements as regards type differences are based largely on the character of the tobaccos produced by sections in which tobacco culture has long been an important industry and, therefore, have become firmly established. The merits of a product from a new locality or a new variety must be demonstrated before it will be accepted by the trade, and unless such a product is practically identical with an established type, with reference to trade standards, it will generally fail to secure recognition. Moreover, the sections in which tobacco culture is already firmly established are capable of greatly increasing their present output of the various types if market demands should warrant such increase, hence extension to new territory should not under present conditions be unduly stimulated.

There is a permanent demand for more or less definite quantities of certain well-recognized types of tobacco but any considerable increase in output above this demand reduces prices to a point where

The Indian System of Education.

In the May number of the *Muslim Review*, Dr. Stephen Paul writes a thoughtful article upon the system of education in India in which he condemns the present system as being one not calculated to improve the morality of the Indians.

Dr. Paul insists that teachers should first develop a thirst for knowledge in their students, before going to teach them Classics and other established subjects of study. The study of these things without feeling any real taste for them is no use, for such students will on leaving College exclaim "Farewell, Hercules, whom I hated." He thinks that the American Colleges begin with infusing a love for knowledge, and want Indians also to do the same.

Though Technical education has been recommended to Indian students, yet, none seem to give up their University education and resort to 'hand training.' He laments that the report of a number of Commissions, which have said with Locks that 'schools fit us for the University rather than for the world,' have proved unavailing as the present system has not at all improved the mind or cultivated the power of observation of the Indian.

He emphasises the importance of general culture, which is 'depreciated on the ground that smatterings are useless.' He also insists that the thirst for knowledge in a boy should be cultivated by encouraging questions from the pupils, so that they might love to learn through life, without being forced to hate knowledge from the beginning.

'The impression that teachers know everything is too often given to boys, and thus must be stopped and they should be made to think that "the great ocean of truth lies undiscovered." He impresses that people should practice virtue through life rather than know the noblest of principles and have the making of "Money" as their goal.

A Poet of Islam.

Mr Khuda Bukhsh, M.A., B.C.L., (Oxford), Barrister at Law, is the writer of an eulogistic sketch in the *Hindustan Review* for March-April of Mirza Asadullah Khan Ghalib, the eminent Indian Mohammedan poet, who died in 1869. Mr Khuda Bukhsh's contribution is entitled "Ghalib, An Appreciation," and in the course of his article he says—

The genius of Ghalib is, indeed, worthy of a wider celebrity than it has hitherto attained, and Europe has still to learn that only in 1869 died the man whose 'Kasidas' rivals the 'Kasidas' of Anwar and Khagani; whose 'ghazals' excels the 'ghazals' of Urfi and Talib, whose 'Babariyyats' take rank by the side of the Babariyyat of Omar Khayyam, and whose prose outshines the prose of Abul Fazal and Zaburi (Hali, p. 178).

What are then the characteristics of our poet? His prose and poetry are autobiographical fragments giving us an insight into his life which was one of absolute weariness and grinding struggle, painful indifference on the part of his contemporaries and lukewarm support on that of the friends. Ghalib is essentially a poet of self-inspection. He sings of life and all the phases of life. He sings of the liquid ruby and the blushing roses. He fully opens his heart to his readers and sings of the tragedies of his own life, his fallen fortune, his illuions and ever-receding hopes, his galling poverty, his unavailing efforts, his sceptical beliefs occasionally relieved by a buoyant faith in the goodness and justice of Providence, his unconquerable faith in the immortality of his poems, in fine, his prose and poetry are the records of his various and varying moods, now of bright hope, now of impenetrable gloom. But besides being a poet of supreme parts he is a prose-writer of great attainments. He stands incomparably the greatest prose-writer of our age. Its winning grace, its delightful simplicity, its wit and humour, its fascinating rhythm, ease, spontaneity, flow and charm have not yet been rivalled, much less surpassed. His thoughts are fine, subtle, delicate, and are as original as they are finely worded. Both his Urdu and Persian 'divans' are literary gems: opal, ruby and asphodel in one. His religious views, indeed, cannot be passed over unnoticed. He was a Unitarian who had long cast aside the unessential elements of religion. He wore no sectarian badge, no sectarian colour. He professed Islam but Islam unfettered, untrammelled, unencumbered by dogmatism, by sectarianism, by narrow-mindedness. This is a feature as prominent and noticeable as his avowed contempt for public opinion.

Though Ghalib lived in an age and among a people who, as a whole, were neither scholars nor judges of scholarship—the Golden Age of Mohammedan learning in India had long gone by—still there were men, a very few, indeed, but there were men alive, his contemporaries, who acknowledged his great powers and recognised his intellectual superiority. Such were Fazl, Huq, Khurabada, Mifti Sadr-ud-din Khan, Abdullah Khan, Ulavi, Imam Bukhsh Sahib, Momin Khan, Nawab Montafi Khan, Nawab Zia-ud-din, Syed Golam Ali Khan, Wahab and Hali, his biographer.

Fate has never been exceptionally kind to men of letters, and 'Ghalib' shared the common lot.

QUESTIONS OF IMPORTANCE

Sedition in India.

On the 14th of March last, the following letter was addressed by the Hon. Sir Harold Stuart, K. C. V. O., C. S. I., Secretary to the Government of India, Home Department, to the Chief Secretary to the Government of Bengal:

I am directed to address you on the subject of the present political situation of the country and to review, for the consideration of His Honor the Lieutenant Governor, some of the causes of, and of the remedies for, sedition.

It is desirable at the outset to explain the nature and extent of the spirit of disaffection towards the British Government which now undoubtedly exists in many parts of India. Nowhere is any considerable proportion of the population imbued with that spirit. It is confined with a few negligible exceptions to the literate middle classes. It is not the expression of revolt against excessive taxation or oppressive laws. It may have some slight economic basis, but in the main it is an intellectual sentiment, and not founded on any material grievances, though those engaged in sedulously propagating the Nationalist views are quick to seize on ephemeral circumstances of that character to advance their cause.

We have then a party, small in numbers, but of considerable influence and inspired by convictions strongly and even fanatically held, who are opposed to the continuance of British rule. This party may be broadly divided into two classes, though the line of division is not a sharp one nor of a permanent character. The first class consists of those who desire autonomy but seek to obtain it by such methods as passive resistance and the continual sapping of the foundations of loyalty by means of attacks in the press, on the platform and on more private occasions. The members of this branch of the party of disaffection are not ordinarily prepared to advocate a resort to violence, though many of them secretly sympathize with outrage and assassination and all alike are unwilling to assist in the suppression of political crime.

The second class comprises those who advocate and practise the methods of terrorism, directed not only against public servants, European and Indian, but also against all persons who come forward and assist the cause of justice with information or evidence. This class consists, for the most part, of youths who are still at school or college, and of young men who have not long passed that period of their lives. These active revolutionaries are most prominent in Bengal, Eastern Bengal and Bombay. Their movement has spread in the Central Provinces and Berar and to the Punjab and is found even in some of the Native States. It has made but little headway in the United Provinces and Madras but there are danger spots in both of these provinces which require very careful watching. The Government of India have received no information of its existence in Burma or on the North-Western Frontier. These youthful terrorists are banded together in societies, but how

far the associations are under any central control it is not yet possible to say. There are indications of such a control but these do not at present amount to much more than surmise and in any case it seems probable that if any central authority exists it does not exercise a very close direction over local activities.

The distribution of the less violent form of sedition is as might be expected very much the same as that of the terrorist movement, and there is no doubt a close connection between the two, for the persistent preaching of sedition has a marked effect upon the youth of the country and thus creates a favourable recruiting ground for the party of revolutionary violence while there are some reasons for suspecting that the real leaders of the party of violence conceal themselves under the cloak of more moderate opinions.

The Governor-General in Council believes that the seditious movement is in the main due to ignorance and misapprehension of the nature and consequences of British rule in India. He recognizes that there exists in the ranks of those who are hostile to that rule a residuum of implacable hatred of all alien intrusion, but all the information which has been placed before him supports the view that the majority of the advocates of Nationalism have been misled by shallow arguments and prejudiced statements. They hear only the specious reasoning against a foreign rule; this is repeated again and again while the case for the other side is seldom if ever put before them. If this diagnosis of the malady is correct, it follows that the remedy is to be found in a much more thorough and close attention to the problem in all branches of the administration. Some officers of Government consider that their work is done when they have disposed of their correspondence or tried their cases or finished their inspections. These are an important, but not the only important and frequently not the most important part of their duty. The circumstances of the time require that every officer of the Government should do his best each in his own sphere to combat misrepresentation and to remove misapprehension regarding the character and results of British rule. The task of fighting sedition cannot be left to the district officer alone. The greatest responsibility must always be upon him, but officers of other departments are equally under an obligation to suppress sedition within their own spheres of duty, and the Governor-General in Council is convinced that he can rely upon their ungrudging and hearty co-operation.

It is not necessary to deal with every department of the administration and indicate how the members of each class, in varying degrees, influence the people with whom they are brought in contact. But the Education Department demands special mention, as its officers of all ranks are in a peculiarly favourable position for combating the spread of seditious views. They can effect much good by sympathetic discussion and kindly guidance and no opportunity should be lost of impressing upon all professors and school masters that a heavy responsibility rests upon them to guide aright the youths under their charge. Mere abstention from seditious teaching cannot be accepted as an adequate performance of duty on the part of those engaged in education. To them is entrusted the moulding of young and impressionable minds, and on them rests the high obligation of directing the intelligence of their pupils to form right views. It is in the domain of history and economics that erroneous opinions are most frequently held. Lessons drawn from the history of the West are misapplied to the present

promptly unmasked. In some cases money has been raised for political purposes by the levy of fees on the managers of dramatic companies, circuses, upon cart-owners, stall-holders, in markets and the like and payment has been enforced by threats of boycott. Resistance to such exactions must be encouraged by every lawful means. It should, indeed, be clearly understood that the Government regard all forms of political boycott with disfavour, and the whole weight of official influence should be directed against such interference with individual liberty.

Much harm has been done to young men by the perversion of sacred writings for seditious purposes and the district officers should draw attention to the danger of attempting to graft politics on to religion. Those who have the management and conduct of religious festivals and ceremonies must be made to recognize their responsibility for preventing the abuse for disloyal ends of the freedom from restriction allowed on such occasions.

The question of the existence of sedition in the ranks of public servants themselves is one which must receive equal treatment among all departments. Public servants against whom there exist good grounds for suspicion of seditious leanings must be warned that there will be no hesitation in removing them from their appointments if they do not mend their conduct, and it should be impressed upon all public servants alike that their responsibility does not end with their own conduct, but extends to that of their sons and of relatives over whom they have influence. If a father or guardian who is in the public service has not done his best to check the seditious tendencies of his son or ward, or if, when he saw that his efforts were of no avail he failed to warn the responsible authorities regarding his relative's disaffection, he will incur a severe penalty.

The Governor-General in Council believes that there is every reason to expect success for a policy on the lines described in the foregoing paragraphs. There is much ignorance and misunderstanding on the subject of British rule in India, and thence has arisen a spirit of disaffection. That spirit has not spread far, and the wrong impressions on which it rests are capable of removal by conciliatory discussion and earnest remonstrance. Many supporters of the so-called Nationalist programme have taken alarm at the development of a hat they regarded as a permissible political movement into the fanatical outrages of the terrorist section. The movement is favourable for detaching them from the party of disaffection and for convincing all but the most extreme of the danger to the general welfare of persistent attacks upon the foundations of the established Government. The great body of the people are entirely loyal and prepared to join with the officers of Government in this mission against disaffection. In Bengal and Madras, leagues have recently been formed to combat sedition and the Government of India would be glad to see that example followed elsewhere.

But while sincere and continuous efforts should be made to suppress disaffection by the means that have been indicated above, against those who remain determinedly disloyal, the law must be firmly enforced. It is imperative, in the public interest, that the spread of sedition be stopped and if reasoning and remonstrance prove unavailing, recourse must be had to other remedies. If crime cannot be prevented, it must be punished. If Government servants remain disloyal, they must be removed from their offices. If sedition continues to

be taught in a school or college either directly or indirectly, the aid and countenance of the Government must be withdrawn from it. The maintenance of British rule is necessary for the good of India and in the interests of the people entrusted to his charge the Governor General in Council is determined to suppress all attempts to subvert his authority. He desires to do this by conciliatory methods, but if these fail, he is convinced that in applying sterner measures he will have the support and co-operation of the loyal and law-abiding people who form the great majority of the population of the country.

On the 17th of May, Mr E. V. Levinge, Officiating Chief Secretary to the Government of Bengal, issued the following circular to all Gazetted Officers in Bengal.—

Sir,—I am directed to forward herewith a copy of a letter No. 636, dated the 4th March, 1910, from the Home Department which sets forth the views of the Government of India on the present political situation of the country and contains instructions of the highest importance regarding the means by which sedition is to be combated. It is the Lieutenant-Governor's desire that every gazetted officer should make himself acquainted with the contents of this letter without delay and should take immediate steps to guide his conduct in accordance with its instructions. Copies of the letter, which are forwarded herewith, should immediately be circulated for the information and guidance of all gazetted officers subordinate to you. I am now to communicate the following observations on the letter, and to say that more detailed instructions on specific points will follow.

It is, perhaps, the case that some officers feel natural reluctance to associate in any way with those tainted with, or even suspected of, sedition. In particular, Indian officers may in some cases be unwilling to risk their reputation by cultivating close relations with the disloyal. The Lieutenant-Governor desires it to be understood that such personal feelings must be put aside. It must be taken as the accepted policy of Government that every officer is to use his personal endeavours to combat sedition. He can only do so by frequent and frank intercourse with the classes who are most exposed to the poison, and it must be understood that an officer who fails in this matter, from whatever motive, will be held to have neglected one of his most important duties.

Opportunities for the dissemination of correct information will present themselves in many connections. A perusal of the Indian-owned press, both Vernacular and English, will furnish many instances of misrepresentation both of the policy of Government and of the individual acts of Government and its officers. It is the duty of all Government servants to contradict such misrepresentations whenever an occasion presents itself. As regards matters of wider policy, His Honor believes that as in Bengal economic pressure has been more severe on the middle classes than elsewhere—a condition the reasons for which need not here be discussed—so in Bengal it is in the sphere of economics that misrepresentation of the facts has been most harmful. In this connection I am to call attention to the observations contained in paragraph 4 of the Home Department's letter on the theory that India is drained of her wealth by her connection with Great Britain. I am to say that it is the duty of

EDUCATIONAL.

THE GURUKULA.

The following has been sent to us for publication :—

The Gurukula is the only institution in India where an earnest effort is being made to revive the ancient institution of *Brahmacharya* and to impart education on sound and truly Dharmaic lines. Classical Sanskrit has the foremost place in the curriculum but English and modern sciences and systems of philosophy are not neglected. All that is best in the West is conserved, assimilated and acclimatized. The medium of instruction being Arya Bhasha—the lingua-franca of India—the students can study and digest much more than can their congeners in ordinary schools and colleges, because the development of thought is not hampered and the march of the intellect is not impeded. Another peculiar feature of the scheme of studies followed in this seminary is that the conductors are not guided by any hide bound traditions which have gathered round official Indian Universities that have for their basis conceptions of education extraneous and foreign to the Indian mind. Efforts are made to teach history from the rational point and the impressionable mind of the young student is not loaded with the prejudiced, one-sided and narrow views of foreign amateurs in the art of writing history. The *Brahmacharies* are encouraged to trace the evolution of the Indian intellect 'from the earliest times and to analyse psychologically and perceive instinctively the causes of the downfall of their great country, once the cradle of many civilizations, now the resting place of blasted hopes and repressed aspirations. They are inspired with a pride in the past achievements of their race, a consciousness of the national defects which have led to its degeneracy and a belief in its future destinies. But, perhaps, the most pecu-

liar characteristic of the Gurukula is its work of character-building which consists in inculcating sound principles of *Dharma* both by precept and example. An institution having such strong claims upon the sympathies of all that care for a rejuvenation of the vitalizing and healthful teachings of ancient ages, and a revivification of a civilization that was interpenetrated with virile spirituality is well worth a visit.

EXPENDITURE ON EDUCATION.

Some very useful statistics relating to education were furnished to the Council. The population of India excluding Native States is 229,378,513. The total expenditure from public funds (whether Imperial, Provincial or Municipal) on all kinds of education (including primary education) was Rs. 3.57 crores, while the expenditure on primary schools alone was Rs. 1.12 crores, or Re. 0.2-6 and Re. 0-0-9, respectively, per head of population. Bombay with a population of 18½ million spends Rs. 64.93 lakhs on education and Rs. 29.70 on primary schools, which works out to Re. 0-5-7 and Re. 0-2-6 respectively per head of population. Bengal and Eastern Bengal do not appear to advantage in the statistics. Bengal spends less on education than the Central Provinces, Punjab and Burma. The rate of expenditure per head of population for education is shown below :—

	A. P.
Bombay	5 7
Burma	4 3
Central Provinces	3 2
Punjab	2 8
Madras	2 2
Bengal	1 11
E. Bengal	1 10
U. Provinces	1 10
N.-W. F. Province	1 7

The figures as to expenditure on primary schools show that Bengal spends least of all provinces—in fact, even less than Eastern Bengal and the N.-W. Frontier Province. Bombay heads the list with Rs. 0-5-7, and Bengal is at the bottom with Re. 0-0-4.—*I. D. News.*

and temper of youth need not be guided by the maturity of experience, that it was the duty of every one to command, and that it was the duty of none to obey, and from a chaos of such untrained minds and hearts, how could they expect peace and order and progress? Hence, in every school that was founded for the benefit of the young, religion must find its due place and moral teaching its rightful authority.

She looked with very great hope on the initiative that had been taken in the Native States to give religious teaching in their schools. They were aware, if the Nazim of Hyderabad had led the way in that direction and provided for his Hindu subjects, as well as for his Mussulman subjects, instruction in their own religion in every school in his State. So also had the young Maharaja of Mysore followed along the same wise path and he, a Hindu in faith, has provided education not only for his Hindoo subjects but so was his duty, for his Mussulman and Christian subjects as well. Wherever there were 20 years of age faith, there the State provided a teacher of that faith to give them a religious and moral instruction. That was also the case in many States of Rajputana and in some of the States of Kathiwar. And as they saw one Native State after another moving on these lines and showing the practicability of such moral and religious instruction being given in the schools over which they had control, it did not seem unlikely that the British Government, eager that religion and morals should be taught to the young, would introduce some similar scheme into the schools which it immediately controlled and make religious and moral instruction universal as it ought to be, throughout the length and breadth of India and see it given on right and useful lines.

REMEDY FOR DISCONTENT

With that it might be hoped that much of the discontent and unrest talked of now would disappear for those were the inevitable fruits of a system of education that traced the intellect without moulding the character, that taught a man how to profit for himself without teaching him the duty he owed to his Sovereign, to his State, and to his Community. They might hope that such an education given in that school on broad lines would do for the town all that its projectors hoped it would. She hoped and prayed that good citizens of the Motherland and of the Empire would grow up under the shadow of those walls, that they would be loyal to their Government and patriotic to their country, and that they would play their part in the vast national development that stretched before India to-day. The gift of education to those who could not afford the means was the noblest form of charity. It was what Shal-espeare called "twice blessed" blessing him that gave and him that received. She would commend that institution to the help and care of the citizens of the town.

LORD MORLEY.—One of the makers of the India of to-day, whose career as the Secretary of State for India and the Governor of the New India Scheme marks a glorious epoch in Indian History. This sketch deals with his life and his political creed and an account of his services to India, with copious extracts from his speeches on Indian Affairs.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

INDIANS OUTSIDE INDIA.

Indians in Mauritius.

There are too many Indian labourers in Mauritius—so many that in fact you will see hundreds of even and women starving near the Mahomedan Mosque and on other streets on account of want of work.

This colony is too small for any more immigration.

The treatment of Indian labourers on sugar estates is really unhappy though undeniably better than in Natal and the Transvaal.

Indian labourers under indenture are liable to be compelled to carry human excreta in the shape of manure to the fields,—no matter what their caste may be.

During the indenture if you are beaten or abused by your white employer, your Indian friends will either be afraid of your master, or will be won over in his side by better pay, more ration, or lighter work. By the by, sometimes the quality of your rice and dholi may not appeal to your palate.

You may be set harder tasks than you can do—able men (paid extra but without your knowledge) may be induced to work with you and do more work than you can finish within the same time. If you do not do your allotted task—you may be charged with the offence and sent to goal with the help of Indian witnesses.

If you are ill the dispensary attendant may say there is nothing the matter with you or give you such medicines and treatment as may cure your supposed illness.

During the crop you will be made to work day and night for a paltry extra.

If you have a good looking wife, your superior Indians, whites or semi-whites, may give you all the trouble in the world to rob you of your prize.

If you be about to complete your five years or any shorter period of your slavery—there may be prosecutions against you for idleness, illegal absence, not doing your allotted task, not returning agricultural implements belonging to the estate, etc.—all such prosecutions being liable to be withdrawn if you re-engage.

The Protector of Immigrants does not always find it easy or practicable or to his interest to protect you, however well disposed he may be at heart.

MEDICAL.

SUGAR INSTEAD OF ALCOHOL.

The use of sugar as a rapid reliever of fatigue is one which we are only just beginning to appreciate. It has been incorporated into the most hard-headed, cold-blooded, matter-of-fact diet on earth, the German army rations, especially the 'forced march' emergency ration. No other food of its bulk can take its place. It is the belief of careful observers of men, particularly in the tropics, that the larger the amount of sugar and sugar-containing foods they are supplied with, the less alcohol and other stimulants they will crave. For instance, the United States Government now buys the best and purest of 'candy' by the ton and ships it to the Philippines, to be supplied to can teens and messes, finding that its use diminishes the craving for native brandy, and it has long been a matter of comment from thoughtful observers that the amount of drunkenness of a race or class is in inverse ratio to the amount of sugar it consumes.

HEADACHES

An ice bag, which some people consider the best cure for a headache, is not always a success. There are severe head throbbings, which are the result of neuralgia, or at least of an incipient chill, and the India rubber bag, ice cold and clammy, makes the pain a great deal more unbearable. Some headaches can be cured most easily by very gentle massage at the back of the neck. Only the *base* should be rubbed, the head being laid on a cushion, while a second person with a light but firm touch massages slowly upwards and downwards with the finger-tips at the very back of the neck under the hair, very firmly and evenly.

Another good cure for a headache is said to be that of rubbing on a mixture of alcohol and menthol. The menthol and spirit must be in equal parts, and should be rubbed over the *fore-*

head, or where the pain is most severe. This has the effect of making the skin deliciously cool. In any case, powders which are credited with the power to cure nervous headaches should be avoided, some of the best being at least exceedingly fowering, if they do not actually do harm. If the pain does not yield to either rubbing or cold, the experiment should be tried of plunging the feet into very hot mustard and water, which was considered an infallible cure for headaches in our grandmothers' days, as well as a remedy for an incipient cold.

MANUFACTURE OF DOCTORS.

Official statistics have been compiled to show the number of University titles bestowed in 1909. We deal only, says the *Journal of Education*, for March, with the Doctor's degree. 'Paris has conferred it (in Letters 10, in Science 6, in Pharmacy 8, in Medicine 29; in all) 53 times; Besancon (in Science) once; Bordeaux (in Letters once, in Pharmacy once; in all) twice; Dijon (in Letters) once; Grenoble (in Letters once, in Science 6; in all) 7 times; Lille (in Letters once, in Medicine once, in Pharmacy 3; in all) 5 times; Lyon (in Letters once, in Science once, in Medicine 4, in Pharmacy 4, in all) 10 times; Montpellier (in Pharmacy 3, in Medicine 8; in all) 11 times; Nancy (in Science 3, in Medicine 4; in all) 7 times; Rennes (in Letters) 3 times. The total number of Doctor's degrees given in the year is thus just 100. With a "life" of thirty-five years for the degree, there will be in existence at any one time only 3,500 French Doctors; whereas the United States in *honorary* Doctors alone will have furnished a supply of more than 18,000. Even the warmest friends of America—among whom we reckon ourselves—must confess that she has been too eager in the discovery and recognition of learning. She has reaped higher honours through degrees of latitude.

and was suspended pending inquiry. Later, it was revived under proper administrative control. The Committee are of opinion that the various existing ordinances regulating the importation and their enforcement leave little ground for adverse criticism, and they arrived at the following conclusions:—

First.—That subject to certain recommendations which we shall have to make in regard to individual colonies the system of indentured immigration as actually worked is not open to serious objection to the interests of the immigrant labourer.

Second.—That Indian immigration is of the greatest assistance in developing the resources of some of our tropical colonies, and is increasing their prosperity.

Third.—That in the present condition of India indentured emigration is the only practicable form of emigration to distant colonies on any considerable scale.

The report notes that the attitude of the Indian Government has been consistently one of neutrality, caring for the protection of the emigrant while dissociating themselves entirely from any active promotion of emigration. This attitude the Committee consider wise seeing that, even if actively promoted, emigration could not for capably relieve the pressure of population, while the Government would be incurring responsibility for the prosperity of the emigrant in distant countries. But as the majority of emigrants do prosper, the Committee think that all reasonable means should be taken to make the fact known, and to avoid misrepresentations and suspicions which tend to hinder recruiting and are a source of embarrassment to the Government. With this object we have suggested that it would be well to put into effect a suggestion made by the Viceroy and his Council in 1877 that Indian officers should be deputed at regular intervals (viz., once in five or seven years, to visit the various colonies which receive Indian emigrants and report upon their condition and on any arrangements which may be desirable to promote for their welfare. The publication of these reports and the facilitation of correspondence between the emigrants and their families—a subject which has already received attention in several of the colonies—ought in our opinion to do something at all events to overcome ignorant prejudice, to render emigration more popular, and thus to secure a steady supply of labourers of the most suitable kind for the more distant colonies.

Reviewing the Colonies and Dependencies in order, the Committee offer various minor suggestions in regard to the Straits Settlements, Mauritius (where Indian emigrants and their descendants

now form nearly two thirds of the population), Jamaica, and Fiji. They dismiss the allegation that the importation into Trinidad has led to a reduction of wages and unemployment among other classes of the population. Indian immigration, they consider, will be necessary for some time to push forward agricultural development although in time it should cease. In West Africa, they find no field for the employment of Indian agricultural labourers. In British East Africa, they note a considerable demand for labour from the owners of fibre factories in the Arid Zone between the coast and the uplands, but they cannot recommend the introduction of indentured labour unless the immigrants are offered the option of remaining in the country after the expiration of their contract, and in view of the objections of the white population in the upland districts to any measures tending to increase the resident Indian population, they advise the slower process of educating native labour for the development of the colony's resources. In Uganda, however, they state that there are large tracts suitable for Indian settlement but the absence of funds for the initial expenses of the adventure raises an apparently insuperable difficulty.

INDENTURED LABOUR

While the Committee approve indentured emigration as the only practicable form of emigration from India to distant colonies on any considerable scale, at the same time they insist that Indians who have completed their term of indenture, should be in all respects free men, subject to no labour ordinances and with personal privileges no whit inferior to those of any other class of His Majesty's subjects resident in the colony. The immigrants, on completion of their indenture, should be free either to return to India or to settle as free citizens in the colony. Drawn as they are from the agricultural labour classes, they usually, when they settle in the colony, desire to become proprietors of agricultural land, and such a settlement of peasant proprietors is in the interests of the colony no less than of the Indians themselves.

Moreover, the following general principles are enunciated. —

First.—That emigration under indenture for private employments should be permitted only to such colonies as offer an opportunity to the time-expired immigrant to settle in an independent capacity on the land.

Second.—It follows that emigration of this nature should only be permitted to such colonies as have spare land capable of development.

Third.—That it being obviously to the advantage of a colony to develop its spare land there is no objection

PERSONAL.

MR M H. PHELPS, B.A., LL. B.

This gentleman is an American of New York. He was a lawyer in large practice in that city, but has now given up his profession and is greatly interested in educational and social movements. He is a preacher of universal brotherhood and a great friend of the Hindus, an admirer of their religion and literature. Mr Phelps is now practically a Hindu Vedantist in religion, dresses himself as a Hindu, and is a vegetarian. Swami Vivekananda was the guest of Mr Phelps when he went to America on his great religious mission. He visited Ceylon some years back and was the guest of Mr Ramanathan, K. C., O. M. G., in Colombo, and Mr. Ramanathan's visit to America a few years ago was at the instance of this gentleman. Mr Phelps is now in our midst. He accompanied Mr Ramanathan here, and on finding the great educational work which the latter has started here he has made up his mind to remain in Jaffna for a month and to help the Siva Educational Association in organising the village schools which are to be the feeder schools to the Girls' College at Marathanamadani.

—A Colombo Paper.

PHYSIQUES OF MONARCHS

A remarkable feature about the physiques of reigning European monarchs is, says "M.A.P.," that they are nearly all shorter than their Consorts. King George V, is several inches shorter than Queen Mary. The German Empress is a trifle taller than the Kaiser, who always insists on the Empress sitting down when they are photographed together. Czar Nicholas II, looks quite small by the side of the Czarina. Alfonso of Spain is a head shorter than Queen Victoria Eugenie, and the King of Italy hardly reaches to the shoulder of Queen Helena. The Queen of

Denmark, too, is a good deal taller than her husband. Exceptions to the rule are the King of Norway and the new King of the Belgians. The latter is 6ft 2in, in height, and the tallest King in Europe.

THE MAN WHO COUNTS.

Speaking at Paris, Mr. Roosevelt is reported to have said:—"It is not the critic who counts, not the man who points out how the strong men stumble, or where the door of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood, who strives valiantly, who errs, and comes short again and again, because there is no effort without error and shortcoming, but who does actually strive to do the deeds, who knows the great enthusiasms, the great devotions, who spends himself in a worthy cause, who at best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat."

—Science-Grounded Belief.

THE BRILLIANT SUCCESS OF A BENGALI LADY.

It has given us very great satisfaction to find that a Bengali lady named Sreemati Basanti has creditably passed the Intermediate examination for Sanskrit title in Vedanta. What adds to the value of the achievement of this lady, who has abundantly vindicated the capabilities of her sex, is that she has successfully passed the examination in a subject which is generally recognised as a very hard nut to crack, considering the subtle points with which it has to deal and has been placed in the first division. But this is the first time, we believe, that a Bengali lady has shown her mastery of one of the most abstruse subjects in the world, and shown conclusively that her genius can withstand the rigours of even the Sanskrit Title Examination. The lady in question hails from the Jagatpur, Assam, tal of Chittagong, and we remember to have heard of other ladies going through their courses or passing public examinations in different subjects from the same tal. The credit for the vindication that our ladies are not behind their male brethren, so far as the grasp of Sanskrit philosophy is concerned, belongs in a pre-eminent measure to the Adhyapak of Sreemati Basanti, named Pandit Kunja Behari Tarkaratna.

FEUDATORY INDIA

Europeans in Native States.

The question of the appointments of Europeans to the Native States has been the subject of public discussion and comment for a long time. There were various restrictions imposed on the Native States by the Paramount Power with regard to appointments of the domiciled white community that had the effect of limiting the scope of such appointments to the detriment of the interests of both the employer and the employee in many cases. Instances can be cited in support of this fact.

But the restrictions referred to appear to have been removed to a certain extent by the circular recently issued by His Excellency, the Viceroy, Lord Minto on the subject. The circular in question was circulated to all the Governments of Feudatory State by the Foreign Office enjoining upon the Darbar in each State the necessity of acting up to the spirit of the same. The fitting reply that the Nizam of Hyderabad has given to this circular is worthy of note. It may not be uninteresting to reproduce the terms of that reply. This is what His Highness the premier native ruler of India has said in reply to Lord Minto's circular:—"The wisdom and foresight of my ancestors induced them to employ Hindus and Mahomedans, Europeans and Parsees alike in carrying on the administration and they reposed entire confidence in their officers whatever religion, race, caste or creed they belonged to. Inheriting the policy of my forefathers, I have endeavoured to follow in their footsteps. It is in a great measure to this policy that I attribute the contentment and well being of my dominions."

The Government of India, it is well known, act up to the principle and policy sketched above in the matter of filling up public appointments and

always recognise ability and character as the only passport for admission into the public service without any distinction of creed or colour. It is therefore quite inexplicable why the Government have thought to follow a different policy in the appointments of public officers in the Native States. However, be it said to the credit of Lord Minto that His Excellency has already taken action to remove the restrictions referred to a certain extent. It appears from his attitude that His Excellency seems to recognise the necessity for relaxing other modes of interference with the administration of the Native States which cannot fail to produce beneficial results as foreshadowed in the memorable speech that he delivered on the occasion of His Excellency's visit to the Udaipore State.

Now, taking a broad view of the whole situation and considering the growing development and progress of the Native States in the direction of civilization, enlightenment and successful administration, it is indispensable and desirable in the interests of good government that native rulers of intelligence should be allowed a free voice in the appointments of their officers, no matter to what race and caste they belong, without being handicapped in the matter of selection by the Foreign Office in any way.—*Hindu Patriot*.

H. H. the Maharaja of Mourbhanj

Accompanied by his suite arrived at Yokohama on the 14th ultimo on board the *Empress of Japan*. His Highness, who has seldom left the capital of his Native State, started on a round the-world tour leaving Calcutta on the 10th of May last and made his way to these shores before sailing for America, it being His Highness' cherished desire to visit the home of the great nation who had won such great victories twice in the wars with the two mighty empires of the East and West. After staying at the Oriental Hotel for three days His Highness will come to Tokyo and spend about three weeks in sight-seeing, after which he will leave for America on the 5th of July next.—*Japan Times*.

POLITICAL

EGYPT AND INDIA

The Special Correspondent of the *Times* writes:—

To any one who comes here from India the talk about "Egyptian Unrest" must seem to be somewhat unreal and exaggerated. There are no doubt on the surface several features in the present situation in Egypt with which he is already painfully familiar in India. In a large section of the native Press there is the same outrageous violence that ultimately breeds mauler. In the schools and colleges there is the same demoralizing insubordination. Amongst the educated or semi educated classes clamouring for a larger share of the loaves and fishes there is the same sort of individual discontent, perhaps, also something of the same spirit of revolt against the ascendancy of an alien Power and of an alien civilization.

But it is impossible to believe that Egyptian unrest has behind it anything like the real and very formidable forces which underlie Indian unrest—forces that in India reach down in some directions at least, to the very foundations of an ancient and singularly rigid social structure. In Egypt, on the contrary, society has been for centuries in a constant state of flux, and there is no class, for instance, that possesses even remotely the prestige and authority which for over two thousand years have been the semi divine birth-right of the Hindu Brahman. Nor has contact with the West in reality far more superficial in spite of geographical proximity, hitherto yielded, either for better or for worse, the same abundant harvest in Egypt which it has yielded in India. There has been no stirring of the waters in Egypt analogous to the social reform movement or the Brahmo Samaj or the Arya Samaj or any of the other movements so numerous in

India which have marked a genuine effort either to harmonize Eastern and Western ideals or to raise the former to a higher plane in order the better to resist the invasion of the latter. Egypt has had a Nubir who was an Armenian and a Riaz who was by birth a Jew, but, not to mention the many distinguished Indians who have discharged with no less loyalty than ability high judicial and administrative functions both under the Government of India and in the Native States. When has Egypt produced thinkers of the intellectual moral eminence of Ram Mohun Roy or Keshab Chandra Sen, of a Sir Syed Ahmed, or a Ranade? In the field of political agitation, Egypt may boast of having produced a Dhingra, possibly also a Tilak, or an Arabindo Ghose; but where has it produced the vigorous intellect, the dialectical resourcefulness, the careful mastery of a case by which a Gokhale compels the attention even of the most hostile audience to his criticisms of British rule? What is there in common between the painstaking deliberations of the enlarged Councils in India and the sterile factiousness of the Egyptian General Assembly and Legislative Council? In Egypt, no doubt as in India, there is a considerable body of moderate opinion which has very little sympathy with mere violence of language and none with violence of action, but in Egypt even more than in India it seems entirely to lack the moral courage requisite to withstand the pressure of popular clamour.

There are certain difficulties peculiar to the Egyptian problem which do not exist in India, but they arise out of the anomalous restrictions under which our influence has to be exercised in Egypt. But those restrictions are far less hampering than they have been, and we are, perhaps, now a day inclined ourselves to make too much of them. As far as purely Egyptian conditions are concerned, the depression which has been passing over Egypt must be described as shallow when compared with the dangerous disturbances with which the political atmosphere in India has been and still is threatened.

Baroda Administration.

The administration is carried on progressive lines. The credit for this is due first and foremost to the sagacious Maharaja Gaekwar who is taking an intelligent and keen interest in the details of administration and is ever busy devising schemes for improving the lot of his subjects. His position is, perhaps, unique, for there is none in India, certainly not among the ruling princes or the members of the landed aristocracy who are endowed with the intelligence, enlightenment and keen statesmanship which His Highness brings to bear on the consideration of the various problems that must arise in the administration of a State. Credit is also due to his ministers and advisers without whose loyal co-operation all his efforts to promote his subjects' peaceful progress would probably be unavailing. The State is now trying the experiment of working the administrative machinery with a European Dewan, Mr Seddon. The experiment, we need hardly state, will be watched with interest, none the less keenly because in the very nature of things, it cannot be repeated. During the last few months he has been at the head of the administration, Mr Seddon seems to have done good work and identified himself with the beneficent policy of the Gaekwar. We hope that he will play a part not less notable than that of Captain Burke, of the other Mahratta State, Sangli. We congratulate the Baroda Government on the progressive administration they have been able to present to the public who are watching with eagerness the efforts made in this Model State to solve the several problems which, in some instances, are still awaiting solution at the hands of the British authorities in the adjoining districts.—*United India and Native States.*

Industries in the Bhavnagar State.

In the report of the administration of the Bhavnagar State during the year 1909-10, the following reference is made to the progress of cotton and other industries in the State. The one cotton spinning and weaving mill which exists in the State has 327 looms and 19,600 spindles. It consumed 30,35,173 lbs of cotton in the year under report, the production being 29,69,042 lbs. of yarn valued at Rs. 11,67,969 and 9,69,973 lbs. of cloth valued at Rs. 5,12,642. The average number of mill hands employed was 1052. A small handloom factory was converted by its proprietor into a power loom one, it is worked by an engine of 7 horse power and has 25 looms, the average number of hands employed being 28.

There were 11 cotton presses in the State, seven at Bhavnagar and four at Mehura, and 18 ginning factories with 505 gins at Botad, Dhola, Panchavada, Kundla, Facharia, Dungar, Rajula, Mehura, Jesar, Tulaja and Sihor. Hand gins are now rarely to be found in the towns though they are seen working in a few villages.

Though hand weaving has been at a very low ebb, weavers in Kundla, produced a good stock of gold laced *pachhedis*, silk-bordered *dholaris*, and thick covering sheets of cotton known as *chofals*. Botad weavers produced a small stock of cotton cloth known as "check." Godhada turned out a stock of stout woolen blankets, and the Khatriis of Sihor, Umrals, and Vartej produced carpets and bed covers dyed in variegated colours. Pretty little wooden and ivory toys continued to be made in Mehura, and the skill of the Sihor copper-smiths in the preparation of brass and copper household utensils is still admired.

During the year under review, an enterprising gentleman of Botad started a hosiery factory on a very small scale in which socks and stockings are turned out. The enterprise is being watched by the State with interest.—*Indian Textile Journal.*

July 4. It is authoritatively stated that Mr. Dn Bouley, I. C. S., C. I. E., Chief Secretary to the Government of Bombay has accepted the Private Secretaryship to Sir Charles Hardinge, the Viceroy-elect.

July 5. The Russo-Japanese Agreement has been signed. The terms have been communicated to Great Britain and France, but are still unpublished. It is stated that the Agreement guarantees the maintenance of the *status quo* in Manchuria on the lines of the previous Russo-Japanese arrangements, and provides that if these, or the Agreements with China, are menaced, Russia and Japan will concert measures of defence.

July 6. Mirza Hadrat, Editor of the *Quilon Gazette*, Delhi, who was convicted for cheating and sentenced to three years' imprisonment and a fine of Rs. 1,000, appealed to the Divisional Judge of Delhi, who has promised to deliver judgment on the 9th instant.

July 7. Mr. Joseph Pearson of Liverpool University has been appointed Director of the Museum in Colombo.

July 8. Lord Crawe, replying to a correspondent, intimated that he was communicating with Lord Gladstone on the subject of the treatment of Indians in the Transvaal.

Lord Gladstone, in a speech during his first official visit to Johannesburg, recognised that Mohammedans and British Indians had a claim to his attention. He could not forget His Majesty's Imperial responsibilities or ignore his own.

In the House of Commons Mr. Montagu, replying to questions by Sir John Jardine, said that, after careful consideration the Secretary of State in Council had come to the conclusion that the establishment of a chartered High Court, whether for the whole of Burma, or Lower Burma only, was not required in the interests of the Province.

No proposal with reference to the establishment of a University for Burma had yet reached Lord Morley.

July 9. Advertisements in to-day's daily papers announce the voluntary winding up of the Bank of Asia, Limited, which had been formed recently.

WANTED.

The public to know that *Aids to Newspaper Reading* by Narendra Nath Majumdar is, as the *Indian Mirror* says, "An excellent Dictionary of choira words, phrases, idioms and proverbs as well as Latin and other foreign expressions which are commonly in use in newspapers." * * * Justice Ashutosh Mukherjee V. C., Calcutta University, says: It contains interesting information. Price Rs. 1-4. To be had of the author at 36-1, Upper Road, Calcutta.

July 10. On warrants issued by the Chief Presidency Magistrate, Inspector Pettigara, of the Criminal Investigation Department, to-day arrested three Mahrahtas named Sadashiv Shastri, Ramji Kane and Sweetam Vartak, on charges under Sections 124-A and 153-A. The accused are the writer, publisher and printer, respectively, of a Mahrathi book entitled "Varu Dharm Mi Manas" which was printed in the Ganpat Krishnaji Press in Gurgum.

July 11 The death is announced of the German Astronomer, Dr. Galle, at the age of 98. He was the discoverer of the planet Neptune.

July 12 Private advices from England say that Mr. Rajendranath Sen, M. A., Calcutta, who distinguished himself in Applied Chemistry at Leeds University, has been appointed to the Indian Educational Service, and will be posted to the Sibpur Engineering College as Professor of Applied Chemistry.

Mr. Ajodhya Das, Bscister, Gorakhpur, has made a donation of Rs 500 per annum to Mrs. Basant, to utilise at her discretion. It is understood that half will be given to the Benares Central Hindu College and half for other Theosophical purposes.

July 13 Herr Lusader, the Berlin authority on Sanskrit, has succeeded in deciphering the Sanskrit manuscripts discovered at Turfan, in Central Asia, by M. Leccog. They consist of scenes from plays, some being 2,500 years old.

In the House of Commons, Colonel Seely, replying to Mr. Collins, said that the general principles of the Ceylon franchise had been agreed upon. A draft Ordinance, settling the details, was now under consideration. The definition of the word "Burgher" recommended by the local Commission had been accepted, and a number of persons of mixed blood, to whom the term "Burgher" was not applicable in a strict historical sense, would, therefore, be entitled to vote for the Burgher Member of Council. Other Eurasians not included in this category would be entitled to be registered as voters for the Ceylonese Member, if they were qualified from an educational point of view.

SANJIVINI PILLS.

These Pills are an excellent remedy for invigorating the system. We recommend their use to such persons who desire to strengthen the nervous system, to refresh the memory and to guard against nervous debility. They impart lustre and rosiness to pale faces. A single trial will prove their efficacy. Rs. 1. A bottle 40 Pills. Sapat & Co., Chemists, Kalbadevi Road, Bombay.

the crop becomes unprofitable. In the few instances in which a new variety as the White Barley, or the product of new methods of growing and handling, as the bright fine cured tobacco, has temporarily commanded fancy prices, the rapid increase in production has reduced the profits to the grower to a level comparable with those for other similar types. In the case of the shade grown cigar tobaccos, which for a time were very profitable in Florida and Georgia, present prices are such as to leave little or no profit to the grower. There is room for improvement in both the yield and quality of the output of the different tobacco growing sections. With the exception of small areas producing high grade cigar wrapper leaf under intensive systems, and for which there is relatively a very limited demand, the best results are obtained by growing tobacco as money crop in a properly planned rotation system with other crops adapted to local conditions.

Copies of the circular may be obtained from the Government Printing Office, Washington, at a very small cost—*Indian Trade Journal*

The Banking Half-Year.

ALLAHABAD BANK, LIMITED

The Allahabad Bank will pay an *ad interim* dividend at the rate of 12 per cent per annum and a bonus at the rate of 6 per cent per annum on the ordinary shares and the interest on the preference shares for the half year ending 30th June, 1910

BENARES BANK, LIMITED

The net profits of the Benares Bank, Limited, after making all the provisions for the half-year ended the 30th June, 1910, amounts to Rs. 26,323 8 5; add thereto the sum of Rs. 6,084 3 3 brought forward from the previous half year's account and the divisible balance amounts to Rs. 32,407 11 8. The Directors recommend a dividend of Rs. 8 per cent per annum to the shareholders which will absorb

Rs. 12,000. The sum of Rs. 12,600 will be transferred to the reserve fund, thus increasing it to Rs. 62,500 and after providing Rs. 500 for the contingency fund the rest will be carried forward to the next half year's account. The working capital of the Bank during this half year has gone up to about Rs. 36,00,000.

POUDH COMMERCIAL BANK.

The net profit for the half year ended 30th June, 1910, amounts to Rs. 47,642 and including Rs. 47,682 brought forward from the previous half year and Rs. 55,970 on account of premium on new shares, the total amounts to Rs. 1,51,294. A dividend at the usual rate of ten per cent will be declared and the balance will be kept for strengthening reserves. The whole of the new capital of two lakhs of rupees has been fully subscribed in the half year at a premium of 50 per cent. The subscribed capital is now five lakhs.

ALLIANCE BANK OF SIMLA

The Alliance Bank of Simla has had a highly successful year for the twelve months ended the 30th June, 1910. The actual profit, including the balance brought forward, is four lakhs and ten thousand rupees. The Directors propose a dividend and a bonus at the rate of 14 per cent; an addition to the reserve fund of half a lakh, bringing that fund up to 28 lakhs and carrying forward a balance of Rs. 80,000. This result constitutes a record year's working for the Alliance Bank.

BANK OF BURMA.

The net profit of the Bank of Burma for the half-year ended 30th June, is Rs. 1,67,781 3 9, to which has to be added Rs. 21,351 4 7 brought forward from the 31st December, 1909, making a total of Rs. 1,89,132 8 4 available for distribution. The Directors have decided to declare a dividend at 7 per cent per annum for the half-year absorbing, (free of income tax) Rs. 61,637 8; to place to the reserve fund (making this fund 4 lakhs) Rs. 1,00,000 and to carry forward to the next half-year Rs. 2,74,456 0 4.



LORD AMPHILL.

A former Governor of Madras who has been nobly and gallantly fighting for the cause of the Oppressed Indians in the Transvaal.

In a few places, however, seed is collected and used. This latter practice has been found to give a much better crop and larger bulbs, but it takes a little longer to come to maturity.

Irrigated raggi has in the monsoon season been found by repeated experiments to give better yields and better grain when planted on ridges and not in beds. Any one can see for himself how much stronger the raggi plants are which are on the ridge surrounding the edge of an irrigation square than those planted within the square. Planting on ridges is a common practice on garden lands in the south of the Kulitalai Taluk, Trichinopoly District.

When the rain fed groundnut crop is planted with a cereal it is noticed that the former is not nearly so subject to the attack of the "Surul Puchi" as when the groundnut is raised as a pure crop. The practice of planting the groundnut in a cereal crop, such as cumbu, after the latter is established, was recommended in last year's calendar.

Applications for seed for trial sent to officers of the Agricultural Department, should be accompanied by a description of the soil and, where necessary, the means of irrigation available. It must be borne in mind that crops recommended by the Department, cannot suit all kinds of soil and season, and advice can often be given or some other kind of seed recommended which will save disappointment and often failure.

H. C. SAMPSON,

Deputy Director of Agriculture, Southern Division

Agriculture in Japan

Mr. S. C. Basu writing in the *Modern Review* details the methods employed by the Japanese Government for the promotion of agriculture. With characteristic infallibility the Japanese have acquired great proficiency in

agriculture, but according to Mr. Basu, the success is due in a great measure to "the comprehensive and far-reaching assistance which it has consistently received from the Government." The first decisive step which the Government took in the direction was the abolition of Feudalism and the recognition of the individual ownership of the soil, thus creating an economic independence which is a vital factor of economic progress. But the genius of the Japanese could not fail to appreciate the value of co-operation whenever it was necessary and practicable, and the Law of Agricultural Societies was the result. These Societies have full powers to regulate agricultural operations in detail and thus resemble the medieval trade-guilds of Europe though with none of their exclusiveness. The "Government would not force any locality to create a society, but whenever there is one, every farmer of the village is compelled to join the society." The next great measure which the Government took was to enforce an adjustment of farm-lands. Farmers were compelled to exchange their farms with each other with a view to the consolidation in one place of the land belonging to each farmer and thus minimise the expense of putting up fences, employing and supervising workmen, etc. Nor are agricultural banks and credit societies forgotten with their wholesome influence of keeping the farmer away from the clutches of the money-lender. And agricultural education is being imparted by means of three kinds of institutions, viz., 1. Colleges which concern themselves with the more advanced branches of agricultural science. 2. Perfectual schools for the instruction of farmers and their sons and, 3. village schools for teaching elementary principles in consonance with local conditions.

of China—these agencies sharply struck the two civilizations against each other, and the world sees, to-day, a smouldering spark of unrest in India, which, in time, will grow in dimensions and activity until the fire has burned the dross of slothfulness from the nation and purified the land so it is fit to rank with the enlightened peoples of the world.

To-day, discontent is the keynote of the erstwhile "country of content"—the "nation of nirvana." Moreover, this unrest is hydra-headed. Every phase of life in the land bears the unmistakable marks of dissatisfaction. Every literate man is enthralled by the spirit of revolt against existing conditions. Before the majesty of this sentiment, the canons of yesterday are bound to tremble. They are bound to be swept aside, like so many cobwebs brushed away by a broom. The social, economic and even religious superstructures must be thoroughly renovated and improved, lest they be altogether razed to the ground by the dissatisfied ones, to be replaced by more modern, more convenient edifices.

It is a travesty of the holiest of holy in human nature to talk of the unrest in India in terms other than the most reverent. In every sense of the word, this discontent is divine. In its essentials, it is cosmic in character, evolutionary, constructive, and uplifting. While in a thousand years from now it will not matter much if the sons of a little European Isle have held India in subjection, it will matter much if the genius of the nation has performed its God-given mission, enriched posterity by progress in religion, philosophy, science, art, and industry.

India is like dough in which the yeast of unrest and longing for liberty has been introduced. Gradually, the leaven is sending out its delicate branchlets and working its way through the whole mass, the bubbles are rising to the top in a fine froth of foam. Before long, the dough will spill over the top of the pan—for you can no more keep the germ of unrest from spreading amongst a repressed people than you can keep dough from rising when live yeast is permeating its every cell. In itself, this is a reassuring sign, for it is

indicative of life where there was death not long ago. It is significant of the coming era of construction that is soon to dawn on India, enabling that country once again to give abundantly to the world, as it did in the past, such treasures of wisdom, gems of philosophy, and solaces of religion.

Occidentals are apt to think and write of Indians as being slavish in disposition and incapable of independent action. This impression, never true *in toto*, now is fast growing passé. The Indian of to-day is athrob with the spirit of independence and self-reliance. The entire nation is imbued with the desire to make such progress as will give it the right to be classed with the advanced people of other lands.

The late Swami Vivekananda exhorted every countryman of his to pray night and day: "Thou, Lord, Thou Mother of the Universe, vouchsafe manliness unto me. Thou Mother of Strength, take away my humanliness and make me a man." He advised his brother-Indians: "Come, be men! Come up out of your narrow holes and look abroad. See how the nations are on their march. Do you love man? Do you love your country? Then come, let us struggle for higher and better things. Look not back—no, not even you hear the dearest and nearest cry—look not back, but forward march!"

If Vivekananda were alive to-day, he would be wonder-struck to see how the people of his Motherland have taken his exhortations to their hearts—how his prayers have been answered; for there is no nook, no spot in the Indian Peninsula, where the native of the land is not doing his best to be a man.

To be a man—to act manly—is the agitation of the moment. As specimens of this new manhood may be pointed out the Indian immigrants who have gone to the four corners of the globe and assaulted and won the citadel of success, in spite of terrible odds.

Indeed, nothing more clearly indicates the Indian renaissance than the fact that many thousands of Hindustanees have disregarded hoary traditions and centuries-old canons of caste and conservatism and have gone abroad, some of them to roam abroad for

Departmental Reviews and Notes.

LITERARY.

PATIALA GAZETTE

We heartily welcome the advent in our midst of the *Patiala Gazette* recently started by the Patiala State. The *Gazette* is intended to be an educative organ for the benefit of the State subjects and promises to render useful service to the Sikh public at the same time. In its present form it consists of eight pages of foolscap size and we think as soon as the State possesses its own press the size may advantageously be enlarged.—*The Akala Advertiser*

AN IDEAL SUB-EDITOR

We do not know if there are any young men in India who feel as if they were able to revolutionize the world of journalism. But if there are any such, they will be glad to know of the following advertisement, which we cut from the columns of the *Daily News* of yesterday (April 7) —

SUB-EDITOR—Smart, (up to date live Man), Wanted for a leading Weekly Journal. Must be a man of initiative with a nose for good "copy," with practical knowledge of printing and publishing routine and capable of making up, passing for, and seeing through to press Office hours—day break until midnight, and sometimes longer. Salary—whatever he is worth. No conventional "fleet streeters" or any unappreciated journals the geniuses need apply. Must be a man of the world, with wide human sympathy with no "links"—either moral, political, or artistic—with a firm faith in the inherent goodness of mankind and the policy of making the best possible use of this life as a sound preparation for the next. Must always wear a smile—but never a snigger. Dress optional. Must treat his work as one continuous holiday. It will pay any man, answering to these conditions, to relinquish every other interest, and secure the post—Apply Box 615W—"Daily News," Fleet St., London

THE "TRIBUNE"

Of the *Tribune* which had the privilege of being the earliest of the various public concerns to receive the Sardar's thought and care, it is not for us to say anything but to mark its various steps on the rung of journalism. It was on the 1st of February, 1881—over 29 years ago—that, under the fostering and patriotic care of its proprietor, the *Tribune* started as a weekly under capable hands and with the help of sympathetic friends. On 16th October, 1885, still under the eyes of the proprietor, it turned into a bi-weekly. In January, 1893, during the Sardar's lifetime, came its conversion into a tri-weekly. On 9th September, the same year the Sardar expired, appointing a Board of Trustees consisting of Mr. J. C. Bose, M.A., B.L., Mr. C. Golak Nath, B.A., LL.B., Barrister-at-Law, and Mr. Harkishan Lal, B.A., Barrister-at-Law. The next step forward was taken by the Trustees in 1906 when the paper was converted into a daily news paper, thus making the journal what the Sardar, in all probability, wanted to make it—a daily newspaper.—*The Tribune*

INDEX TO SACRED BOOKS OF THE EAST.

Dr. Macdonell, Boden Professor of Sanscrit in the University of Oxford, has contributed a preface to Dr. Winternitz's long announced "General Index to the Names and Subject-Matter of the Sacred Books of the East," which is at length coming from the Oxford University Press. Professor Max Müller himself entrusted this Index to Dr. Winternitz, who is now Professor of Indian Philology in the German University of Prague. His work is described by Professor Macdonell as the most comprehensive work of the kind that has yet been published, and, in addition to a complete index, it furnishes a scientific classification of the subject under various heads.

never will be dissociated from his moral and mental make-up. This insures the world against the danger that the men of Hindustan ever will go out of their way to trample other people's rights under foot. Another consideration that ought to be borne in mind in this connection is this: the manliness that is coming to be the keynote of the Indian progress to-day does not seek isolation from the rest of the world, but demands only reciprocity.

The Indian is not working to bring the affairs of his country to such a pass that things will be turned upside-down. Sane Hindustanees, one and all, are leagued together to maintain peace and order in the land of their birth, and push forward India along constructive lines. Imbued with the new spirit, Indians to-day are actively engaged in framing a comprehensive propaganda of self help. The programme for indigenous work is extensive and intensive. It embraces all departments of human life, and reform is being carried on, vigorously, systematically and perseveringly. Therefore, evolution and not revolution can safely be predicted for India.

Were it not for the intense political unrest that prevails everywhere in India, the extraordinary industrial activity of the people would attract the attention of the world. A veritable revolution is taking place in the industries of the country, and a constructive era of untold possibilities has dawned on Hindustan.

Hitherto agriculture has been almost the sole occupation of Indians. The larger bulk of the people have engaged in farming. The motto of Hindustanees, for a century or two, has been: "Produce and export raw materials—import finished goods." The small percentage of Indians not engaged in agricultural pursuits have earned a miserable pittance working at decadent trades with wasteful old-fashioned methods, exclusively employing crude machinery worked by hand-power. Even in agriculture, out-of-date methods, unimproved implements and poor cattle have been used. The prominent feature of farming has been a slavish adherence to the ways of those long since dead instead of constant improvement.

To-day, this state of affairs is rapidly chang-

ing. The Indian has completely veered around industrially. Farming and farm industries are being modernized. Old methods of sowing and reaping, winnowing and thrashing, storing and selling, are being abandoned. Implements that conserve labour, save time and do the work better, gradually are being introduced. Even scientific fertilizers are being tried, and the sons of farmers are invoking the aid of chemistry to produce plentiful harvests of grain of a good grade. Furthermore, the Indian is becoming anxious not only to employ modern machinery and methods in the production of raw materials, but also to turn them into finished products at home and do so in the most approved manner known to industrialism.

Were the industrial revolution no greater than this, it would be tremendous; but its work has not been confined to the direction already pointed out. Such a change has taken place in the attitude of the native of Hindustan toward physical labour that, in the course of the next few years, the nation will rank alongside the leading commercial countries of the world.

The leaning of the Indian has ever been in the direction of spirituality. He has looked upon his existence as a mere temporary and troublesome sojourn. Now and Here he has considered to be mere incidentals, unworthy of receiving his prime attention. Manual labour and its resultant, the riches of the world, have not evoked his interest. He has called the world *Maya*—illusion—and his ideal has been to have as little to do with it as possible. That such a person has deteriorated from a material point of view is not to be wondered at.

To-day, a different philosophy is moving India's masses. It concerns itself with Here and Now, and relegates the Hereafter to the background. It develops his material life along with the advancement of the spirit. "*Moksha in mene corpora sana*" is the goal of this new philosophy, which is having a most salutary effect upon the Indian, compelling him to look upon life with a clear vision, and thus secure a practical working basis.

Spiritual development without the balance-wheel of material advancement inspired the

LEGAL.

COPYRIGHT IN INDIA

The question of a Copyright Bill for India has been discussed since 1865, and many dispatches have passed between the India Office and the Government of India since that date. Communications have once more commenced, and it seems likely that, as soon as legislation is carried through at home, a Bill will be introduced in the Legislative Council in India.

PRESS LAW IN JAPAN

The land of the ' Rising Sun,' the many-sided progress of which is still a marvel to the West no less than to the East, has on its Statute-Book for the regulation of its press a law, by the side of which the recent growth of the press in that country seems paradoxical. This law requires not only a license for editing, printing and publishing a newspaper, but a security for the stability of the business, and for the right use of the opportunities afforded to guide and instruct the public. The amount of security varies from 1,000 yen to 20,000 yen, according to the magnitude of the enterprise, and the Japanese press, it is noteworthy, has flourished wonderfully well in spite of this deterrent provision against enterprises. Quite recently, the operation of this law was also extended to press correspondents, some of whom seemed to have had no adequate sense of their responsibility in the collection and distribution of news of public interest. With this halter round its neck, the press at Tokio, the Capital of the Empire, is the admiration of every visitor, European or American. There are published in that city sixteen daily papers, besides magazines, reviews and other periodicals, and papers written exclusively in the English language; and each of these papers enjoys a circulation which varies from 5,000, in the case of weekly papers to 1,50,000, in that of the dailies.

The papers published at Yokohama and Osaka are equally numerous to their respective size, population and importance; and one of these published at the latter city, the "Osaka Asahi News" by name, has by far the largest circulation, namely, 200,000. No provincial city of importance and no seaport town of any business activity is without its own daily paper, although in addition one or other of the principal daily papers issued from the metropolis enjoys a large circulation throughout the Empire. For instance, the small town of Kogashima in the Islands of Kyushu, whose population scarcely exceeds 50,000, supports a daily paper, called "Kogashima Shimbun," with a circulation of 6000 copies and with an outside circulation, in addition, of 3000. It is wonderful—this thirst for knowledge in Japan—*The Mahratta*.

PLATFORM TICKET CASE.

THE Advocate writes —

Lala Moti Sagar, M.A., LL.B., Pleader of the Poojah Chief Court, has done a great service to the community by bringing a suit against the East India Company, for refund of six pies, being the price of a platform ticket which he had been obliged to purchase at Delhi, under protest. The plaint which has been filed in the Small Cause Court, Delhi, gives the circumstances under which he had to purchase the ticket. . . . This is a long-standing grievance and it is keenly and widely felt. Lala Moti Sagar deserves the thanks of the public for bringing this matter to the fore. It is for the sake of a principle that he has brought the case, his object in bringing the suit is not the recovery of six pies which he had to pay as the price of the platform ticket, but the removal of a grievance which is keenly felt by a very large number of persons. The Railway Board ought to look into the matter and take steps to remove this invidious distinction which is a cause of very general dissatisfaction all over the country.

come to be Japan's most powerful rival in the yarn trade in China and other contiguous countries. This is chiefly due to the fact that the cream of Indian men are engaging in the manufacture of yarn, and they have intelligent agents in all the leading commercial metropolises of the Orient. During the last two decades, the cotton mill industry has increased many fold in India.

So long as educated Indians drudged in clerical positions, contenting themselves with miserable pittance, the industries of India lacked red corpuscles and showed signs of deadly anemia. But the changed attitude of the educated natives has infused a new force into the commercial life of the country. The old crafts are being revived while new ones are being learned and established in India. The Indians are learning the necessity of harnessing their rivers and waterfalls, of superseding hand-power by machinery. In the Bombay Presidency alone, wonderful progress has been made in this direction, while Cawnpore and Lahore are not far behind in the industrial procession.

The cotton industry is a conspicuous but by no means the only available example. Leather is being tanned at home by the latest processes and made into boots, shoes, trunks, harness, etc. Iron and other mineral deposits are being exploited; foundries are being erected and conducted by foreign-trained Indians. The well-known firm of Tata and Company has established an iron foundry which is the second largest in the world. Banking is being organized and treasures which erstwhile were kept buried underground now are being unearthed and pressed into man's service. The banking establishments are of various types—savings banks, agricultural banks, loan associations, life, marine and commercial insurance institutions being included in the category. The natives of the land are organizing and managing these companies, absolutely independent and sometimes in co-operation with foreigners.

From the depths of dependency and helplessness toward progressively increasing self-help and self-reliance—this is the real India

has been travelling. The path is stony and tortuous, but the people pluckily are persevering and already have achieved notable success. Until recently the chief aim in life of the wealthy Indian was to patronize the foreign artist, the alien manufacturer. He bought fabrics not only manufactured by foreign looms, but also tailored abroad; and in many cases even sent his linen to Europe to be laundered. He rode in imported vehicles. He drank whisky distilled in Portugal or France, from wine glasses manufactured in Germany. In fact, the use of foreign-made goods had so obsessed him that he would order indiscriminately—buy articles whose use he did not know, and which were therefore valueless to him. His poorer brother refrained from lavishly purchasing imported goods, not through choice, but because he was limited by lack of funds. Steam and electricity-driven machines produced cloth and merchandise more cheaply than the same materials could be woven by hand. Cotton and leather sent from India to England and there made into finished products by comparatively more expensive operatives, but by modern machinery and up-to-date methods, after paying double freightage, import duties and vicarious charges such as insurance, brokerage, etc., could be sold cheaper in India than the goods manufactured by the native weaver and leather worker. The Indian was an artist. He could make mushu on his hand-loom that would win the admiration of Parisiennes and that could not be duplicated anywhere else in the world. He was a master of his craft. But he lacked adjustability. He could not be persuaded to lay aside his age-old loom and instal a new one in its place. Consequently, the foreigner outbid him in his own market, in his favourite profession. He was rendered helpless. In many cases he was forced to abandon his trade and engage in farming in order to eke out a precarious existence. Thus, he overruled the agricultural community. But if he continued at his old trade, he fared still worse. The decadent industry did not pay. His countrymen found that it was to their economic interest to buy the foreign article in preference to the indigenous product

SCIENCE.

THE KASALI INSTITUTE

The following Press Communiqué is issued —

On the occasion of the Viceroy's visit to Kasali in September last the lack of waiting room accommodation in the Institute itself, the necessity for the extension of laboratories and for the provision of quarters for patients of all classes were brought to his notice by the President of the Committee of the Pasteur Institute in India and by the Honorary Surgeon-General Lukis, Director General, Indian Medical Service. His Excellency sanctioned the issue of an appeal to the public for funds for the provision of the extra accommodation required, and for more generous support of the Institute by those public bodies which have not subscribed in the past. In response to this appeal a sum of nearly Rs 46,000 has been obtained up to the present. Generous assistance has been forthcoming from many of the Princes. Thus, Her Highness the Maharani of Gwalior has subscribed Rs. 12,000, His Highness the Maharajah of Benares, Rs. 10,000 and His Highness the Maharajah of Patiala, Rs. 5,000. In addition to these the rulers of Faridkot, Chamba, Cooh Behar and Patendi have given Rs 500 each, and Kapurthala Rs 1,000. Many district and local bodies and cantonment committees and private individuals have also sent donations or promised annual subscriptions. Among others the citizens of Ahmedabad subscribed a sum of Rs. 2,230 for the erection of quarters for the Hindus in the hostel, and Babu Isan Chandra Ghose has given Rs. 3,000 in memory of his wife for quarters for Bengalis. The work of the enlargement of the institution as regards waiting-rooms and laboratory extensions is now being commenced, the Hardwick and Grange estates have

been purchased, and plans for the construction of a hostel are now under consideration. When completed the comfort of the patients will be materially improved, but the upkeep of additional buildings will throw a permanent tax on the resources of the Institute, which can only be met by the continued support of the public. The number of patients who underwent a course of treatment at Kasali last year was no less than 1,937, an increase of nearly 550 on the figure for 1908.

FREE MICROSCOPES, ETC.

Nature offers a free microscope whenever one is wanted. She has been dealing in free optical instruments and optical phenomena ever since the first dewdrop formed or the raindrop fell earthward. Every dewdrop and raindrop and spherical waterdrop has all the powers and principles of a microscope. To get one of Nature's microscopes in operation, take up a drop of water between the two points of two sharpened sticks, say matches, and hold the drop over the minute object to be examined. The result will be that the object will be magnified about three diameters. The supposed invention of the microscope was nothing more than shaping a piece of glass into an imitation of a waterdrop so as to be easily handled. Spiders have made suspension bridges for ages. The rough edge of swordgrass gave the inventor the idea of the reaper blade for the harvester. The buzzard has been using the aeroplane for flying a good many centuries. By tapping on an end of a long beam the man at the farther end can hear you telegraphing, the sound travelling through the timber. Fishes have been using bladders of wind for balloons lifting them in water for countless years. Water has been a mirror ever since the world had sunshine.

'A Problem of National Interest'

BY

MAJOR ARTHUR GLYN LEONARD.

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WHATEVER the motive, the question recently raised by the *Daily Mail*, as to the reason why a work of utility does not sell so well as an ordinary novel, is of general, I may say, national interest. To anyone who looks beneath the surface of things for the underlying motive, which is as component and inevitable a part of human life as birth and death, the broad reason is as plain as a particularly aggressive Hebrew nose on a flat face. There are how ever several side issues to account for this indifference to knowledge, but for our purpose the principal only must be dealt with briefly and concisely. For sometime past we have been living in an age of confusion and transition. We are now passing—if in fact we have not already passed—from one phase of development to another, progressive it may be in a general or world sense. Yet as regards ourselves from a National standpoint, there are not wanting signs of decadence to certain directions. And the deterioration of our literature, or call it if you like, of the National taste for high class literature, is one of them. We no longer live in the great Victorian Age. In a literary sense it was defunct many years before the demise of the late Queen. One or two of the Victorian giants may still have been left us, but the Age itself as a whole has come to an end. This undoubtedly is an age of movement, but it is also one of confused ideas and contradictions. So that from many aspects, it curiously resembles the riot and restlessness of a motley masquerade. If we are to believe Lord Beaconsfield, Great Britain, though a country of progress, is too rich to risk much change. Under circumstances such as these therefore, the spirit of a period and people seeks a safety valve in bustle. 'Change

he says 'in the abstract,' is what is wanted by a people who are at the same time inquiring and wealthy. This is true enough, also that variety is the spice of life. But even variety when it is confined to an excessive adulation of Goliath, and the pursuit of pleasure only, is bound to become a canker eating into the very vitals of our National life. A change so violent as that which is going on is something more than an ordinary change. It is rather a revolution or volcanic upheaval. Civilization may according to our notions be going ahead? But is it not advancing too rapidly? Is it not outstripping its own ideals and altogether forcing the pace? Has it not absolutely lost its head in the mad whirl and rush of its own tipu-tu-ty-don? Modernism as we call it may be advancement and progress? But is there not some degenerating cause at the bottom of this heaving eruption? Is not Modernism with its cheap clap-trap rationalism and thirst for notoriety, its so called New Journalism and still Newer Women—to wit the heckling Amazonians night suffragettes—but one of those inevitable reactions which are the necessary product of human education? Is it not one of those growths or excrescences that has had its counterpart in every age—one of those developments that is bound to reflect, repeat, or recur with each successive stage of human growth? As such therefore clear and unmistakable evidence of human limitations, and the eternity or elasticity of thought! The environment of our Gravel fathers in certain aspects is no more like our own, than the mere jelly apeek resembles a full grown man, although they both contain the same germ. The changes which have taken place during the last fifty years, have been more invading and startling, than those (including the arts of writing, and printing, and the invention of gunpowder) of all the Ages which have preceded them. And no cause have produced a more disturbing effect than the discovery and development of steam and electricity; while the

GENERAL.

AN ALL-INDIA HINDU SABHA

An organisation is on foot with the Maharaja of Darbhanga as President, and Mr Suroda Charan Mitter and the Hon Babu Bhupendra Nath Basu as Secretaries, to promote loyalty and to safeguard the interests of the Hindus generally and to bring about the much-desired co operation between the rulers and the ruled, and also between the different communities. Suitable headquarters will soon be opened when the propaganda will be carried on throughout India with provincial organisations having local presidents and secretaries. The organisation is proposed to be called 'All India Hindu Association.' Sir Guru Dutt Banerji, Mr Sorendra Nath Banerjee, Babu Moti Lal Ghose, Rai Norendra Nath Sen Bahadur, Mr A Chaudhuri and others are also among the active promoters.

THE INDIA SOCIETY

The object of the India Society is to promote the study and appreciation of Indian culture in its æsthetic aspects. Politics are absolutely excluded from its scope. There is a growing feeling that in Indian sculpture, architecture and painting, as well as in Indian literature and music, there is a vast unexplored field, the investigation of which will bring about a better understanding of Indian ideals and aspirations, both in this country and in India. Of these, the great majority of European artists and students are at the present day totally ignorant.

For many years past learned societies in France, with liberal aid from Government, have sent out expeditions for providing the National Museums of that country with examples and reproductions of ancient Indian sculpture, painting, and architectural works in the French possessions in the Far East. The Dutch Museums have been similarly well provided with many splendid original specimens and reproductions of Indian sculpture

in Java. The Prussian Government has also interested itself in the same subject, and has lately sanctioned a scheme for a great Asiatic Art Museum in Berlin. One of the first endeavours of the India Society would be to do everything in its power to promote the acquisition by the authorities of our National and Provincial Museums of works representing the best Indian art.

The Society proposes to publish works showing the best examples of Indian architecture, sculpture, and painting, both ancient and modern, which will be issued free, or at low prices, to members of the Society.

The Society also hopes to co-operate with all those who have it as their aim to keep alive the traditional arts and handicrafts still existing in India, and to assist in the development of Indian art education on indigenous and traditional lines, and not in imitation of European ideals. To this end the Society would join hands with the Indian Society of Oriental Art in Calcutta which has somewhat similar aims and has done excellent service in the last few years in supporting the promising modern revival of Indian painting originated by Mr Abanindro Nath Tagore and his pupils.

The Society will issue in the autumn a work by Dr Coomaraswamy upon "Indian Drawings," containing numerous reproductions of Drawing chiefly of the Mughal school, a copy of which will be sent free to every member of the Society.

The yearly subscription has been fixed at One Guinea, or Twelve Guineas for a life membership. Intending members should fill up the enclosed form, and return it to the Hon Secretary, together with the amount of subscription for the first year.

The Executive Committee, consists of Mr. T. W. Arnold, Mrs Leighton Cleather, Messrs. A. K. Coomaraswamy, Walter Crane, E. B. Havell, Mrs. Herringham, Mr. Pearsall, Mr. T. W. Rolleston, (Hon Treasurer and Hon. Secretary *pro tem*) and Mr. W. Rothenstein.

spontaneous all these things were! How little any Roman knew what Rome was! How true in every sense is this of ourselves! What can they know of Britain who only Britain know? How little do Britons know of the history of their own country—i.e., of the making of it, but particularly its inner meaning and philosophy. How much less do they know of the greater Empire beyond it. How absolutely ignorant even of the affairs of Ireland and the character of her people. Putting to one side the technical knowledge of Imperial officialism, and the small minority that has made a special study of them, what dense apathy and ignorance prevails generally throughout Great Britain in connection with foreign politics: not merely among the masses or educated classes, but among the members of both Houses of Parliament—those rulers in whose persons the Government of the various parts of the Empire is centralized and concentrated. The fact of the matter is, that as a nation we are terribly unsympathetic and unresponsive, and are as impervious as icebergs to all interests that lie outside our own. Hence, by way of just one little illustration, bearing much more directly on the matter than we think, the friendliness and awful loneliness of Indian students in the heart of London, as recently evidenced by Mr Sarath Kumar Ghosh in the *Daily Mail*. Unconsciously, however, we are blind to our own best interests. For, in the government of one race by another sympathy is the only keynote that will unlock the hearts of the subject and alien. But there is even a still more weighty reason that explains the national apathy towards good literature. The more one studies facts—and no facts are more convincing than the people themselves—the more obvious it becomes that the Anglo-Saxon is neither a thinker nor a reader of serious books. Physically energetic and a worker, he is mentally sluggish. The Teutonic intellect is dull and torpid, as belonging to a slow and phlegmatic

temperament, given to athletic exercises and field sports. Matthew Arnold's fair-brained 'young barbarians' cricketers, deer-stalkers, fox-hunters, or sportsmen of sorts from cock fighters to rat catchers, but destitute of intellectual tastes, may be noble types of the Teutonic race, but they are not the 'children of light'. The German genius is not derived from them, but from the other race, to which Goethe and Luther belonged. 'The energy, the self will, the fondness for adventure and the love of combat which have enabled the Teutonic peoples to extend their rule over the world, came, says Isaac Taylor, 'from the dolichocephalic race—not the intellect and genius of Europe, the great writers, and more especially the men of science—belong rather to the brachycephalic race which has so profoundly modified the physical type in Germany, France, Italy and England.'

The eating of the pudding is the proof of it. Although money making is our business and sport our natural bent, though we are not thinkers and have no thirst for knowledge, we have the same northern craving for cheap sensational literature, as we have for strong drink. Hence the enormous output (strongly resembling in its magnitude the National Inquirer bill) of halfpenny papers, penny novelettes, popular magazines, and sixpenny novels. There in a word give the clue to and are the criterion of our literary taste, just as the music hall is the real interpretation of our musical standard. It is quantity without quality. Most of it unfortunately is chaff, and what is worse unwholesome chaff. The journals are jaundiced to a degree pandering in every way imaginable to the insipid and extremely mediocre taste of the public. If they are sensational and mediocre, the novelettes are even still more so. Many of them are even below mediocre and obviously belong to the genus gutter. The most that can be said for the magazines is that they are in absolute harmony with the popular standard. The same may safely be said

Diary of the Month, June—July.

June 21. The Court of Appeal has dismissed the application of Savarkar under the Fugitive Offenders Act.

June 22. The *Calcutta Gazette* prescribes a Bengali book, "Holi ki," written by Surendra Chandra Basu, published on the 25th November, 1901. The performance of the play contained in "Holi ki" is also prohibited in Bengal.

June 23. The Powers are now discussing the despatch of a further note to Crete, reaffirming the rights of the Sultan and urging that the Moslem Deputies should be allowed to sit without swearing allegiance to the King of Greece.

June 24. The Prince of Wales was confirmed to-day by the Archbishop of Canterbury at Windsor. The ceremony was of the quietest character. Their Majesties, Queen Alexandra, and the members of the Royal Family attended.

June 25. H. E. Sir George Clarke presided at the Bombay Legislative Council Meeting to-day. Replying to a question on the subject of the Transvaal deportees, he explained that of the twenty-five of these persons whose cases had been investigated, nineteen were born in India, while fifteen had no family ties in South Africa. The majority of them were born in the Madras Presidency. The Government were aware that the majority of these men arrived in a destitute condition and that they had been provided for from the Food raised for their relief.

June 26. The Lahore Police raided the Sassanian Dharum Sabha and arrested Hemraj, the Joint Secretary of the Sabha, in pursuance of a warrant under Section 125-A of the Indian Penal Code. Some documents were taken away, including certain correspondence between the accused and one Ramchand, of Peshawar, which is said to be of an incriminating nature.

The accused Hemraj is a Government employee, and Ramchand is said to be a member of the defunct *Bharat Mata*, started by Ajit Singh.

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Later.—The correspondence is said to relate to a scheme of religious-political lectures to be delivered by Ramchand, alleged to belong to the *Bharat Mata* party and to be an ex-Editor of the *Akash*, of Delhi. The accused Hemraj is a young man.

June 27. A meeting of London Jews has decided to erect a Hospital for Jews in the East End as a Memorial to the late King Edward.

June 28. Lord Morley has received Mr. Abbas Ali Bang, who will take his seat on the Council to-day.

June 29. The Indian community of Simla, led by Jai Lal and Peer Bux, Barrister-at-Law, are forming a Committee to give a Valedictory Address to H. E. the Viceroy and Lady Minto, prior to their departure from Simla, at a Reception, the date of which will be fixed hereafter.

In the House of Commons, Mr. Montagu, in reply to Sir J. D. Rees, said that Lord Morley had approved of the scheme for the establishment of certain inland wireless telegraphy stations in India.

June 30. King George to-day inspected the Grenadiers at Buckingham Palace and bade farewell to the Indian Orderlies prior to their departure for India, bestowing the Victoria Medals on them.

July 1. Savarkar was taken on board the *Morea* at Tilbury to-day in custody of the Indian Police.

July 2. The death is announced of Mr. Donald Ferguson, of the *Ceylon Observer*.

July 3. A movement is on foot for the presentation to Lady Minto by the ladies of Simla of some memento of Her Excellency's stay amongst them. No Vicerine has taken a more active or popular part in the social life of the Hill Capital than Lady Minto, and it is felt that some such testimonial will very suitably emphasize the feeling of regret that this is Her Excellency's last season among them.

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found favour with a majority of the electors of the United Kingdom. The results, satisfactory no doubt to the free traders of Great Britain, have been regarded with very mixed feelings by the peoples of India who consider that their industrial development has been in some measure retarded by the severe competition of imported manufactured goods,—British and others. Some modification of the old Indian ten per cent. import duties would no doubt have been made in the course of time, but their entire abolition in 1878-1882 was, as a matter of fact, the outcome of steady and continuous pressure exerted by the representatives of the cotton manufacturing industries of Great Britain. So, too, when for the purposes of revenue, the import duties were reimposed in 1894, it was England's cotton manufacturers who managed eventually to secure a 3½ per cent. duty for their particular goods in place of the 5 per cent. contributed by most other imported manufactures. Even this reduced duty was not allowed to be levied without the simultaneous imposition in India of a corresponding Excise duty on power loom Indian-made cotton cloth,—a duty that has been severely condemned by all shades of Indian opinion. Seeing that no Excise duties have been imposed on Indian manufactures of woollen and leather goods, or upon the Indian sugar, oil, paper, tobacco and soap industries (all of which compete in some degree with foreign importations), those who live in India have some grounds for the belief that the present Indian Customs Tariff has been fashioned to satisfy the interests of one only of England's great manufacturing industries, rather than to put into operation that economic principle to which the manufacturers of Lancashire express no touching an allegiance. In these circumstances it is easy to understand the interest with which the remarkable progress of the Tariff Reform movement in England is now being followed; for, if the theories of those whose activities have shaped India's

Tariff policy for the last fifty years, are now at last to be abandoned, a new era for India will dawn,—an era in which she will not only be able to apply a certain stimulus to the development of her own industries, but at the same time co-operate in that world-wide policy of mutual preference for British products which, perhaps more than anything else, will contribute to the increasing wealth, strength and unity of the whole Empire.

The suspicion and distrust with which England's free trade principles have been regarded in India, can be well understood if we recall the social and economic conditions amidst which the mass of India's three hundred millions have habitually lived. Mainly agriculturists dependent for their lives upon an uncertain rainfall, the comparatively few manufacturing industries which the Dependency supported, were carried on by families or classes of individuals, here and there, whose knowledge and art in workmanship had been handed down from father to son for possibly hundreds of years. Commerce and manufacturing on a large scale were until quite recently, comparatively unknown. "All industry"—to quote the late Mr Justice Mahadev Govind Ranade, "is carried on by a system of petty farming, retail dealing, and job working by poor people on borrowed capital procured at most exorbitant rates of interest. . . . The characteristics of social life are the prevalence of Status over Contract, of Combination over Competition. Our habits of minds are conservative to a fault. . . . The desire for (wealth) accumulation is very weak, peace and security having been almost unknown over large areas for any length of time till within the last century. Our laws and institutions, too, favour a low standard of life and encourage the subdivision and not the concentration of wealth." It may be added that over 250 millions of the people are still unable to read and write. In such conditions, it can be readily perceived how the principle

disappear), all parts of the Empire must be prepared to yield some small portion of their ambitions in order to achieve the common aim. This principle admitted, the directions in which India can co-operate in the Imperial policy of Tariff Reform may next be briefly outlined.

To provide scope for the development of higher forms of industrial activity in India, the imposition of a heavier duty on the manufactured products of those countries who discriminate against India's jute manufactures, tanned hides, oils and cleaned rice should be imposed forthwith. Such differential duties might be applied to sugar and glass ware from Austria-Hungary, wine and spirits from France; oil, cigarettes and cotton goods from the United States; and hardware, cutlery, cotton and woollen goods from Germany. The same policy might be adopted for the benefit of Indian cotton and silk goods, tea, lac, wool, coffee, salt, petre and tobacco the demand for which is artificially curtailed by one or other of the protected nations. The British Self-Governing Colonies, who all recognise the principle of mutual aid by way of mutual preference, would no doubt readily reciprocate with India, particularly Australia who, so far, has excluded India from the operation of her Preferential Tariff, notwithstanding the fact that India accords to Australian products exactly the same facilities as does the Motherland. Great Britain might be appealed to with reference to the present heavy duties on tea, coffee and tobacco (poor men's luxuries) the weight of which unquestionably hinders consumption and so restricts the expansion of British-Indian industries.

To these proposals it will no doubt be objected, that they apply to but a very small proportion of India's trade. True. In this case, great changes must have small beginnings. The bulk of India's importations of manufactured goods,—from 60 to 65 per cent,—are shipped from the United Kingdom, and the chief weight of the handicap, therefore, which Great Britain's policy of free

imports imposes upon Indian industrial development, arises from the commercial superiority of England's own manufacturers. Now, of the whole of India's importations from the United Kingdom, quite one-half consist of cotton piece-goods. *Per capita*, the most important industry which India has so far been able to develop is, with the exception of jute, the manufacture of cotton goods. Here then, we see the chief clash of interests,—the real crux, in fact, of the whole problem of Tariff Reform. Are the cotton manufacturers of Lancashire to have everything entirely their own way so far as India is concerned? Or is India, which yearly produces nearly £ 20 millions sterling worth of raw cotton, to continue exporting the bulk of this raw material to the ends of the earth and subsequently buying over £ 20 millions worth of manufactured cotton goods from England, the United States and elsewhere? Obviously, the time must come when India's spinning and weaving mills will deal with a far larger quantity of raw material than they do at present. Obviously, too, the time is not far distant, when, owing to the continuous lowering of the cost of sea and land transport, and increasing accumulation of money-power in the great capitals of the world, the advantages which Lancashire at present enjoys in the form of cheap motive power, cheap capital and a century of technical experience, will gradually disappear. With the cost of production in Europe and America reduced almost to a dual level, the continued existence of England's great manufacturing industries will in the future largely depend upon the success with which they are able to retain a footing in the world's markets. The means available to attain this success can only be Tariff Reform or,—War. The alternative is economic and political extinction. Indications of the coming struggle being apparent all the world over, it is perhaps but natural that Lancashire should do its utmost to retain its Indian market by insisting on

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THE INDIAN RENAISSANCE

BY

MR. SAINT NIHAL SINGH

Nearly all that the outside world hears about India, concerns the political agitation of the educated few and the impoverishment of the illiterate millions. English writers chiefly, and foreign scribes generally, dwell on sedition *ad infinitum* (and, I believe, *ad nauseam*). Even native editors and authors confine themselves mainly to political and economic topics.

The Indian probably is the poorest person on the face of the globe, and Hindustan has come to be the perpetual home of famine. Unrest prevails in the land. The recent advent of the bomb and the propagation amongst a section of the people of the soil of the spirit to hold aloof from the English sales man, court of justice and school, have thrown the country into a political convulsion. That conditions such as these should attract the attention of the rest of the world is by no means a cause for wonder.

But it is not true that every Indian is a terrorist, any more than that every Occidental professes allegiance to the Pope. Politics is a live issue in Hindustan, but every enlightened man is not a political agitator, much less a seditionist, secretly engaged in attempting to undermine Great Britain's influence in her Eastern dependency. Besides poverty and disease, with their attendant evils, plague and cholera, there are other perplexing problems

in India which are receiving the attention of native leaders. While there is much talk about the means educated Indians are employing to tamper with the native army and inspire the masses to revolt against established authority, it is being forgotten that beneath the thin crust of political struggle and frenzy and talk about poverty and plague, constructive work of mammoth dimensions and of immeasurable potentiality is going on.

Unseen, uncheered by other nations, Hindustan is reorganizing the constitution of its society, casting aside old shibboleths and setting up in their place new ideals and standards, discarding its time-worn traditions and methods and adopting, in their stead, the approved ways of life and work. This constructive period did not begin yesterday. The process has been going on constantly for two or more generations; but the progress of the Indian renaissance has gained a fresh impetus from the Oriental awakening. It is about time that the world took cognizance of this up-grade trend in Hindustan.

Did you ever strike two pieces of flint violently together? Did you witness what happened? The two pieces of stone, coming in contact with each other, produced a spark of fire. This is what has happened in India. The ancient Oriental civilization abided side by side in Hindustan with Western enlightenment. The two did not collide for many decades. They merely touched each other. The Russo-Japanese War, the imitation of self-rule in Persia and Turkey, and the awakening

themselves that the allegations are or are not sustained. But, in some instances, men have been deported to India whose cases were still being investigated. The best *prima facie* evidence that these Indians were born in South Africa is the fact that they all speak English fluently, it being, practically, their mother tongue. This is not the case with any other Indians of their class, and this fact is very well known to the officials of the Asiatic department. The Transvaal Government, or as it is now, the Union Government cannot lightly ride away on the pretence that no information was submitted to them. All such information has been systematically disregarded.

But another most important issue has been carefully avoided. The Transvaal Supreme Court has decided that a man who has been registered under the law is not liable to be deported. Yet almost everyone of the deportees was so registered. The mere fact of non production of the registration certificate is not evidence of non-registration, nor does destruction of the certificate nullify the fact of registration, for a duplicate may be obtained for a few shillings. The legality of the action of the Transvaal authorities in deporting these men is directly in issue. They cannot hide behind the pretence that they have no knowledge whether the men were registered or not, and that they cannot therefore identify them. For, in that case, they were equally bound to deport Mr. Gandhi and several other equally prominent men who still are left unmolested in the Transvaal. Moreover, in the case of Mr. Quinn, the Chairman of the Transvaal Chinese Association, who is also one of the deportees, he is personally known to General Smuts and to every official connected with the administration of this legislation. He was one of the Signatories, in 1908, on behalf of the Chinese community, to the compromise then effected, and was the first Chinese to voluntarily register. Then, too, on their own admission, the Transvaal authorities are aware that at least nine out of every ten Asiatic residents of the Transvaal are registered, and the presumption is thus in the favour of the deportees. Moreover, and this is the wickedest part of the whole business, it is within my knowledge that these men are secretly urged, by the police, the magistrate who issues the order of deportation, and the officials of the Asiatic department, to apply for duplicates of their registration certificates, which can only be issued to those who are known to be already registered, and who alone are entitled to

receive them. By implication, therefore, the Transvaal authorities are well aware of the identity (additional evidence of which can be easily traced in the finger-impression records of the Transvaal gaols where most of these passive resisters have been incarcerated) of these deportees and they have wilfully committed a breach of the law, knowing that there is no appeal to the Courts against the injustice of an administrative order.

Then, we are told that the "local by-law", under which the Portuguese authorities of Mozambique affect to act, applies to "all Asiatics alike." Now, as a matter of fact, it does not, for it exempts Asiatics of Portuguese nationality. Besides, how can a township by-law affect a whole district, and how can it operate, except as against Indians who were brought by the Portuguese themselves within the limits of the township? And as this by-law came into force only on the 15th July, 1909, how came it that six men were deported to India by the Portuguese authorities in this by the same steamer, the *Somali*, by which I travelled, and which left Lourenco Marques on the 9th July? Moreover, here, too, the question is begged. The Portuguese act at the instance of the Transvaal authorities, who pay all charges. The deportees claim the right to be deported back to the Transvaal as is allowed by the Natal law, especially in view of the fact that they were never willing entrants of Portuguese territory, but were forced over the border whilst the train conveying them was travelling at high speed. This excuse, therefore, is somewhat disingenuous.

Lastly, we are reminded that the Union Government cannot "agree to unrestricted immigration." It is the same old hogey as of yore. Nobody asks them to do so. Lord Amphilhil has, in terms, suggested a means which, I have reason to believe, the Imperial Authorities are satisfied, will amply safeguard the Transvaal from being "overwhelmed" by Asiatic immigration, whilst, at the same time, removing the racial insult imposed by the Transvaal anti Asiatic legislation. Natal does not possess such a race bar on its Statute-Book, nor does Cape Colony, yet these provinces have secured themselves most effectively against "unrestricted immigration," and it may well be demanded that the Transvaal shall follow the excellent lead of these territories. It is quite plain that once more General Smuts is trying to draw a red herring across the trail, and it is to be trusted that your readers will not be misled by this transparent ruse.

pleasure or instruction, and others to settle down in foreign lands, for a time or permanently. As an earnest of India's coming greatness, the presence of these men in every part of the globe is assuring. They offer a glowing testimony to the contention that no section of Indians to-day is pot-bound; that all classes are alive and progressive, not dead nor dying.

The progress which Hindustan has been making during the last generation or two is visualized by the presence of the Indian immigrants on all continents, and in their ability to win success in the face of unethical opposition and unequal competition. They not only have gone abroad, but they have distinguished themselves in every walk of life in which they have engaged. Indian students have won honours in Japan, England, America and other foreign countries, beating natives in their favourite subjects in their own lands. Indian immigrants have established their claim to superior intelligence, hardiness, sobriety and thrift. Indian merchants and professional men have demonstrated that in a foreign land they were the peers of their competitors. They have achieved success in the face of colour and continent consciousness which vitiates the sentiment of the white settler in Africa, Australia and America. It augurs well for the future of India that her sons have proved viable and capable abroad.

A significant point to be considered is the fact that Indians at home and abroad resent the humiliating treatment accorded to their immigrants. This shows that an Indian nation is coming into being; for the wrong from which the immigrant suffers sinks racial and religious invidiousness into oblivion, it thrills all Indian hearts with pulsations identical in nature—sentiments of protestation—community of interest—revolves to right wrongs, overcome weakness, conquer disabilities. Such experiences also develop that manly pride which demands reciprocity and which is the cornerstone on which the structure of individual and national well-being is to be erected.

Slavery and supineness have held Hindustan down for many centuries; but these ignoble

characteristics are conspicuous by their absence in the immigrant. He is a man with a stiff neck—and with a backbone. He is manly and enterprising. He is not like the cur that licks the hand that beats it, and thus encourages the unreasonable tyrant to continue to maltreat it. A country which furnishes such splendid specimens of manhood as does India, ought to be congratulated; for the manly immigrant raises the status of his Motherland in the eyes of the foreigner and also inspires his countrymen to utilize their abilities and material resources to the very best advantage. His direct and indirect influence is to lift India out of the slough of degeneration and give it an impetus toward evolution.

Manliness is a new thing in India. Indians have been in tutelage for many centuries, and it speaks well of them that enough of this spirit was left in them so that it would once again sprout and blossom and bear fruit, under the urge of *esprit de temps*. There are unmistakable signs to-day which assure a student of current history that the spirit of manliness is more and more enthusing India's young, and that it increasingly is coming to constitute the rock of security for the future.

The new spirit of manliness which is gaining votaries every day, may be considered by some to constitute, in itself, the nucleus of a world-amenace. The self-reliance of the Indian, it may be feared, may degenerate into an inclination to alienate the country from the rest of the world, or even to commence an offensive warfare on their weaker peoples. On the face of it, such an assumption carries no weight. The spirit of manliness must work for many a decade before it will have accomplished its object of lifting the people from their present-day conservatism and raising them to an equal footing with the best nations of the Occident and Orient. For that length of time, at any rate, the renaissance of Hindostan will constitute no menace to any people. Moreover, the new spirit of manliness, while it is aggressive and assertive, is not selfish, nor is it unholy nor uncontrollable. The spiritual development the Indian has experienced for centuries

people with slothfulness and inertia. But to-day the germ of the up-to-date has vanquished the bacteria of conservatism and is urging India to uplift itself in matters materially. A revolution begins in the brain. An idea becomes imbedded in the mind and changes the very construction of the cerebral convolutions. A shifting in the attitude toward existing order follows. This motives the brain to fill in the hollows and raze the mounds of environment and opportunity. This is what has happened and is happening in Hindustan. The people are on the highway to material well-being, for they have a fresh grasp on life and labour. Inspired by the new ideals, the Indian who, for generations, has been obsessed with aversion for physical work, is now eagerly engaging in it. Agricultural, industrial and commercial occupations are no longer looked upon as defiling by the high caste Hindu, and, moreover, he is bringing to these avocations scientific knowledge, uplifting decadent and commonplace pursuits to the dignity of paying professions. Thus, an industrial renaissance has dawned upon India.

The first effect of Western education was to accentuate the predilection of the Indian for so-called genteel work. Schools were founded in Hindustan primarily for the purpose of coaching natives to fill the lower ranks of public service. The alien administration did not know the language of the land and lacked the desire to learn it. The Indian, on the contrary, showed a peculiar aptitude for learning English. Moreover, the commercial company which had, by a sudden turn of the wheel of fortune, come into possession of the Peninsula, wanted to conduct the administration on a business basis, with the strictest economy; and the native clerk was ten times cheaper than the imported Englishman. But the Western education which was introduced in India with a view to manufacturing clerks and interpreters to aid the foreign ruler, intensified the proclivity of the native of the soil to refrain from soiling his hands with industrial or agricultural work. The young men looked upon the school as antechamber leading to Government service. It was not thought

advisable to permit girls to work in secretariat offices, consequently they were not educated. The boys were prepared to become clerks, lawyers and low-grade executive officers. They were inspired with a hankering after such pursuits. Every educated Indian, therefore, aimed to be a barrister or a Government official. The superficial veneer that was given in school warped the already mis-shapen Indian temperament, making it a still more unstable rafter supporting India's well-being.

This was a fundamental failing in Occidental education. Until lately academical training has been merely cultural and not integral. The head has been developed, but the hand and heart have been neglected. Education such as this could not but have influenced the Indian to shirk manual labour and favour quill-driving in Government offices or bawdying words in law courts.

But in the Occident, education is coming to mean something more than a mere surface polish, and its reflex action is becoming visible even in slow India. The forward swing of the pendulum is rendering clerical service and the legal profession distasteful to the average young man. The Indian youth progressively is seeking a commercial career. He dreams of becoming a captain of industry. He desires to be a manufacturer—a scientific agriculturist. But before engaging in any of these pursuits he wants to go to the most forward industrial and agricultural countries so that he can equip himself thoroughly in order to do his chosen life-work as well as the world can teach him. This is speedily bringing about the industrial renaissance of India.

On account of this fundamental change, the Indian, instead of being a mere consumer, is fast becoming a manufacturer—even an exporter. Hindustan out-distances all Asiatic countries in buying textile machinery from England, and places orders with Germany and America as well. Spinning and weaving factories are multiplying with incredible rapidity, where yarn of all counts is manufactured and cloths of all kinds made, not only for home consumption but also for export to the markets of the Far-East. Within a decade, India has

and invariably they did not possess sufficient cash to make it possible for them to refuse to purchase the lower-priced imported material, even if he had the sense of patriotism to buy home-made articles in order to protect and develop home industries. The Government of the land did not feel the urge to build a protective tariff wall about India. It did not give a new impetus to industries by judicious subsidies, nor did it help the people by training them in new methods of production, nor by inducing them to desire to change for the better. Thus India, toward the middle of the Nineteenth Century, reached the uttermost depth of depression and had to depend upon the outside world for even such trifling articles of every-day use as pens, pins, needles and lamps.

It is from this bottomless pit that Hindustan is rising. Even the ignorant, unintelligent weaver is giving up his prejudice for the cumbersome hand-loom and is coming to use newer types of hand-looms which have been pronounced by experts to be capable of successfully competing with steam and electricity-propelled looms, on account of the cheapness of Indian labour. The wealthier men are helping along the cause of progress by buying these looms for their poorer brothers, and by inspiring the weavers to band themselves together on a "joint stock" basis, instead of working individually, in hovel, which serve for living room as well as workshop. Factories and mills run by power also are being installed. The more important industries by no means are receiving exclusive attention. Young Indians are learning trades and introducing them into their own country, where they are being carried on vigorously and along modern lines.

At the psychological moment a movement came into being which is destined to prove India's salvation. This is the celebrated Swadeshi movement, which has for its slogan: "My country's goods for me." This spirit of Swadeshi, literally "own country," is like the mother-hen protecting its fledgling industries. It is a veritable tariff wall, under whose cover nascent indigenous industries are being nurtured until they are strong enough to get

along without its protection. Thanks to Swadeshiism, the products of newly installed mills and machinery are finding a ready sale. In fact, the demand is so great for home-made articles that the rapidly multiplying factories are unable to meet it. Swadeshi is the culmination of India's industrial revolution and forms the foundation on which Hindustan's future well-being will be established.

Under the impetus of Swadeshi, Manchester and Sheffield are coming into existence in India. Indians are raising a better grade of cotton and are spinning and weaving it into cloth of all kinds and qualities for use at home and for consumption in the Far-East. Prospecting is being actively taken in hand; mines are being worked, and the ore is being manufactured into finished products. Sugar refineries and factories of all kinds are being established. Water-power is being utilized to manufacture electricity that will turn the wheels of industry.

It is sad to contemplate that such a virile, constructive, uplift movement as that which is going on in India should not be noticed by the outside world, merely because of the acute political unrest in the land. But those who are interested in the political wrangle should not forget that even political Congresses of late have industrial exhibitions and conferences as their important adjuncts. For several years an industrial exhibition and conference have been notable features of the Indian National Congress, and from its platform many purposeful speeches have been delivered which tended toward the regeneration of India. These annual exhibitions fulfill a double purpose. In the first place, they inspire manufacturers with the spirit of healthy emulation and enable them to familiarize all India with the products of the different provinces. In the second place, they make it possible for dealers and traders in articles of every-day use, to obtain reliable information and collect goods from all parts of India for the benefit of purchasers in every province of the Peninsula.

obligations have gone, and no new definite instruments have taken their place, resulting in endless friction and trouble for want of a clear unimpeachable understanding. It has been mostly a scramble, the Suzerain trying—only too successfully—to grasp all it could, and the Feudatory trying—only too unsuccessfully—to retain all it could. A Political Code would have the supreme merit of definiteness and unambiguity, it would fix the British Government to one system of measures and the mutual obligations of the two would be impossible to be misunderstood, and one which all would be prepared to act up to. With a Supreme Court to interpret such a Fundamental Law of the Realm, as for instance in America, there would be a farther guarantee that its clauses would be fairly construed and enforced.

It is essential therefore that for a step so drastic and far-reaching in its consequences, a Royal Commission to go into the case thoroughly and impartially be appointed, on whose report such a code would then be built up. But the Commission must be such a one as to command the confidence not only of the officials but also of the Indian Chiefs, their nobles and subjects as well. A Commission composed only of British officials without a strong representation of the Indian States and of a few independent members, both Indian and British, would not meet the urgent needs of the case nor command any respect or confidence.

Anglo-Indians of the type of Sir John Strachey and Sir Lepel Griffin can see nothing that is good in a 'Native State' and even impatiently for the day when they all would be absorbed in the British possessions and the large patches of yellow would be replaced by red in the map of India. The only consideration which has made them hesitate before plunging headlong into a policy of wholesale annexation, is the feeling, voiced clearly by Sir John Strachey, that they served as breakwaters in the storm of the mutiny "which would otherwise have swept over us in one great wave" (*India*—2nd ed., p. 366.) and may serve again the same purpose in the event of another mutiny. But as such an event is altogether impossible now, little consideration need be shown, and as diplomacy whether in the East or the West—especially when dealing with a weaker power—is seldom afflicted with the disease of honesty and straightforwardness, the Residents might well be employed by the Foreign Office as *agents provocateurs* to bring about the complete

disappearance of the remains of Feudal power and prestige. That such a view is very narrow, prejudiced and wholly unfair to the Indian Princes is admitted by all officials who have the welfare of India at heart and see the possibility of re-infusing into these Chiefs self-respect and the ability to govern themselves, once again. They rightly insist on regarding Feudatory India as an integral portion of the British Indian Empire owing well-defined duties to the Sovereign and possessing no less well-defined rights and privileges.

Sir John Strachey's chapter on the Feudatories is a deplorable blunder even from the official standpoint, tending as it does to create mischief, where none exists. For such a high-placed official to cast aspersions on the good faith and loyalty of the Indian Princes and to abuse persons who simply dare not resent or even reply, does not speak much for his sense of chivalry. If their lips could be opened they too could unfold a tale of wrong and woe which would amaze the world. Even Sir John Strachey, official apologist and intense bureaucrat that he was, confesses in an outburst of frankness that the relations are unsatisfactory. He says:—"I have always thought that no part of our Indian administration has been so often unsuccessful as the management of our relations with the Native States" (p. 367). He further prudently lays the blame on the wretched Indian Princes. "No real progress in such States is possible while their governments remain purely personal, and while the authority of the Paramount Power is exercised on no fixed system, but spasmodically, by special acts of intervention as necessity arises" (p. 379). He also quotes at p. 382, a despatch of the Government of India to the Secretary of State which wishes "to obviate the necessity for frequent and arbitrary interpositions by the Supreme Government." Such Platonic good wishes deceive nobody—not even their creators. As against these "wishes" we have to see what are the actual facts. Is it really possible for the British Government to fold its hands and not only to declare its firm faith in a policy of *laissez faire*, but actually to practise it? The policy of "non-interference" inevitably leads to the necessity of annexation as every reader familiar with the political history of India knows. It is never again likely to be revived. Intervention there has been and there will be, but spasmodic and ill-informed as it is, its benefits will never be lasting, while it always will give rise to a crop of evils.

progressing art of aviation, subsidiary as it is to these, promises to be an even more revolutionary factor still. The moral effect of the two former factors upon the human temperament and character has been much greater than we suppose. It has almost succeeded in turning the world upside down. The latter will supply the finishing impetus. Distance as measured by time or space is no longer the obstacle it was. The modern Airtel has so effectively thrown the magic of his useless girdle around the world, that it is fast breaking down all physical and even ethnic barriers. The perfected aeroplanes will accentuate this to a degree. The geographical expressions North, South, East and West are now fast becoming but mere catchwords, that will soon turn into memories of the past. To predict the future or the end of it all is well nigh impossible, for the transformation is only in its infancy. But a comprehensive and tangible idea of what is going on, can be formed by contrasting a coach and four such as Tom Weller drove and the immortal Pickwick travelled in, with an up-to-date Mercedes, with the Flying Dutchman or a Blériot aeroplane.

But whatever the cause may be, the effect of all these innovations, as we see it in Modernism and the modern man, is a study in itself. The modern crank—call him man if you will—lives in a very maelstrom of locomotion, a tornado, a whirlwind of excitement. Bustle, flutter, confusion, noise, display, despatch, and the turmoil of a thousand other bubbling things, are as the breath of life to him. He is a reversal of the natural order of things. He turns day into night, and night into day. He lives at high pressure. But one of the most permanent and prominent changes about this up-to-date egotist, is with regard to Time. Time is the soul of his existence. His wealth the idol of his eye. To make and spend, not to save is his object. It is the *summa bonum* all the time and money articles of his material faith. His whole salvation depends

on it. It is more than even his personal property, his to do with as he likes, but chiefly either to make money or pleasure with, or both together. Outside this he has no other use for it. I speak, of course, in a broad and general sense. Running a dead heat with the universal education of the Yellow God, is the ever increasing pursuit of Pleasure. Not in the intellectual pleasures of the imagination, not in the golden thoughts of the world's great thinkers and writers, but in senseless amusements and carnal appetites. The crown and glory of his life, next in order to these, is to make bit better still to break records. To him the Past is a blank, the Present a whirligig, and the Future a mist. Time is much too slow for him. All his energies are bent on making it quicker. The things that we ought to do he sets aside for those that he wants to do. The serious side of life has no attraction for him. Its lighter side appeals most to him. When he can tear himself away from the glamour of the Golden Cliff, he seeks refuge or distraction rather, in the fleshpots and music. But what music?

While he and his kind—the whole British nation in fact—will not support even a single National Opera House, they support Music Halls by the thousands. Their taste for literature is on the same commonplace scale. They have time only to read in snatches, papers, novels, and literature—literary snippets and snap shots rather—of the lightest kind. So great indeed is their insularity and egotism, that they would even confine the novels to sensational love stories and sex problems, with heroes and heroines of their own nationality predominating. For, anything outside these narrow limitations has no interest for them. What, for instance, do they know about the great Empire which they themselves have helped to build? Carlyle, in speaking of the ancient Romans, their vast works, their cyclopean highways, their colosseum and their whole polity, says: 'And how

friction there will be no concurrent jurisdiction excepting in those cases where the permission of the Supreme Government has been obtained, the Feudatories retaining all their "Semi Sovereign" powers and dignities—excepting those which have been expressly assigned to the Sovereign.

Herein arises the question of the conditions under which such a system of autonomy and dependence at the same time, can work with satisfaction and benefit to all concerned.

FOREIGN DEPARTMENT

I will try to sketch briefly here the necessary—in fact indispensable—reorganisation of the Foreign Department of the Government of India and then deal with the question of the improvement in the internal administration of the Feudatory States. It will then become possible for the establishment of that intimate and close relation of trust and responsibility between the Sovereign and his semi Sovereign Feudatories which should be the goal of every earnest well-wisher of the Indian Princes.

There are roughly 700 Feudatories. Of these only 170 are under the direct control of the Supreme Government, and the rest under the Provincial Governments—Bombay having the largest number of these, namely, 361, then Burma with 53, Bengal and Punjab with 34 each, the rest of the Provinces have only a few under their control. All this is due to mere historic causes and not to any settled policy or well defined scheme. It is an arrangement which has grown into existence in a haphazard way, and there is no reason why such an ill defined chaotic state should continue. Changes on a small scale have occurred in the past, for instance, Baroda was removed from Bombay control to Imperial control. Why should an equally important State like Travancore, for instance, not be similarly dealt with, instead of remaining under Madras control. The grouping of the States under 'Agencies' will also have to be abolished in a complete carrying out of the principle of concentration of control in the hands of the Government of India.

I would urge the advisability of concentration of control, for this would necessarily mean the abolition of the Political Departments of every Provincial Government and the enlargement of that of the Supreme Government and its reorganisation. I have already advocated in my chapter on the Imperial Government the creation of a Minister of Foreign and Feudatory Affairs and freeing the Viceroy from the responsibility of administering this department under his immediate control.

THE VICEROY HIS OWN FOREIGN MINISTER.

This is if possible an even more vicious arrangement than that of the combination of the judicial and executive powers in British India. For here, there is not even a semblance of law or the shadow of publicity. The Viceroy, as the head of the Department, is directly identified with the actions of the Residents who are his subordinates and who, in fact, take their cue from their august head. To whom is the poor Prince complained against, to appeal? To the accusing Policeman with plenary judicial powers! The grim humour of the position might appeal to a Lytton or a Curzon, but, can a conscientious and God-fearing Ripon relish the situation when in pronouncing the doom of an Indian Prince he addresses him as "My Honoured and Valued Friend"?

It is further absolutely necessary that the Minister must have been in close touch with the British Foreign Office and command its full confidence; seeing that he has to carry on relations not only with Asiatic States under International guarantees or of International importance—but also European powers, Russia, France, Portugal, Holland, Turkey, &c. These conditions cannot be fulfilled by any merely Indian Civilian and so he must be a member of the British Diplomatic Service with wide and varied experience. As far as possible he should have put in some years of work, over and above his European experience, in Persia, China and Japan as well. He will thus inevitably be a man of over 50, wise, tactful and sympathetic, not likely to treat brusquely the great Indian Feudatories, as the generally young and often military officials of the department do—wanting in the knowledge of secretariat and civil experience. Such a man will inspire real confidence in the Indian Princes, which can scarcely be asserted of the present *de facto* Minister who is always an Indian Civilian, imbued with all the prejudices imbibed in his Indian career.

The Indian Political Service should also be reorganised. There are over 150 officials of various grades, all Europeans. Lord Reay while he was Governor of Bombay—and he it remembered that the number of Feudatories under that Government is larger than that of the rest of India—was strongly impressed with the undesirability of the military element of its personnel. His views are lucidly set forth in Hunter's *Bombay*. The Service should be made a preserve of the I. C. S.—but must be distinct from it. It should be

of the modern novel, for the exceptions which are few but prove the rule all the more emphatically.

As a set off to this unhealthy growth, the steady decline of high class make and of first rate magazines, such as Temple Bar, Longmans, Macmillans, etc., the enormous prices paid by publishers for popular works of fiction, as compared to the mere pittance (and in many cases not even this) for works of utility; the extremely small number of readers for books of this kind, which renders them unprofitable except at the author's own risk all go to prove the national apathy and indifference. Mr Arnold Bennett and others may write novel books galore. They may draw up rules and regulations by the score for the formation or instruction of a classic taste. But no novel books, not even if they were inspired by the homely and human genius of a Shakespeare, will cultivate an intellectual appetite, if there is no natural taste to cultivate. The silken purse of God's intellect cannot be made out of the sow's ear of a dolted intelligence. As Charlotte Brontë so very aptly remarks: "No man ever yet 'by aid of Greek climbed Parnassus,' or taught others to climb it." At the most a course such as Mr Arnold Bennett advocates may here and there raise a spurious and evanescent taste just as a gin and butter before dinner may excite the carnal appetite. But, after all, it is only the unhealthy organism that wants a spur of this kind. The healthy can do without it. And it is only out of the wholesome natural that the Elizabethan, Augustan and Victorian Ages gave us so magnificent a literary harvest, though it is true the Augustan was in a great measure over cultivated and artificial.

Here then in a nutshell is the reason, why novels—which are only the sugar plums or comfits of literature, are more in request than books of utility. We are, so to speak, a nation of Jack Hammers, and our special bent is plums. Devoid of great intellectual curiosity which is the germ of all scientific

research, and the basis of all true knowledge, we have only time for relaxation, not for the more solid leaven of the cake.

In a word, it is the Public, the great British Public, the men in the streets, that in reality rule the roast. It is they, with their martial proclivities and sporting instincts, who as farmers and fashioners of the Public taste and opinion, hold the publishers and authors in the hollows of their hands. Publishers are but tradesmen whose speciality is to trade in the brains of authors, or those who create. But the author (except in a few rare instances)—not now, as at one time he was, a creator but a caterer, and to a great extent among the lesser fry, a provider—call it pot boiler if you will—to the public taste. To sell his wares—i. e., to live—he must write down to the public level. To write above this, to write as he feels or is inspired, as all the great writers of the world have done, is in a word to boycott his own work. According to Lord Beaconsfield, public opinion, as the opinion of the reflecting majority, right or wrong, must and ought to be respected. Whether this be so or not, it is as things now stand, a poor lookout for the future of English literature, unless some sudden and altogether unexpected development restores the balance.

INDIA AND IMPERIAL PREFERENCE.

By THE HON. M. DE P. WEBB, C. I. E.
(Chairman, Karachi Chamber of Commerce).

IN no part of the Empire outside the United Kingdom is the progress of the movement in favour of Tariff Reform being watched with greater interest than in India. And with good reason. For, whilst all the Self Governing Colonies have been allowed to establish such Customs duties as seemed to them best, India, with a total trade greater than that of all the Colonies put together, has hitherto been obliged to accept only those fiscal and economic principles which

guaranteeing their internal independence, and in undertaking their protection against external aggressions it naturally follows that the Imperial Government has assumed a certain degree of responsibility for the general soundness of their administration, and could not consent to incur the reproach of being an indirect instrument of misrule. In a word, the object of my Government has been to interpret the pronouncement of two successive Sovereigns as inculcating, in accordance with the eloquent words of His Royal Highness the Prince of Wales in his speech at the Guildhall after his return from India, a more sympathetic, and therefore a more elastic policy. The foundation stone of the whole system is the recognition of identity of interests between the Imperial Government and the Durbar, and the minimum of interference with the latter in their own affairs."

But this easing of the pressure must not be misunderstood and attempts made to take sinister advantage of it. The advice of Lord Mayo given in his speech at a *Durbar* held in Ajmer in 1870, should never be lost sight of by our Feudatories.

"If we respect your rights and privileges," said Lord Mayo on that occasion, "you should also respect the rights and regard the privileges of those who are placed beneath your case. If we support you in your power, we expect in return good government. We demand that everywhere throughout the length and breadth of Rajputana justice and order shall prevail, that every man's property shall be secure, that the traveller shall come and go safely, that the cultivator shall enjoy the fruits of his labour, and the trader the produce of his commerce, that you shall make roads and undertake the construction of those works of irrigation which will improve the condition of the people and swell the revenues of your States; that you shall encourage education and provide for the relief of the sick. Be assured that we ask you to do all this for no other but for your own benefit. If we wished you to remain weak, we should say—the poor, and ignorant, and disorderly. It is because we wish you to be strong, we desire to see you rich, instructed and well governed."

LAW AND LAW COURTS

The system of administering Justice where either 'inter-caste' subjects or interests are concerned or where British or European subjects or Europeans are concerned has to be put on a really satisfactory footing.

For this purpose it is essential that every Feud-

atory State should have a well-drafted, properly enacted and complete body of Law, besides property, constituted Courts of Justice to administer them.

The Court of *Vakils* at Mount Abu under the control of the Rajputana Agency, or the Residency Courts are all an anomaly, leading to much trouble and injustice, and should be replaced by really legal, responsible, and properly equipped tribunals where *justice* would be dispensed and not *favour*. All such Courts are kept up under the ostensible plea of "extra-territoriality" and the fiction of the sovereign rights of the "Native States"—as if they were on a footing similar to that of Turkey, Persia, China, Siam, &c. The Residents are not Ambassadors and they with their following should not be above the law of the land; and the judgments they dispense to themselves and to their staff and hangers-on, as well as to the inhabitants of the States in their dealings with, or sufferings at, the hands of the Europeans, should be appealable. A regular system of appointing Justices of Peace, who only are able to try, in British India—under certain restrictions though—European offenders should be extended to these States as well. That is to say, selected judicial officers of those States which have remodelled their Law, Law Courts, and Jails on modern lines should be invested with this power, as they are in British India. Further, the present practice of justice going under the name of appeals from the Residency Courts to the Foreign offices—Provincial and Imperial—should be entirely done away with, the appeals going before regular and properly constituted Law Courts. All this, of course, means that an Indian Prince must cease to exercise personally his judicial functions and delegate that power as in all constitutional monarchies to public tribunals.

EDUCATION OF CHIEFS.

With regard to the education of the Chiefs, the present arrangement of perpetuating their isolation by lodging them in specially designed Colleges for themselves alone, or putting them under the tutelage of European masters, has not worked to the satisfaction of their subjects. The Imperial Cadet Corps too which was started in with a very great flourish of trumpets by Lord Curzon, is, it is clear, only for the purpose of providing a showy guard of honor on royal occasions from the ranks of "Semi-sovereign" Indian Princes and not for any purpose of giving them a genuine military training or providing them with commissions in

of complete liberty of action in matters commercial, which appeals so strongly to the energetic, wealthy and highly educated population of Britain, assumes in the eyes of the materially backward peoples of Hindustan the aspect of a license enabling the commercially strong of the West to prey upon them—the socially and economically weak of the East. Indeed, some of the more astute intelligences of India have thought that they saw in Great Britain's doctrine of free trade, a deliberate, deep laid design for holding in check the industrial development of the backward peoples of the world,—including those of her chief Dependency. Whilst this hypothesis is of course entirely without foundation, the fact remains that the practical result of England's free trade policy in India has been to make the initiation of new industrial enterprises in that country a matter of considerable difficulty. In truth, if there is any portion of the Empire in which Mill's "infant industry" argument can be fairly used in support of the introduction of a mildly protection tariff, that country is India.

In this connection it is interesting to reproduce the opinion of one of India's most able Finance Ministers. The late Sir Edward Law, in an introduction to a recent work on the subject of Tariff Reform, wrote —"It is too much to expect that India will ever secure theoretical free trade, but if she fights for it, she will obtain some measure of that freedom which to day is denied to her by all the protectionist countries in the world. These countries are delighted to accept from India, free of duty, those raw products which either fail altogether within their own territories, or are produced in insufficient quantities for their requirements; but whilst accepting such articles as raw jute, raw hides, oleseeds and uncleaned rice free of duty, they levy prohibitory import duties on India's jute manufactures, tanned hides, oils and cleared rice. They thus achieve

their object of maintaining a cheap supply of raw materials for their own industries, whilst successfully obstructing industrial development in India. It is their natural desire to keep the peoples of India in the position of hewers of wood and drawers of water for their manufactures." Here we find the same conclusion, expressed, however, in connection with the protectionist policies of rival nations which, it is argued, have the practical effect of checking India's industrial growth. In both cases, be it noted, this result is only possible because of the present form of Customs Tariff which the Free Traders of England have imposed upon the commerce of their chief Dependency. Are there not good grounds for concluding that Tariff Reform is as much a necessity for India as for the United Kingdom? The reply appears beyond question.

In considering the directions in which the first steps towards Tariff Reform in India, might best be taken, it will be well to recall the objects which Tariff Reformers in general have in view. In England, it is understood that the three main ends which it is hoped to achieve are: (1) The provision of greater scope for the higher forms of labour, (2) the reduction in some degree of the hostile tariffs of foreign nations (thus enlarging the markets for goods of British manufacture), and (3) the stimulation of inter-British trade, with the object of augmenting British wealth and strength, and quickening the pace at which the development of the Empire as a whole will proceed. These aims are equally applicable to India. But in endeavouring to carry them to execution, one very important consideration must not be overlooked. Where several parties agreed upon concerted action to secure some definite end, there must of necessity be some curtailment of the individual freedom on the part of all concerned. So, too, if Tariff Reform is to develop into Imperial Preference, (and without such a development one half its virtues would

of Feudatories and put on their proper and real level as Zemindars, with plenty of show and pomp and dignity about them but all their *show* of power and administrative independence shown in theory also, as it is in actual fact. All such 'Chiefs'—a good many of whom do not even follow such an elementary self-preserving ordinance as that of primogeniture—over only a bare few miles of India's land or a few thousands of rupees as their State income and exercising some shadowy 'civil' powers might well be humored and 'honored' into hithering away these rights and privileges which while devoid of all substantiality, effectually keep the Chiefs out of the pile of the protecting English law and keep them and their States under the thumb of a Foreign Office owing an account of its actions to none.

(3) All the former, who happen to be under Provincial Governments—a state of things due merely to historical causes which have long ceased to have any living actuality about them now—to be grouped with those under the Supreme Government. None of the Provincial Governments to have anything to do with Feudatory States.

(4) All these States to be divided into 5 groups according to their size, population, income and their general importance.

(5) An Assembly of Chiefs to be established. The Viceroy to be its President, with two Vice-Presidents, who are to be elected for two years only—and not open to re-election without a break of two terms.

The Foreign Minister to be its Secretary with four Assistant Secretaries to be chosen by the Viceroy from among the officials of the Feudatory States.

(6) The Assembly to hold a Session every year after *Dussehra* (sometimes in November) in Delhi or Agra for not more than a fortnight and not less than one week. These places are not only old Imperial centres—but also geographical centres, almost equidistant from every corner of India; besides having the supreme advantage of freedom from the distractions of that Indian Babylon—Calcutta.

(7) The business of this Assembly to be social, consultative and advisory. The Administration Reports of each State to be produced before it and special attention called to any new or remarkable feature of the year's administration in any of the States. Answers to be provided to questions arising out of those; the speeches to be mostly con-

finued to suggesting better or improved methods of dealing with progressive administration; the Viceroy to point out how British India was dealing with similar problems, or with problems which had not yet risen in these States.

(8) The personnel of the Assembly to be made up of all the 7 Supreme Court Judges, 5 Provincial Governors in rotation, similarly 10 Residents in rotation, 22 Ministers of the States, whose Chiefs have not been elected to the Assembly, 55 Chiefs—11 from each of the 5 groups, and the Viceroy—thus making a total of 101.

(9) The appointment of the members to be for four years in the case of those who are not ex-officio members.

(10) Each group of the Feudatories to be asked to send one official representative and one non-official chosen by the legislatures of the States concerned in a joint meeting—a total of 10—to the Supreme Legislative Council as do the British Provinces.

To enter into greater details of the *internal* management of the States would only mean the repetition to a large extent of all that I have already said with regard to the administration of British India in my Chapters on the India Office, The Imperial Government, The Provincial Government, The Legislative Councils, etc.

Such an attempt, and with many eruditions, is the outline suggested for fixing on an equitable and stable basis the mutual relations of the British Government and its Feudatories, the relations of the Feudatories and their own subordinate chiefs and, finally, the relation that should subsist between the subjects of British rule and "Home-ruled India." Thus acting and reacting on each other, learning from each other's failures and shortcomings, profiting by each other's successful experiments, may they all work in unison with a single eye to the progressive development of the country and its 300 millions of poverty-stricken, God-fearing, and law-abiding inhabitants.

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G. A. NATHAN & Co., 3, SUNKUPAMA CHETTY ST., MADRAS

Feudatory India.

BY

MR. GOVINDA DAS

It is not the purpose of this chapter to enter into a history of the relations of the British Government with the Indian States or enlarge on the methods by which foreign suzerainty to the Native Courts gradually gained in power and prestige till the relations were inverted and those who were aspirants became masters and the masters of the old days reduced to Feudal vassals, when not wholly absorbed into the rapidly growing portions of British India. (See *Malleson's Digest of Indian Law*.) Inigo and ecclesiastical, diplomatic and war, trade, scientific and scientific frontiers, new centres of linking up of the isolated portions of British India isolated by the existence of Indian States have each played their rôle in the destruction of the Chief Sovereign or semi-Sovereign—who have ruled India since the beginning of the Seventeenth Century. Well was it however for India that it was the English who gained the upper hand and drove out the Portuguese, the Dutch, and the French adventurers. For, it is only under the hegemony of the freedom loving British that it may be conceivable for the future to see a prosperous, unified and united India, freed from caste, and religious, and racial jealousies which have been one curse and our undoing.

It would be perfectly futile at this late hour to attempt to hold the balance with regard to the dealings of the British Government with the Indian Rulers of India. All that may be a matter for a treatise on the constitutional and political history of India, which has yet to be written. Here the practical necessities of the situation force me to confine my remarks within the four corners of a 'settled fact,' and to take up the tale from the stage which the Curzonian self glorification—mis-called the Delhi Durbar—displayed to all the world, when Lord Curzon dragged at his tail all these magnificent Feudatories through the streets of Imperial Delhi in the approved style of a Roman triumph of yore. The further refusal to return their visits and the rigid limits placed on the numbers of followers they might bring with them filled up their cup of humiliation and fixed for the future the strictly subordinate position they are to hold in India. Not by insisting on their treaty-

rights or looking up the noses of a dead past can they hope to turn it and win back the position they have lost. That is gone to return no more; and good it is for India that it is so.

A new chapter is opening in the life of the country, and those Rulers, if they or conscious desire to be respected and powerful in the land, and hold a true sense of India, must cast in their lot with the progressive part of the time and renounce no more the self to vulgar blunders that also many of them have been guilty of. The Indian Princes are apt to think with the romantic philosopher that 'they want to be the free as the wind itself,' and that it would be a terrible height of pride for them to tremble at the progress of reform. Every interest cries out for the policy of 'let it be' and 'let it be.' But does it pay to be afraid? No. Nature's laws are inviolable. Stagnation still is no cure. Move you must. The only question is whether forward or backwards. The policy of 'let it be' or 'do nothing' is sitting still, inevitably leads to degeneracy and its corollary, British intervention. If the Prince as individual, is not to be crushed beneath the ponderous wheels of the steadily and irresistibly onward marching car of the British Indian Government, he must sometimes merge his individuality into that of his Princedom, convert the lands in his charge from a private domain into a public state; march not behind the British Government but in advance of it. Let them get the people to feel that their stake in the country is even larger than the mere dynastic stake of a family and their responsibility not less for its good government. Let the Princes cherish and develop patriotism in the breasts of their subjects and not look askance at it. Let them not call it 'disaffection,' nor stigmatise it as 'anti governmental,' for unlike British India, there should not be any divergence between the aims and objects of the rulers and the ruled in Indian States. Here they are one and the same. Whose even dreams of such a conflict of interests and duties in England. The safety and welfare of the Sovereign is bound up with the progress and strength of his people. The interest of the one is the interest of the other—identical—not exclusive, much less antagonistic.

The road leading to self respect and self preservation lies through the gateway of a Constitution.

"The Native States, being under home rule, to that extent resemble England rather than British India, and, therefore, I think they might conduct their local affairs so far as may be practicable on the English model." (*Letters to an Indian Raja, by a Political Recluse, p 74*) There being no chasm

endowments or subscriptions amounting to half of the difference between total expenditure and the income is bound to lead to the closing of many institutions in course of time. The wealth of the middle classes is not such as to enable them to bear half the cost of maintaining such schools, even if we calculate on a rapid development of the necessary degree of public spirit and self-sacrifice. For the year 1901-2, the ratio of the pupils in the upper and middle stages of school education, comprising, I believe, what is known as the Upper and Lower Secondary sections in our province, to the population of school going age was only 1.3 per cent in this province, and assuming some increase subsequently, the prospect of a diminution in the number of Secondary schools introduces a grave situation. The system of grants adopted in Madras is less favourable to the institutions than what obtains elsewhere. In no other province, I believe, is the condition of private benevolence imposed as a pre requisite for State aid. In Bengal and Bombay, a certain proportion of the total expenditure, depending upon various matters relating to the efficiency of the school is awarded. An alteration of the system enforced in Madras is imperatively called for.

The stricter conditions required at present to entitle a school to a grant, and even recognition, must also tend to a diminution in the number of schools that can earn it, by considerably increasing the expenditure. These conditions are, no doubt, intended to promote efficiency and are in themselves highly desirable. But we cannot view without concern a policy that must increase the difficulty in the establishment and maintenance of Secondary schools, while at the same time State help is curtailed and made precarious. The enhancement of the fees levied in Secondary schools would, there can be no doubt, be an equally serious blow to Secondary education. The increase is considerable; and the repressive effect is enhanced by the fact that a uniform rate is to be levied hereafter for all the forms of the Middle school department and similarly for the classes of the High school section, and punctual payment is to be enforced with a rigour appropriate to military discipline. The increase in the B. A. class is 33.3 per cent., in the Intermediate classes 22.2 per cent. nearly; in Form VI, 10.5 per cent. in Form V, 23.5 per cent. in Form IV, 40 per cent. in Form III, 22.2 per cent., and in Form I, 46.6 per cent.

Parents having incomes, which I have no doubt Government will regard as decent, and even

handsome, are finding it extremely difficult to give their children even Secondary education; a Munsiff or a Tahsildar can hardly entertain the idea of higher education for all his boys. The theory of self-support cannot be applied in this country to Secondary education, at any rate for a long time to come, and to apply it now would be a serious danger to the educational progress of the people.

I do not forget that the Government has taken in hand the scheme of establishing a number of model High schools in the Presidency, but models are of no use unless we can build on them. It is to be borne in mind that besides the modification of the grant system, the policy of Government has restricted also the growth of private schools not receiving aid. Lord Curzon's resolution of March, 1904, asserted that

'Whether our Secondary schools are managed by public authorities or private persons, and whether they receive aid from Government or not, the Government is bound in the interests of the community to see that the education provided in them is sound.'

No possible objection can be raised to this principle, but a very different consideration has been added by the Director of Public Instruction in Madras, who according to the last quinquennial report, is said to have observed as follows:—

"As the rules allowed transfers from unrecognised to recognised schools, there was a danger that a class of schools would spring up, outside departmental supervision and control, and bound by no conditions with regard to staff, equipment and accommodation, which at the same time would be able to draft their pupils into recognised High schools. Such schools would not, of course, be aided, but there were signs that even without aid, they might compete unfairly with recognised schools. Accordingly in 1906, a rule was made, the effect of which was practically to refuse recognition, and was incorporated in the educational rules of 1906. The rule was quite effective for its purpose, it closed to the pupils of the unrecognised school admission to a recognised school and consequently to the Matriculation and Upper Secondary Examinations, and under present conditions, no Secondary school which does not lead to one or other of these examinations can hope to succeed."

The position thus is that if a pupil ever wants admission to these examinations, he must first of all begin his study in an institution in which the departmental rules are enforced, and since these examinations are also the stepping-stones to employment in the public service we may take it that private institutions have been wiped out of existence.

If the State cannot maintain schools or aid them except on impracticable conditions, would it not be right to encourage private institutions

Feudatory, however potent he may be. His independence is a mere name, utterly enervated as he is to the all powerful, irresponsible and absolutely secret Foreign Department and its staff of "the politicians." There is no publicity, no court, no appeal, no person before whom the cause of "Home Ruled India"—its subjects and its Princes—can be brought forward. The policy of secrecy and of drift has produced terrible confusion and injustice. If there had been less irresponsibility to the public, joined as it is to autocratic power, and instead full responsibility to the public and a limitation of their powers, like that of any other Governor of the British Provinces, the all powerful Resident would not have been such a power for mischief as he has been so often, then the administration of the Native States would not have been so hopelessly bad as it is to day. The nominal ruler is responsible before the world for the acts inspired, nay commanded by the real ruler—"the power behind the throne," who keeps studiously in the background and can never be satisfied with any responsibility or dragged into the glare of publicity before the bar of an enlightened, informed and powerful public opinion. Such an arrangement is an almost ideal one for tyranny and corruption to flourish in all the luxuriance of a tropical jungle.

It must not also be forgotten what stuff these "Rajahs" are made of. Bagehot has given us an admirable description of a hereditary European Sovereign and it can scarcely be improved upon for the purpose of applying it to these Indian "sovereigns."

He says—"An hereditary king is but an ordinary person, upon an average, at least. He is nearly sure to be badly educated for business, he is very little likely to have a taste for business, he is solicited from youth by every temptation to pleasure, he probably passed the whole of his youth in the vicious situation of the heir apparent, who can do nothing, because he has no appointed work, and who will be considered almost to out-step his function if he undertake optional work. For the most part a constitutional king is a dissipated common man, not forced to business by necessity, as a despot often is, but yet spoiled for business; dyed in all the temptations without a despot. History, too, seems to show that hereditary royal families gather from the repeated influence of this corrupting situation some dark taint in the blood, some transmitted and growing poison which lunts their judgments, darkens all

their sorrow, and is a cloud on half their pleasures." It has been said, not truly, but with a possible approximation to truth, "that in 1832 every hereditary monarch was insane." . . . "A man made common by nature, and made worse by life, is not likely to have either incessant industry or great state-manship, he is nearly sure not to be both clever and industrious." . . . "A monarch in the recesses of a palace, listening to a charmed flattery unbiassed by the miscellaneous world, who has always been hedged in by rank, is likely to be a poor judge of public opinion" (The English Constitution, p. 231). If this is true of European Monarchs, where there is no polygamy, where open concubinage is condemned, and education is fostered, what can then be the condition of things, where public opinion as in "Home Ruled India" is simply non-existent, and the Chief is guaranteed his State by the power of the bayonets of his Feudal Cavalry?

Tuckey in his *Memorials* says—"The Princes and Nobles of India are not prepared by education for the great business of public life—the civil administration of their country. . . . They are brought up as boys in the Zenana. . . . and they have little opportunity of acquiring that knowledge of men and things which is so essential to those who are called upon by their birth and station to superintend the interests of a great community. They are indolent, and inclined to indulge in those sensual gratifications which tend to enervate the frame, and to indispose the mind for the difficult and laborious duties which the conduct of public affairs imposes upon public men. There are illustrious exceptions no doubt.

The ascendancy of the British has unquestionably had the effect of checking the spirit of ambition, and of discouraging, on the part of the natives of India, those impulses which prompt to heroic action or useful labor, and which lead to honor and distinction. In this state of things it has usually happened that the native Princes, our allies or dependents, when invested with power, have been found incapable of curbing or the business of the government. They have generally fallen into the hands of favorites, who for the purpose of preserving their influence, and of engrossing all power in their own persons, have been studious to encourage the indulgence, the extravagance, and the vices of their master. Thoughtless expenditure necessarily leading to pecuniary embarrassment, the most ruinous expedients have been resorted to for raising funds to command some momentary gratification—the

traps when compared with those of the foreign British Government. Secure on the throne of his ancestors he need fear nothing, and instead of treating his State as a sacred public trust which he is bound to administer in the best interests, and with the advice and co-operation, of his people, he treats it as a private domain from which an ever-increasing revenue is to be squeezed out, to minister to his magnificence and his pleasures. The training in the Raj-kumar Colleges and by private English tutors that they are receiving these days, and even in England in some cases, only helps to denationalise them all the more. Instead of having feelings in common with their subjects, sympathy for their misery, being alive to the charms of praise and renown and sensible of the value of those qualities which command it; they are only open to the praises of the English rulers of the country and work hard to acquire those foreign social accomplishments by which they might shine in that society. Polo and motoring, drinking and dancing are the order of the day. But of the art of statecraft they are woefully ignorant.

All that has gone above will have helped to make clear that the Feudatories are not sovereign and not even semi-sovereign as the Foreign Office still tries to make them out to be. It may be worth while to try to define here what is the status of a "Native Prince" and his administrative means and methods. The Feudatory Chief is a reigning prince and it is only a fiction which calls him ruler, he has besides an army, of which he can make absolutely no use, but it is one of his toys over which he is allowed to waste the hard won earnings of his subjects. How truly beneficial it would be for the State and its subjects if this were replaced altogether by an industrial 'army' organised with the same loving care and forethought, and the same minute attention to details and lavish expenditure which for so long, and to so little purpose, has been wasted over the fighting armies! His prerogatives of Coinage, his Post, his Telegraph, his Railway jurisdiction, his power to levy customs and imposts, his power to create monopolies in the interests of his own people, are all gone, or going. British cantonments are or can be located anywhere within his territories. Farther, being a sovereign he is 'above law'. Herein lies the bitter irony of fate. While not subject to any court of justice or any well-defined law he is nevertheless in the nebulous but all the same iron grip of the Foreign Office. He cannot protect himself by

appealing to any recognised public legal tribunals, but must do so by other means, which however are not always ineffective. Within his own territory and over his own nobles and subjects his power is uncontrolled and unlimited.

In an Indian State, there is no freedom of the press, no right of free discussion, no right of public meetings, no Habeas Corpus, no Executive or Legislative Councils, no publicity for the aims and acts of the Prince, no independence of the courts of law, no permanency of tenure of Judicial and Executive officers, the Executive enjoying perfect immunity for their public, and sometimes even for their private acts, before the courts of justice, no fixed principles controlling the arbitrary power of taxation. There are some of the 'blessings' enjoyed by the subjects of Feudatory India—their Chiefs with their subordinates free to indulge in all pranks, being unbound by any considerations, except those which appeal to their self interest. As long as the Resident is in good humour, the Foreign Office quiet, and the Viceroy enjoying regal hospitality—there can be nothing wrong, the people matter not.

Official apologists are not wanting in their emphatic approval of the relations of the British Government with its Feudatories. Sir Charles Lewis Tupper says—"I believe the existing system of relations with Native States to be thoroughly sound, thoroughly beneficial, and capable of much useful development." (Our Indian Protectorate, p. vi.) Not less rosy and optimistic is the belief of Sir William Lee-Warner.

After all that has gone above, it scarce needs saying that an idyllic happy-family relation does not exist between the Overlord and his Feudatories. If the future is not to be one of anguish and tribulations on the one side, and mendacious interference and despotic dealings on the other, it is essential that the antiquated and rusty procedure governing the relations of the Feudatories to the Paramount Power be displaced by a more adequate, fair, and up-to-date method. Apart from the bare justice of such a demand it would save the name of the British Government from much odium. As it is, the unenviable quadruple position of accuser, prosecutor, judge, and executioner occupied by the Foreign Department, is neither defensible nor desirable. Sir George Campbell in his *Modern India* advocated the necessity of a *Political Code* and so has Captain J. Sutherland in his *Sketches of the Relations subsisting between the British Government in India and the different Native States*. In one way or another all the old treaty

tariff have as far-reaching effects. It seems to me of the utmost importance in these circumstances that the industry in this country should take steps to coalesce and frame a definite policy for its guidance. Although in the aggregate we produce more sugar than any other country in the world, producers are at present so many scattered units, lacking cohesion, and in the majority of cases entirely inarticulate. The Cawnpore Sugar Works with which I have been connected for several years have recently set on foot a scheme for the constitution of an India Sugar League, and I am glad to say that so far the idea has been favourably received.

The first and principal need is an investigation by eminent authorities of the possibilities of sugar production in India on modern methods and this investigation must be conducted under practical working conditions. A mere *ipse dixit* that salvation is to be found in this or that system, is not sufficient to convince capital, much less Government, and we must be able to present to both undeniable proof that India can supply the consumer with the white sugar internally as cheaply as our competitors over sea. Once establish this fact, and a case is made out for protecting the domestic industry, temporarily at any rate by means of a moderate import duty in order to encourage capital to engage in its development. The determination of the people of the country to consume only home made sugar is by no means universally sincere as evidenced by the readiness with which foreign sugar dressed up to resemble country-made sugar is accepted by the public and unless we at the same time move forward systematically in the improvement and cheapening of our sugar, we cannot hope to secure a really sound foundation for the industry in this country.

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Our Deportation and Our Troubles

BY MR. DAVID ERNEST AND MR. PILLAI.
(For the Transvaal Indian Deportees.)

ALTHOUGH we, as passive resisters, are prepared to suffer to any extent for the sake of the cause we have so dearly at heart, it was with much pain that we read the replies given by the Hon. Mr. Robertson, in the Imperial Legislative Council, and by Lord Beauchamp, in the House of Lords, for we feel that the humane side of our struggle has been lost sight of. We do not think that, because, out of respect to a Government official, some of us appeared before him decently dressed, after having recuperated for some days in Madras, it at all follows that we were not subjected to much needless inconvenience and hardship as a result of this deportation. Nor is it fair, we think, to suggest that, because we do not express our bitter sense of injury in having been dragged away from our helpless families, and because we say that even these things and the trouble to which we have been put cannot damp our zeal to return to the Transvaal and take our places in the struggle again, we do not feel the injury that has been done us. If the later batches of deportees have been somewhat better treated than the earlier ones, it is chiefly because of the latter's intense sufferings and too protests that they raised at the time. Many of us were kept in the Lourenco Marques gaol for over twenty days, during the first four of which we had to starve owing to insufficient diet and were obliged to call for the help of the British Consul-General. There, too, several of us were attacked by a specially bad form of malaria, of which one man died. On the voyage to India, most of us had to starve for the first day or two in order to get proper rations, owing to the bad quality of the food given to us. The majority of us arrived in India almost without clothing, some with no more than what they wore when they landed. We protest against our cheerfulness being used as an argument against our complaint of improper treatment.

Then, as regards Lord Beauchamp's statements, it is quite untrue that most of us refused to give evidence of domicile. To begin with, we nearly all are registered, or entitled to registration, in the Transvaal, and are all therefore indentified more than once. And the Home Government ought not to forget that the Transvaal Supreme Court has ruled that no registered Indian should

Sir William Lee-Warner cherishes no illusions about the profession of "non intervention" "Native States", he says, "give shelter to those enemies of civilisation and order, who, descended from the criminal tribes and predatory castes of India, practice their infamous trade in the Native States, and seize every suitable opportunity of crossing the British line. The Police administration of frontier districts consequently entails greater expenditure than that of districts in the interior, because the duties of guarding the frontier of a foreign State are so much heavier. The facilities afforded for the escape of criminals, in the intricate patchwork of jurisdictions which exist in the Presidency of Bombay, require special measures of prevention, and courts of law are subjected to grave inconvenience from the difficulty of securing the attendance of parties or witnesses from villages where the Queen's writ does not run. The Collectors of British Revenue often experience the impossibility of excluding untaxed opium or illicit spirits from their districts, when an open frontier interposes no barrier to the free commerce of their villages with a foreign State, into which the British Inspector cannot carry his authority or his law and regulations. Again, where the necessity arises for sanitary measures, the spread of cholera or smallpox is dangerously assisted by the absence of precautions, such as vaccination or drainage, in close proximity to British Cantonnments or to the capital towns of British Districts" (pp 17-18).

The condition of affairs has reached the stage where it has become inevitable for the British Government to continuously interfere with the administration of its Feudatories, so the question now is, whether it is possible to so adjust relations of the Sovereign with his Feudatories as to allow of a definite amount of autonomous control to them over their own governments, and regularise, so to say, the cases for intervention.

I, for one, believe that it is neither impossible nor very difficult to arrive at an understanding which would put the relations of the two on a firm, lasting, and satisfactory basis—while, which is imperatively necessary, it would make for an increasingly civilised and progressive administration of these States to the benefit and happiness of their subjects.

The policy of isolating the Feudatories that had been adhered to all these many years, should now be given up wholly. Even down to so late as 1881, and in the Viceroyalty of Lord Ripon too this policy of diplomatic isolation, has been insisted

on. Clause 11 of the Instrument of Transfer which handed back Mysore to its Indian Ruler, expressly lays it down. It is time that the Feudatories were fully trusted now, and not forced into obedience to the highly derogatory and irritating rules prohibiting private correspondence even on such delicate matters as those of matrimonial alliances, except through the Political Agents. The definitely accepted newer policy of subordinate alliance, should be allowed full and free play. The conditions prevalent not only in Modern India but all the world over are in favour of Constitutions, Fundamental Laws, Federations. Why should not then an earnest and serious attempt be made for a Federal Union of the Feudatories, and light let into the present chaos?

The Fundamental Laws of the German Empire, the United States of America, of the Commonwealth of Australia, of South Africa supply models which with a little tact and patience, and some little changes could be enacted to meet Indian conditions.

It will be noticed that the models I have suggested are not those of the Union of England, Scotland and Ireland into Great Britain; or of the Provinces of Canada, into the Dominion of Canada; or of the Italian Principalities, into the Kingdom of Italy. In all these cases the Union has been complete and uniting bodies have merged so to say into each other—thus not only losing their distinctive characteristics but their autonomy also. Here in India we have the example of the relation of the Supreme Government with the Provincial Governments in varying degrees of closeness or aloofness. But these cannot serve as models for the proposed Federation. In all these cases the subordination is much too complete to allow of the "Semi Sovereign," Princes of India to accede to any such scheme. If the proposal is to be something more than a mere dream, these prejudices will have to be respected, and, a *quid pro quo* given for all the rights and privileges—however shadowy—which they will have to yield up. The basic difference that ought to govern such cases will lie in the fact that while the British Provincial Governments exercise only those powers which have been delegated to them by the Supreme Government, in which lies all the *residuum of power*, so that the Indian has concurrent jurisdiction in all matters; in the former it will have to be the other way. The Supreme Government will exercise only those powers which have been delegated to it by its Feudatories and the *residuum* of power will remain with them; further, to avoid

The Transvaal Indian Deportees.*

BY
MR. G. A. NATESAN.

SIR,—I have read with much interest your editorial comment on the case of the Transvaal deportees and the representation made by the Indian South African League to the Government of Madras. It is to me a matter for surprise that you should seek to justify the action of the Madras Government, who have not given any financial help to the Transvaal deportees, even to the extent of keeping them from starvation and supplying them with the necessities of life. You say that the only course that can be adopted at the present moment is for the authorities here to keep the Secretary of State informed of the hardships inflicted on the deportees and of the feeling on this matter in this country. Do you quite realise what this suggestion means in regard to the present matter? Indians in South Africa have been for a number of years past victims to a great deal of wrong and indignity heaped on them by the white men there. Within the last three years the racial struggle there, for to me it is nothing else but a racial struggle, has assumed most extraordinary proportions. The Transvaal Government have been systematically trying to bound the British Indians out of their lawful place of abode by means of Laws and Regulations designed meanly and maliciously to humiliate them as Asiatics and to brand them with the "bar sinister of inferiority," to use Viscount Morley's own phrase. They have been asked to accept a legislation designed for Asiatics only, which classed them with thieves, prostitutes and swindlers. This legislation exempts from its operation any white man who enters the Transvaal from any part of Europe even though he be a scum, for, to use the language of Sir Lepel Griffis, the men at whose instance the anti-Indian Act in the Transvaal has been passed are "aliens, Russian Jews, Syrians, German Jews, every class of aliens, the very offscourings of the international sewers of Europe." Fortunately, we are assured that the more decent class of Englishmen do not approve of the present infamous treatment of Indians, and the only hope for a satisfactory ending of the struggle seems to lie at the hands of the better class of white men who are expected to have an influence in the Union Parliament which is shortly to meet.

You are certainly aware that the Transvaal Indians have made any number of peaceful and constitutional representations on the subject of their grievances, and the present deplorable condition is due to the weak and vacillating procedure adopted by the Imperial Government in regard to this matter. They have been trying "to ride off" on the plea that the Transvaal is a self-governing colony, and one cannot seriously believe that the Imperial Government are almost powerless as against a self-governing colony. The Imperial Government had several opportunities to put a stop to this Imperial scandal. They had the opportunity in 1906 when they gave self-government to the Transvaal. They had it again a year later, when they gave a

loan of five millions sterling, and they had it for a third time at the beginning of last year when they sanctioned the South African Union Bill. If the argument of Imperial impotency is indeed a fact, I can only say it is a most humiliating confession for Great Britain to make in the eyes of the civilised world, for, it amounts to this: that the honour, the integrity and the prestige of the British power, the self-respect of 300 millions of His Majesty's British Indian subjects, and, above all, the interests of 15,000 Indian subjects, of His Majesty in the Transvaal, are to lie at the mercy of a most disgraceful combine of a set of greedy gold hunters. It means that wherever there is a fish white plutocracy of this description Indian subjects cannot hope to enjoy the rights of British citizenship. The Transvaal Indians can well ask, in the words of the late Sir William Hunter: "Does or does not an Indian carry the rights of British citizenship wherever the British flag floats?" They can well ask:—"Can aliens of every description who happen to be members of a self-governing colony who have special laws against Indian subjects come to India and enjoy all the rights and privileges here when they refuse the same to their fellow British subjects in their own land?" This is the crux of the situation and this is the problem which British statesmen must meet in a manner worthy of their tradition. If this is not done, one can well exclaim in the words of the poet—

Earth is sick, heaven is weary

Of the hollow words that States and Kingdoms utter,
When they talk of truth and justice

There are now over a hundred Transvaal deportees in Madras. They have been illegally and unjustly deported to India, several of them cannot trace any relation in this Presidency. They have no home, no friend, not one of their kith and kin to whom they can look to in the hour of their distress, and they are now looked after by the Indian South African League, which is unable to bear any longer the heavy strain of the maintenance of 100 deportees in a city like Madras, where the prices of food stuffs have gone up notoriously high. When the League looks to the Madras Government for help to relieve them from their distress, is it asking anything unreasonable? You say the fact that the Bombay Government have helped them does not necessarily mean that the Madras Government should help them, and you charge the League with some confusion in the argument because you observe,—"It is right that British subjects deported from South Africa should, if necessary, be provided with the means of reaching their homes in this country." If you read carefully the particulars given about the deportees in the Appendix to the Memorial of the League, you will note there are several British subjects among the deportees who have no homes in this Presidency, and according to your own argument does it not follow that it is the primary duty of the Madras Government to keep them from starvation as the Bombay Government have done? This is a duty, in my humble opinion, which the Government of Madras ought to have undertaken on the day they heard of the arrival of the deportees in Madras, but they have not done so even though the matter has been reported to them. When anybody makes a representation to the Madras Government in regard to the case of the Transvaal Indians, they say they will forward the representation to the Government of India, who, in turn, assure us that the matter is receiving their attention and they are for-

* The above is a communication addressed to the *Madras Mail* by Mr. G. A. Natesan, Editor of the *Indian Review* and Joint-Secretary of the Indian South African League, Madras.

composed of civilians of at least 20 years' standing, out of which they must have had at least 10 years of District experience and at least 5 of the Secretariat. They should be given one year's training at the Head Quarters of the Foreign Department and then only drafted off to their respective spheres of work. As a rule, they should be kept in one place for 10 years, and not be moved about every few years. Their work in the States should not be secret but public and they should be responsible for the advice they give, which should always be in writing, and copies of which with the notes of the Chief Commissioner and his Minister should always be forwarded to the Foreign Minister. While he is to preserve his present character of a Reporter General to his own Government and an Adviser General to the Court he is accredited to—his powers of discussion must be curbed; thus keeping full and intact the responsibility of the Chiefs and their Ministers.

It should be given out clearly that no Resident is to allow himself to be made a centre of intrigue, as he very often has allowed himself to become. He must keep aloof from the local politics of the State to which he is accredited.

The British Government should on its side create a Federal Supreme Court of Justice, before which all questions about the proper interpretation of the Constitutions would go and before which only the Feudatories could be prosecuted and not before special commissions and tribunals created for the occasion, every Chief being allowed the right of appeal to this Supreme Court against the executive orders of the Government of India.

There should be Federal Courts, subordinate to this Supreme Court, within the dominions of each Feudatory where all kinds of cases arising between subjects of different States or between Europeans and Indians could be tried.

Before these Courts should also go those cases in which the State and its own Tributary nobles are concerned. It is important to safeguard the rights and privileges of these as under modern conditions, when their military services are no longer indispensable and their power broken, they are likely to, and do meet, cavalier treatment at the hands of their over lords. The Bengal Government has had over and over again, as various Tenancy Acts testify, to safeguard the rights of the ryotwars, by the encroachments of the Zemindars created by itself. The case of these sub-chiefs is not often much better.

The writs of these Courts to run all over India—British and Feudatory alike. This will

solve the difficulty of extradition, without the necessity of extradition Acts and treaties with each separate State.

A reversal of the policy of the suppression of the rightful dignities of the Indian Princes when Lord Curzon in the notorious order of Lord Curzon that they were not to even leave their estates without a Viceroyal permission, has been inaugurated by Lord Minto. He believes in trusting the Princes, as it will shewn by the 'Sedition correspondence' between him and them, the Foreign Office was a wonder, for the first time allowing such outspoken and wholly admirable replies as those of the Cakwar and the Nazim to be published unedited. His speech at Calcutta in November, 1909, is still more emphatically warranted that fact, and it is fully worth while making a few extracts from it. He said:—

"It is a mistake asked by Ruling Chiefs, as well as by the public in India and in Europe, what our policy towards Native States is. I can only tell you that the basis of that policy was laid down in Queen Victoria's Proclamation of 1858, as incorporated in the Coronation Message of His Majesty the King Emperor. In 1858, Queen Victoria addressed the Princes of India as follows: 'We hereby announce to the Native Princes of India, that all treaties and engagements made with them by or under the authority of the Hon'ble East India Company, are by us accepted and will be scrupulously observed, and we look for the like observance on their part. We demand no extension of our present territorial possessions and while we will admit no aggression upon our dominions or our rights to be attempted with impunity, we shall sanction no encroachment on those of others. We shall respect their rights, dignity, and honour of the Native Princes as our own, and we desire that they as well as our own subjects should enjoy that prosperity and that social advancement which can only be secured by internal peace and good government.' And 41 years later, the King Emperor wrote 'To all my Feudatories and subjects throughout India, I renew the assurances of my regard for their liberties, of respect for their dignities and rights, of interest in their advancement and of devotion to their welfare which are the supreme aim and object of my rule and which, under the blessing of Almighty God, will lead to the increasing prosperity of my Indian Empire and the greater happiness of its people.'

In pursuance of these pledges, our policy is, with rare exceptions one of non-interference in the internal affairs of Native States. But in

Current Events.

BY RAJDUAR.

BRITISH POLITICS.

PARLIAMENT is prorogued but there is to be an Autumn Session in November. At present the nation is busy holiday making but, perhaps, within the next four weeks, we may see the busy people returning to their customary avocations. That return will be the signal for parliamentarians and other politicians to furnish their weapons and brandish them once more in view of the battle royal which may again be fought on the floor of St. Stephens. The preliminary skirmishes will no doubt take place in right earnest on the public platforms. These will, perhaps, be a rough test of the quality of the martial combat that may be opened later on when Parliament reassembles. The principle topic on the divers platforms and in the columns of the Press will, of course, be the failure or success of the Conference which is supposed to be still carrying on its deliberations. When Parliament adjourned, keen interest was excited as to the stage at which those deliberations had arrived. Parliamentary and extra-Parliamentary curiosity on the subject was greatly excited. So that on the eve of the adjournment the wary Premier made the statement that the stage at which the Conference had reached was one when it would be unstatesmanlike to close it. It implied that though no definite agreement had been reached the *pourparlers* between the protagonists of the two great parties had been so far encouraging as to make all feel hopeful of some solution satisfactory to the nation of all shades and opinions. Issues would seem to have been raised and defined. On these issues the Conference is now deliberating with the view of ultimately reaching an agreement which might reasonably satisfy all interests concerned. Anyhow the Prime Minister had assured the House that there would be no indefiniteness as to the time within which the Conference should conclude its consultations. Of course, he had had, under the present circumstances, to exercise a certain amount of reserve and none can blame him for it, though, of course, there is a manifest expression of impatience on the part of the more ardent factions who are for a breakdown of the Conference *in camera* and an open and free fight *coram populo*. The reserve of the members of the Conference themselves has also been the subject of criticism.

The generals on each side have, it would seem, been extremely reticent, so much so that not even their respective confidential followers 'have been taken into confidence. It is alleged that such a condition of things is "chilling" to party spirit. However, the larger and sober section of the people recognise the advisability of not imparting that knowledge which the impatient coterie demand while the deliberations are in mid-career. Judging from the current of opinions prevailing on the one side and the other, it would appear that there is a feeling of greater apprehension among the robust Liberals lest the "compromise" should be of a most unsatisfactory character. So far they seem to think that Mr. Asquith's Government is running a great responsibility by allowing the Conference to prolong its deliberations. The greater the prolongation, the greater is the suspended animation of the Liberals—a condition of tension which, under present conditions, though essential, is deemed to be intolerable. What is more is this. While the Liberal party has been enjoined to suspend giving further vent to their views, the Conservative imposes no such restraint on its followers. No wonder the more impatient Liberals deem such a condition anomalous and unendurable. Only that higher sense of party duty and party obedience obliges them to be under this restraint. Let us hope that such restraint will result in their deep reward and that Liberalism will have secured its constitutional points when the result of the deliberations of the Conference are announced. Meanwhile, we in India, carefully reather in our imagination these weeks of suspense with which the people will have to bear up in the full hope of seeing an honourable and amicable end to the great constitutional struggle.

The next event of importance during the month worthy of notice is the King's apparent desire to be everything to everybody—a desire born no doubt of the conviction that in a monarchical system of Government on a democratised basis, it is expedient and essential for the Sovereign to watch impartially all interests and not neglect any. This clear apprehension of the monarchical function seems to be the key to all the recent movements of His Majesty. By first camping soldier fashion, with the utmost simplicity, at Aldershot, the great military heart of the empire, he wished to inform his people how well he had in mind the interests of the British army with its manifold and most honourable traditions and glorious past history. Next, he turned his eyes to that other great centre of British power and

the Army. Lord Kitchener in answer to an interpellation in the Viceregal Council definitely stated that there was no idea of utilizing the talents of these young noblemen by providing them with responsible work and implying that the hobby of Lord Curzon extended only to creating an ornamental corps for Viceregal glorification--and Feudatory humiliation!

The education of the future Chiefs and their kith and kin, who will be their future advisers, helpers and administrators, should be such as to fit them for their future duties and that goal should never be lost sight of in arranging the courses of study and their surroundings.

Instead of being sent to special schools from which the middle classes are excluded, they should as a rule be sent to ordinary schools and made to mix with boys who will be their subjects. A common school education in the early years, say up to the 16th year, is the best and truest that could be given. It will teach them that sympathy, which comes only of an intimate acquaintance with the daily life of the people at an impressionable age and when neither side has yet learnt any other behaviour than that of the boyish frankness and class-fellow equality.

"Their general education must be a manly and vigorous prosecution of studies carried on in the class rooms of public schools and colleges in competition with the intellect of the commonsality." Baron Stockmar's advice to the Prince Consort as given in Sir Theodore Martin's *Life of the Prince Consort*, when asked about the educational of the Royal children is clear and distinct, that the system must "not admit of dividing lines in educational institutions which are not the natural result of brain power, and all aristocracies are the better for a common struggle with those whose studies must be taken up in right earnest," and this was acted upon with what supreme benefit to the prosperity of the British Nation every student of the reign of Edward the Peacemaker knows.

The best mode of impressing those who are born to wealth and power with the insistent responsibility of their station in life is to "educate them under conditions which would imperceptibly lead them to compare themselves with the sons of the middle classes as men, and to feel that their true worth must depend on their mental and moral attributes," and not on the factitious accident of birth. They must be made "to realise that outside their homes they are no better than ordinary men, and that it is their behaviour as such that alone can reflect lustre or shame on their birth or their fortunes."

What can be said of an education which would surround them from their very birth onwards "with the divinity that doth bedge a king." The fruits of such an education turn inevitably to wormwood and ashes in the mouth and spell ruin and misery to the subjects of such Princes as is but too well exemplified by history.

The next five years might be devoted among the company of their social equals in special Chiefs' colleges for the study of such subjects, as—Politics, Economics, Jurisprudence, Constitutional History and Law, Industrial and Commercial Law, Public International Law, Public Administration, Accountancy and Business Organisation—(this is very important),—Banking and Currency, and, finally, Sociology and Psychology. Forestry, Agriculture, and Mining should also be included, as also Biographies—legal, political and military. After getting a sound grounding in the elements of all these subjects they should be taken out for a year's tour in India under competent guidance, studying the application, in daily life, of the subjects which they have been studying theoretically, these last 5 years. After the Indian tour there should follow a European tour with a similar purpose in view. Then a year at the Head Quarters of the Government of India learning the daily work of administration of every department. Then 2 years in their own States thoroughly learning the work of every department. Each Chief should have a sound colloquial command of at least 2 Indian vernaculars besides his own mother-tongue and either French or German besides English. The minority of no Feudatory Chief should terminate before the completion of his twenty-fifth year.

Any arrangement which would sever in early life their connection with the traditions of the people over whom they will be called on to rule is wholly mischievous. They should in no case be sent out of India before their twentieth year.

The benefits of an English education even in India would be too dearly bought if the Chief and his future Councillors were to grow up to manhood devoid of sympathy for the people of their country or bereft of their affection and confidence.

Lord Reay, the experienced and sympathetic Governor of Bombay, held to these principles and gave effect to them as far as lay in his power in his dealings with the Feudatory States who were under his charge. Wise Governor that he was, he insisted on the solid acquirements as against the frivolities of superficial foreign social graces, which only helped to plunge the Feudatories into ruinous expenditure besides also.

Even in the case of a solid block, like the State of Hyderabad, the frontier is so irregular that British towns are surrounded by the jurisdiction of His Highness the Nizam, and his villages lie in the heart of British territory" (*Protected Princes of India*, p. 16.) Now, such a state of affairs is not very desirable and is sure to produce friction. It ought to be and can be rectified. The difficulties in its consummation are not insuperable. All the 3 methods possible (a) purchase, (b) lease, (c) exchange, could be employed by turns to secure clear, undisputed boundaries avoiding intermingling of different territorial jurisdictions.

STATE ARMIES

Another thorny question which ought as well be dealt with here is that of the armies of the Feudatories.

Modern British diplomacy throws a cloak over it and is not fond of publicly girding against this enormous rabble—more dangerous to its own masters and their subjects than to anybody else. Time was when the British officials minced not their words, but frankly and openly deplored and denounced the existence of this army—every treaty bears witness to the uneasiness caused by it. Even now British India has to pay for a large British army and huge cantonments located in or near the territories of Indian Princes, which burden has to be borne by us as long as the Feudatories continue to maintain large ill-disciplined armies. Now, what use are these to them? They simply eat up their substance and snatch the hard won bread from the mouth of their subjects. These armies cannot be employed either for aggression or for repression, neither can they be properly armed and equipped, nor provided with Indian officers trained in the Military Schools of Europe. Why then continue this utterly useless and costly waste? Everybody knows that even the British-officered and inspected Imperial Service Troops have to be maintained on a lower level of efficiency than the British troops. By the abolition of these armies—a large amount of money would be liberated both in British and Feudatory India for developing the capacities of the people and the country. All this saving might well be spent on education which is in a deplorably backward condition in the vast majority of these States. An expenditure of Rs. 100 lakhs would do none too much under the present circumstances. They would besides be able to win some especial privileges for themselves by such a step; which under the circumstances would be far more useful than this sham of a show of sovereignty. For

instance, the conditions of the Railway, Postal, Telegraph, Mint and other such like concessions vary greatly from State to State—some being positively harsh—and they could all be made easier and more uniform.

Every one of them might well keep Imperial Service Troops at their share of contribution towards Imperial defence up to a limit of 3 per cent. of their income. For purposes of internal order a small body of well-disciplined Military Police—as in Burma, for instance,—would be amply sufficient—as an aid to the Civil Police.

NUMBER OF FEUDATORIES

The large number of Feudatories is due to the inclusion among them of numbers of chiefs owning only petty patches of land, daily diminishing under the stress of the law of equal division, as, for instance, in Kathiawar and the agencies of Rewa Kanta, Malhi Kanta, &c. Whereas there has been no primogeniture, no Feudatory rights should be recognised. In fact, it would pay to confer Feudatory rank and insignia on some of the Zemindars of Bengal with imputable estates and incomes running into millions. A certain definite standard of size, income and population ought to be fixed and only those States which conform to it ought to be recognised as Feudatories and the rest to be given the rank of premier Zemindars in their respective provinces. This would limit the numbers of the Feudatories to somewhere about three hundred.

FEDERATION SCHEME.

Now, for the tentative scheme of Federation and the conditions by fulfilling which the Feudatories are to be admitted into it.—

1 Every Chief to be encouraged to grant a Constitution under the guarantee of the British Government against its being withdrawn.

2 To appoint Legislatures and Executive Councils with Ministerial responsibility.

3 To inaugurate proper Courts of Justice.

The Indian States having a much freer hand than the Government of India, could be of immense help to the latter, if groups of States were to appoint Law Commissions to compile digests of Customary Law which could be later codified into well drafted Acts in the light of European experience.

It is not generally known though well worth knowing, that in Nepal it is a penal offence to possess a copy of their nebulous regulations, which are styled out of mere courtesy, Law, I wonder if there is a printing press or a newspaper in this "sightseer" State. Such is the attitude of the

mercy nor that of the man of science. They are twin brothers who simply change their garb but, when stripped naked, reveal their true Tatar origin. It is fortunate that Lord Morley is at the helm of affairs and has put down his foot on the rather precipitate warlike preparations on which the Government of India had well nigh embarked. To us it is a matter of surprise how Lord Minto could give his assent to those preparations. Anyhow India has again to feel grateful to Lord Morley for his stern intervention in time. The insane Imperialists had succeeded almost in forcing the hands of the incautious Government of India but we owe it to "honest John" for having saved us from another costly and unprofitable adventure in the nick of time. And yet they scream aloud that the Secretary of State should not intermeddle with the work of the Imperial Government here! Do we not see in this very instance of a renewed attempt to occupy Tibet that the intermeddling of a wise Secretary of State of the firmness of Lord Morley is really called for?

THE FAR EAST.

In the Far East, Japan is pursuing or rather faithfully following the policy which was in vogue a century ago with the East India Company. Intoxicated with her victory over Russia, Japan seems now to be fully bent on marching headlong to acquire at all cost and hazard the territories of her neighbours. Korea is the vineyard which she seems determined to despoil. Indeed, she has already despoiled it, while in Manchuria she has by her superior military position been able to dictate her own terms to her whilom enemy. Enemies have joined together and embraced each other in order that they may undisturbed pursue their own respected egotism in the Far East which has for its sole object, the boycotting of all the nations of the West and establishing a Confederacy to maintain land and naval supremacy in the East Pacific. Japan's policy in Korea and her latest attempt at prohibitive protective Tariff warn us to place less and less reliance upon her. Our Indian countrymen seem to be still greatly enamoured of Japan but we may give them a friendly hint to be less enthusiastic in their enthusiasm and admiration and more cautious in their acceptance of her sincerity and friendship. Who knows that in times to come Russia and Japan may not compare the downfall of the glorious British Indian Empire. They dread the "Yellow Peril" in the West. Have not Indians to dread the identical "Peril"?

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

Three Years in Tibet, with the original Japanese Illustrations. By the Shramana Ekai Kawaguchi [Theosophical Publishing Society, Benares and London]

It is impossible within the compass of a short review to give an adequate appreciation of this remarkable book, which we have no hesitation in describing as one of the most noteworthy books of travel which has been published for a considerable time. Tibet is no longer a land of mystery. The veil which shrouded it for so many centuries has at last been rudely torn asunder. It has remained however for a member of an Eastern not of a Western race to give to the world the fullest and most complete account of the country and its people. Mr. Ekai Kawaguchi, the Japanese priest, of whose zeal to study Buddhism the bulky volume before us is the outcome, left Japan for Tibet by way of India in May 1897. In order to fit himself for the dangerous undertaking before him he spent some seventeen months at Darjeeling where he had the benefit of the help and advice of one of the few Indians with a thorough knowledge of Tibet, Rai Bahadur Sarat Chandra Das. Practically, the whole of his time at Darjeeling was spent in a study of the Tibetan language in which he ultimately became so proficient that he had no difficulty in passing as a native of Tibet whilst he was in the country. Mr. Kawaguchi left Darjeeling in March, 1899. The direct road to Lhasa through Gyantse was too dangerous and his mastery of Tibetan was still imperfect. So he chose the road through Nepal and spent another year at Tezpur on the borders of that country and Tibet. This real journey to Lhasa began in March, 1900, but it was still another year before he reached his destination. Mr. Kawaguchi had none of the advantages of the ordinary exploring expedition. His native wit and a distinctly slender stock of money were his only resources. Every kind of difficulty was encountered in crossing the "Roof of the World." Cold, hunger, thieves, Mr. Kawaguchi met them all in the same spirit of philosophical resignation and found in them subjects for study, the secrets of Japan. The effect of his narrative is heightened by the quiet style in which it is told. Lhasa was safely reached at last and Mr. Kawaguchi entered the Sera Monastery there as a Tibetan student. He soon acquired a reputation as a physician and came into contact with all sorts and conditions of men. By this means Mr. Kawaguchi obtained such a knowledge of

Education in the Madras Presidency*

BY

MR. P. R. SUNDARA AIYAR, B. A., B. L.

THE problems relating to the topic of education have come to occupy almost the first place in current politics. These problems are numerous and of most serious significance to the country. I propose to reserve for a separate paper the consideration of the recent pronouncements of the various Local Governments on the subject of free and compulsory Primary education and confine myself to the questions of Secondary and Higher education in the main.

Serious misgivings are entertained regarding the policy of the Madras Government on the question of Secondary education. The last quinquennial report on Education in India says:—

"The Secondary schools have long suffered from a period of financial depression and although their claims upon the public have met with more general recognition in the last few years, yet, when the increase of pupils is taken into account, the State is now doing proportionately less for Secondary education than twenty years ago."

The expenditure of public funds upon Secondary education, which twenty years ago stood at the rate of Rs. 7.5 a head per annum, now stands at the rate of Rs. 6 a head, i.e., about 12 per cent less than before. In a speech of the 20th September, 1905, Lord Curzon is reported to have said:—

"I hope that the Government of India will not be unduly to the claims of Secondary education in the future. When the Universities and the Colleges have been put straight, we must look to the feeders, and these feeders are the high schools. Indeed we cannot expect to have good colleges without good schools. I am not sure, if a vote were taken among the intelligent middle classes of this country, that they would not sooner see money devoted to Secondary education than to any other educational object. The reason is that it is the basis of all industrial or professional occupation in India. There is just a danger that, between the resonant calls of Higher education, and the pathetic small voice of Elementary education, the claims of Secondary education may be neglected, and I therefore venture to give it this testimonial."

His Lordship has certainly gauged the feeling of the educated classes aright. There can hardly be a doubt that the scheme of Elementary education in this country with all the improvements

that have been devised or suggested is utterly insufficient to give the education, that would fit a person for any of the higher callings or for the discharge of his functions as a citizen.

The measures that have been recently adopted in this Province with regard to Secondary education are very disquieting. The Grant-in-Aid code has been modified, the Government control over Secondary schools has been tightened, and the scale of fees has been altered, all in a manner that is calculated to retard, if not positively to check, the growth of education. In 1907-8, there were in all, in the Presidency 421 public Secondary schools. This number was liable to reduction, for the report for the year says that:

"The year was one of transition, and most of the schools called Lower Secondary schools under the old Madras educational rules had not yet decided, whether they were to remain as incomplete Secondary schools, under the new classification, or alter their scope and become Elementary schools."

Of the 421 schools, 113 or roughly 27 per cent. were under public management, either Departmental, or Local Fund or Municipal, and 308 under private management, of which 266 were aided and 41 unaided. The most important change, recently introduced in the system of grants to these schools (as well as colleges), is that 'the grant is fixed at an amount approximately equal to the income guaranteed to be annually provided from endowments and subscriptions, donations and other private sources, over and above the expenditure incurred by the management for scholarships or in defraying any difference between the fees calculated at standard rates and those actually collected'. That is, if the total annual expenditure on a High school be Rs. 18,000 and the income from fees calculated according to the standard rates (not the rates actually levied) be Rs. 10,000 then it will be entitled to a grant of Rs. 4,000, but only if the remaining Rs. 4,000 be shown to be guaranteed by endowments or subscriptions, any amount spent on giving scholarships will not be taken into account in calculating the expenditure. In calculating the amount derived from private sources, the amount of the fees levied from the scholars is not included. Thus, the amount of the grant rests solely upon the support obtained by the school from private benevolence, and is proportioned to the amount so obtained, and the managers are invited to collect fees up to the prescribed rates by the prospect of their grant being reduced in the event of their failure to do so. The condition of the guarantee of private

* This paper contains in main my observations on "Education" in my recent Address to the Kurnool Provincial Conference with some additions and alterations.

The Number of Man: *The Climate of Civilization*. By Philip Mauro

The two guiding principles of human nature, says Prof. Marshall, are the religious and the economic. In these two departments of human thought and activity there has been so much of speculation and suggestion now a days, that it is high time to take stock of the existing body of opinion on these subjects. Mr Mauro has set forth, in the volume before us, the chief results of his examination of the great religious and economic movements now in progress throughout the world, with a view to ascertain the direction and probable outcomes of these forces. In his view, the features common to these movements are those which, according to the New Testament, 'characterise the period of the culmination of the career of humanity in its self-chosen path of departure from God's ways.'

He examines the various religious movements of the present day, giving the character and aims of each movement in the language of one prominently associated with it. He passes in review successively the New Theology of New England, Humanism, Modernism, the 'coming catholicism' and spiritism, and passes his own criticisms on all these.

Mr Mauro has some nice things to say about the development of commercialism and capitalism in the modern economic world. He considers socialism as the combination of the temporal and spiritual interests of mankind, and the worship of 'Humanity' as a necessary element of Socialism. He attacks the 'idols' of the present day—Science in its many branches being 'merely a name under which man worships himself.' He arrives at the conclusion 'Behold, this have I found, with the Preacher, counting one by one to find out the account. So, this only have I found that God hath made man upright, but they have sought out many inventions.' (Ecc. vii 27, 29) The modern economical and religious system 'is none other than "Babylon the Great" whose destruction has been decreed.' And his message is 'Come out of her, my people, that ye be not partakers of her sins' (Rev. xviii). Though the great majority of his readers must perforce find it impossible to agree with many of his conclusions, his book is a convenient summary of the various movements in the two main fields of human activity.

A Fragment on Education By Mr. J. Nelson Fraser, M. A. (G. A. Natesan & Co., Madras: Rs. 1)

Mr. Fraser's 'Fragment on Education' is a book for laymen as well as educationists. While it is of sufficient interest to rouse the attention of the popular reader, it has all the value attached to a technical hand book. The author's acquaintance with the conditions of Indian and English education has enabled him to present a number of illuminating ideas on the subject.

An aspect of special interest about the work is its freshness and freedom from the sombre technicalities, so characteristic of all text books. Mr. Fraser's pages display a broad outlook on life and the field of education is surveyed by him with the aid of broad humanitarian principles and in its relation to other branches of life. There are some chapters of special interest to Indian readers the vivid description of English Public Schools and Educational conditions in England.

Mr Fraser has done well in laying special emphasis on the work of moulding the character of children at school, the influence that must be exerted by the teacher and the surroundings of school-life on the development of character. We have much pleasure in commending the volume to the attention of teachers and others interested in educational work in this country.

The Key of the Unknown By Rosa Nonchette (Carey (Macmillan's Colonial Library))

When one takes up a story of this popular sort one is sure of something that is both interesting and wholesome—and the "Key of the Unknown" is no exception to that rule. It is a mere love story of two people placed in vastly different positions in life who are brought together at last and settle down happily. The difference between some people's belief in a Providence who ordains everything and a Fate whose decrees it is impossible to frustrate is very tenuous. In this case the pessimistic heroine leaves everything to the former and is rewarded at last. The words—

"If he holds the key of all unknown
and I am glad;

If other hands should hold the key,
Or if he trusted it to me,
I might be sad

give the title to the story. It is regrettable that this accomplished author has written the sort of her exceptionally healthy and charming stories in this book.

which can satisfy the department that they can impart sound education at reasonable cost? This dog-in-the-manger policy does not seem to have been yet adopted in other provinces.

Passing on to Higher education, since the introduction of the new University Regulations, six colleges attached to our University have ceased to exist. In 1907-8, there was a marked fall of 367 in the total strength of the college classes. Some of the surviving colleges are struggling for existence with fear of extinction before them, and only a generous application of the University Regulations prolongs their lives. The same rules govern administration of Government grants in their case as are enforced for Secondary schools. There were in 1907 only seven colleges under public management, (only four of them being under Government) out of a total of 36 colleges, one of the four being a second grade college. Numbers of students find difficulty in getting admission into any college, many have no chance of entry into colleges in which they and their parents have confidence. The impression that we have an excessive stock of graduates has been proved to be entirely without foundation, the number being quite insufficient to man the professions, including the important profession of teaching, and the public service. The Madras Government, writing in 1892, observed —

"The benefits which Higher education has conferred, small as the progress has been, will be readily admitted, and His Excellency in Council is convinced that any action, which checked its development would be a serious misfortune. Young men of education are wanted in the interests alike of the State and the purity of the administration of the State, for the extension of Primary and Secondary education, and for the development of the trade, the industries and the resources of the country. And what is the supply? The Madras University serves a population of at least 50 millions, and yet the number of graduates in 1890, was only 363, while in 1901, it was not more than 331, and in no year in the past decade has it reached 500. The number of students on the rolls of the colleges is practically the same now, as it was in 1890-91, and any attempt to make this branch of education self-supporting, or even materially to increase the contribution demanded from those who profit by it, must result in a serious falling off in the number of students, which His Excellency in Council would view with serious apprehensions."

There has certainly been no material alteration in the situation since the above opinion was expressed, and yet the movement has been steadily and decidedly in the direction of making both Higher and Secondary education considerably more costly. We warmly appreciate the efforts which are being made to improve the quality of the

education in colleges and to encourage post-graduate study and research, but the progress of the country cannot be secured merely by the existence of a select band of men of high capacity and culture, a number of men sufficient to leaven the general mass of the community is equally indispensable.

The costliness of Secondary and Higher education tells particularly on the poorer section of the community to which we have constantly to turn for the replenishment of the best intelligence in the country. A generous provision of scholarships sufficient to encourage all the poor, who exhibit marked capacity, would mitigate the disadvantages of the policy to some extent, but not only is the allotment for scholarships inadequate, but a considerable proportion of them is reserved in our Province, as a special feature I believe, for female pupils or for members of backward classes. There is pressing need in the circumstances, for the leaders of the community organising a movement extending through all the districts for the foundation of a large number of scholarships to enable scholars of special merit amongst the poor to acquire the best education we can give them.

I must refer to what the last quinquennial report states to be 'the most striking feature about the numbers of graduates at the Indian Universities', namely, the proportion of wastage:

"It takes 24,000 candidates at Matriculation to secure 11,000 passes, 7,000 candidates at the Intermediate examination to secure 2,800, and it takes 4,750 candidates for the B.A. Degree examination to secure 1,900 passes." "There are 18,000 students at Colleges in order to supply an annual output of 1,935 graduates."

If the figures were confined to Madras the disproportion would be more striking. Why is this? Is the average Indian student wanting in the intelligence or industry necessary to carry him through the examination, or is there something radically defective in the method adopted to test his attainments? The magnitude of the wastage calls for serious enquiry.

A FRAGMENT ON EDUCATION.—By J. Nelson Fraser, M.A. (Oxon.) Principal, Secondary Training College, Bombay. Price Re 1. To Subscribers of the *Indian Review*, As 12.

G. A. NATESAN & CO. ESPLANADE, MADRAS.

The Rig-Veda and The Awakening in India.

The *Hindustan Review* for July reprints the full text of a paper of Dr. D. H. Griswold, Ph. D., on "The Rig-Veda in Relation to the Present Awakening in India." The following is the concluding portion of the essay:—

The Vedic Aryans, whose first and greatest literary monument is the Rig Veda, appear in the Vedic age with their faces turned eastward. That is, they came from the west or north-west, entering India from without. The references to mountains and rivers found in the hymns show that the Vedic tribes occupied the northern and eastern parts of the Punjab. The history of India is the history of the movement eastward and southward of the Aryan religion, language and culture, until the whole of India was more or less Aryanized. That the Vedic tribes came from the West is proved not only from the fact that the Aryan line of march was from the west eastward, but also from the close connection which exists between the language and institutions of the Persian Aryans and the Indian Aryans. The Indo Persian Aryans, as is well known, belonged, probably in blood and certainly in language to the great Indo-European family. The contributions of the various groups within the Indo-European family have been diverse. The great contribution of Greece has been art, of Rome, law, and of the Teutonic world, liberty, while the most conspicuous contribution of both India and Persia has been religion. The Indo Iranian people have furnished two national religions, Brahmanism and Zoroastrianism, and one international or 'world' religion, Buddhism. Thus, in the matter of religion, Aryan and Persian Aryan have been close competitors with Hebrew and Arab.

And the Continent which in these days is awakening out of sleep has been the mother of all the great historic religions of the world. The awakening of Asia ought to mean, in the long run, an awakening of that spiritual instinct, that religious creativeness, by which in the past the whole world has been enriched. The Vedic Aryans, who entered India sometime between 5000 B. C. and 1200 B. C. (probably nearer the later date than the earlier) were a manly race of shepherds and farmers who had a most healthy love of the good things of life. In their prayers to the gods as found in the Vedic hymns they asked for victory over enemies, long life, large families of sturdy sons, and plenty of cows. Though their prayers sometimes took a higher flight, it is sufficient to emphasize at this point

that their desires were predominantly for every material and tangible good for food, and cows, and sons, and victory. In fact, the Aryan tribes when they invaded the Punjab and laid the foundations of an Aryanized India were not at all unlike the Jutes and Angles and Saxons who invaded Britain and laid the foundations of the Anglo-Saxon world. Both groups of peoples were adventurous in spirit, ready for migration, and hard fighters. If the encounter between Anglo-Saxon and Briton meant war to the death the encounter between Aryan and *Dasa* on the plains of the Punjab meant also either death or slavery for the latter. And let us remember that the Aryan who invaded India and the Anglo-Saxon who invaded Britain were kinsmen, language-brothers certainly, and probably blood-brothers. Wherever either of them went, he went to *rule*. We have already seen that the Vedic Aryans were cheery and optimistic lovers of life and of the good things of life. One of the most striking contrasts in the history of thought is the contrast between the optimism of Vedic age and the pessimism which gradually settled down like a pall upon the spirit of India and finally obtained its creedal statement in Buddha's doctrine of suffering.

Certain other contrasts may also be specified. Earliest India, *i. e.*, the India of the Rig-Veda, cherished the belief in personal existence after death, *as, e. g.*, in the 'highest step' of Vishnu, the sun home of the soul, a place symbolized by the sun in the zenith, where the sainted dead are happy by the side of Vishnu's 'well of honey.' But in later India, *i. e.*, from the time of the Upanishads onward, transmigration is the dominant view in metaphysics. Earlier India is without the ascetic ideal, so far as can be gathered from the Rig-Vedic hymns, its priests being frank and unabashed lovers of '*bakshish*'; whereas for later India the religious ideal is that of renunciation, the ideal of the yellow robe and the begging bowl. But, as already stated, the greatest contrast between earliest India and later India is the contrast between optimism and pessimism. The Rig Vedic age was an age of endeavour, an age of appreciation for the good things of life, and of longing for them. But ere long 'the native hue of [Vedic] resolution was sicklied o'er by the pale eye of thought.' What it was that transformed Vedic optimism into the later Brahmanical and Buddhist pessimism is not quite certain. Possibly Bloomfield is right in saying that 'India herself, through her climate, her nature, and her economic conditions, furnishes reasonable ground for pessimism.'

up the enormous bill which India has to pay to foreign countries amounting to nearly 8 crores of rupees for sugar which, I believe, she might make for herself. We have only to contrast the foregoing with the conditions prevailing in the countries which are competing for our refined sugar trade to make it manifest that we must eventually fail in any contest based on production costs. On the one hand, there are natural advantages in soils and climate, capital, skill and organised enterprise; on the other, the poverty of the cultivator, his want of knowledge and his conservatism aggravated by the conditions of cultivation and manufacture which at present prevail.

How can we grapple with this problem? It is obvious that any improvement must be gradual. We cannot hope to secure much greater concentration of the crop to accomplish this contemplated revolution in the agricultural methods of the people. We must, therefore, deal with the cane crop as it presents itself. It is evident that, in the first place, a factory for the direct production of refined sugar must ensure to the man who grows the crop as good a price as he gets at present from the conversion of his cane into raw sugar. This, there is no doubt, can be done. Any factory equipped with modern plant would be willing to give the cultivator a price for his cane equivalent to its market value in raw sugar, even allowing for the fact that the cultivator gets, when he sells his raw product for eating purposes, the price of sugar for the impurities which it contains. In tracts where the cultivation of cane is very much scattered, any idea of attempting to collect sufficient supplies to feed even a moderately sized factory may at once be abandoned. There, the cultivator must continue to work up his cane into a low grade sugar, by means of a small plant, but there is a tremendous amount of room for improvement even in these individually small operations, and the spread of the co-operative movement in other directions should be taken advantage of to encourage groups of cultivators to adopt appliances and methods of greater efficiency.

In the more condensed tracts, sufficient supplies can undoubtedly be collected for factories treating 300—350 tons of cane per day, but to render this possible, mechanical transport is, in my opinion, essential, not only to cheapen transport costs, but to ensure cane reaching the factory in good condition. The resources at present available to the cultivator for bringing his cane to the factory are bullock carts, which is a slow and very costly method of transport and would never sustain a

factory's requirements. A system of light tramways, following the main roads of the district, and radiating from the factory for distances corresponding to the capacity of the plant, is in my opinion necessary if a modern factory is to be effectively and economically served with cane supplies. As regards the improvement of field yields, the problem is, I think, bound up with the intricate questions of irrigation and manure supply. It is beyond question that with sufficient supplies of water and manure, crops of cane can be raised in India which will compete in quantity and quality with those of almost any country in the world but to accomplish this, heavy manuring and abundant artificial water is required, in view of the short growing period which exists under natural conditions. In the matter of irrigation the resources of the cultivator in tracts which are not served by canals are limited by his supply of bullocks, and in short rainfall years, even this source of supply fails, and with other crops to be attended to, he cannot economically concentrate all his energies upon his cane fields. I think the question of raising subterranean water for distribution from central points would well repay further investigation. The cost of lifting water from deep strata has, I believe, been reduced in a notable degree during recent years. The manure problem is more difficult of solution. Cattle manure may be ignored as a fertilising agent, and the employment of concentrated manures, such as oil cake, is still practically unknown in the sugar growing tracts of Northern India. It is quite certain that no important improvement can be looked for in field yields unless the manure supply can be augmented, and it is for this reason that I attach such importance to the working up of oil seeds in India instead of exporting them to foreign countries. In fact, with such potentialities lying before her staple crops, it seems that India could well afford to go almost any length to retain her fertilizers in the country.

This Conference has assembled at one of the most critical periods in the commercial history of the empire. Great Britain is at the present moment on the threshold of a political struggle, the keynote of which is the trade policy of the empire. Whatever the issue may be, India cannot remain unmoved, and it behoves those concerned in the many industries of India, and especially the sugar industry, to be prepared for the change should it come about, for on no industry in India would the initiation of a protective

The University of India.

In the May number of the *Indian Review* we printed the full text of Mrs. Besant's University of India scheme. The following exposition of the scheme by Mrs. Besant in the *Hindustan Review* we are sure will be read with interest:—

For the last four years a scheme has been under discussion for establishing a university in India, which should owe its foundation to private and voluntary effect, and should draw together colleges in which religion and morals form part of the curriculum. Personally, I have felt very strongly that the needs of India demand an education modelled on lines somewhat different from the present, an education which should produce a first-rate Indian rather than a second-rate Englishman. An Indian university is the natural coping-stone of the fabric that has been rising gradually under Indian control for many years, and it will lend stability and coherence to the colleges already established, standing side by side with the Government system, but distinguished from it by some important principles.

A university system should be the outcome of needs and genius of the nation in which it is established, should grow naturally in its midst, and be dominated by the national spirit. A system which is an exotic, transplanted from its native soil into a foreign environment, is not likely to prove wholly satisfactory either to its creator or its creations, for it cannot bring with it the part out of which it has grown or the environment amid which it has developed. The spirit may largely be the same, whether in England or India, but the body in the one should be English, in the other Indian, if the best possible results are to be found in either.

It would be both untrue and unfair to deny that the university system as planted in India has been productive of much good, or to ignore the fact that without its previous work the present movement would be impossible. Some splendid types of Indian manhood and citizenship have been produced by English education as guided and controlled by Government; the leaders of India to day, political, social, professional, are all products of the present system of education, and it has not only produced the great men of the immediate past and present but has also provided the State with very large numbers of efficient, well-trained and incorruptible public servants in every department of public life. It is, in fact, its very success which made irresistible the demand for a large measure of self government, has awakened

the national spirit, and rendered vocal the national aspirations.

It is not therefore without full recognition of the value of the immense services which Government has rendered to India by the educational system which it has built up that a new departure is being planned. We are suggesting an addition to the present system, not a subversion of it; we want to build a little wing, not to pull down or injure the main building. Side by side with the present universities, we would raise one with certain specialities of its own, and thus enrich education by adding some new features.

During the last twenty years, Indians have been taking a more and more active part in educational matters, and gradually schools and colleges have sprung up under local or national control, in which religious and moral instruction forms part of the educational curriculum. The commission of this—forced upon the Government against its will by the conditions of the country, divided into many fathoms—is recognized on all sides as a most serious defect and the various religions have consequently opened schools and colleges in which their tenets are taught. In Ceylon, there are now three Buddhist and one Hindu colleges, and between 200 and 300 Buddhist schools. In India, Muhammadans have Aligarh College; the Hindus have the Central Hindu College at Benares; the Shri Pratap Hindu College, Srinagar; the Hindu College, Delhi; and a number of schools; while the Nizam and the Maharajah of Mysore, Alwar, Kishangarh, and others have introduced religious teaching into their State schools. The Arya Samaj has its college at Lahore, its Gurukul for boys, and a number of schools. On all sides the movement is spreading, and it is natural and inevitable that this movement should be crowned by a university and the time for such crowning seems to have come.

The proposed University of India is an attempt to establish a centre for these widely-spread institutions, all of which regard religious and moral training as a necessary part of a sound education. Proposals have been made to establish a Christian university, a Hindu university, a Buddhist university, a Mussulman university. All these may be good and useful, but some of us feel that while denominational colleges and schools are necessary and useful, it would be better and, while leaving each religion to teach its own tenets to its own children, to draw all together as Indians in the bosom of a common Alma Mater.

be deported. Almost all of us, who are domiciled in South Africa, gave evidence as to domicile, but our statements were not listened to, although it was for Natal or the Cape Colony to proceed against us if we could not prove our claims, and not the Transvaal at all. The first signatory, for example, gave references to his parish priest in Durban, but he was nevertheless deported. And how can the Transvaal Government pretend that they cannot identify Mr. Versa Pillai who was a Boer Government official before the war? And so with most of us.

But we feel most shocked at the reply given as to the help of the Portuguese authorities. It was officially announced, early in 1909 that an arrangement had been made to deport Indians direct to India, by the help of the Portuguese. What happens is this. When arrested as we go about our work, brought before the Magistrate who issues an administrative order of deportation against us, against which there is no appeal, and we are then sent to Pretoria where we are told that we are to be sent to India. Most of us are never asked about South Africa in India, and our statements are ignored. Only recently have six of us been asked if they wished their families to accompany them. But as South Africa is our home, and our children have really all been born there, why should we bring them to India which is a strange land to most of us and where we may starve? Then, we are put in a train under police escort. At the last Transvaal station Portuguese police, who have already entered the Transvaal at the invitation of the Transvaal Government, board the train. As the train crosses the Portuguese border at full speed, we are told by the Portuguese police that we are free, but we, of course, cannot get down from the train, and are carried on to the first Portuguese station. Here we learn that tickets have been purchased only as far as the border, and we are first taken in charge by the Portuguese police for being without proper tickets, and then against our will taken to Lourenço Marques, where we are told that we have entered Portuguese territory without authority and will be sent to India. The local law is referred to by Lord Beauchamp cannot operate outside the township limits, and we are brought into the township by main force. How have we broken the Portuguese laws? If we are forced on to another man's land against our will, can he charge us with trespass? Put as we are before the Portuguese Courts we have no rights. Lord Beauchamp says that this by-law came into force on the 15th July last year.

How then does he account for deportations in this way *before that date*? For deportations have been going on not only during the last few months but for more than eighteen months.

We feel that a shameful injustice has been done to us by the excuses of this treatment by the Home Government. Lord Beauchamp and Lord Cromer must know as well as Lord Amthill how utterly un-British the whole thing is. Why, then, do they attempt to defend the Transvaal and the Portuguese authorities who, they know, have acted most inhumanly towards us, who are British subjects, innocent of any crime law-abiding men, only anxious to live decent, peaceful, honest, self-respecting lives? We appeal to our brethren in India to protest against the King Emperor's Ministers treating this matter so lightly, and to help us to get our grievances removed for we are struggling not only to secure peace for ourselves, but to prevent India's honour being dragged in the mud.

Since writing the above, we have seen with great surprise and regret the order of the Government of Madras, in which they practically accuse us of returning to the Transvaal in order to put ourselves in "conflict with the law and administration of a British Colony." We are returning to our homes in South Africa. Our wives and families, our businesses, our future, are there. The Madras Government itself repudiates our right to Madras citizenship. At the above facts show we are only claiming our rights to live as decent, self-respecting men in the Transvaal. The Government of India and the Home Government admit that the laws for the removal of which we are trying to secure the same thing. Are we not even to make an attempt to return to our homes? How we may conduct ourselves on our arrival in South Africa concerns, we think, only the Transvaal administration. So far as the Madras Government are concerned, we are returning to the land where we all possess domiciles and where very many were born. Whilst thanking the Madras Government for their decision regarding our maintenance, we would like to say that it comes too late, as we are returning, as at present arranged, within a week, to South Africa, and the order can therefore be of no immediate assistance to us.

We are, &c.,

DAVID FINEST,
R. S. CHOCKALINGAM PILLAI,
AARON JOHN.

(On behalf of the Transvaal Indian Deportees now in Madras.)

The Provincial Judicial Service

A "Muslimman", writing to the *Muslim Review* for July, summarises the grievances of the members of the Provincial Judicial Service, in a concise manner. He says that Munsiffs, as soon as they are made permanent, should be placed on the 3rd grade on Rs. 250 a month. Increase of pay is necessary on various grounds, such as the rise in prices, etc. A personal allowance of Rs. 100 should be paid to first-grade Munsiffs who are called upon to exercise jurisdiction over suits above Rs. 1,000, but not exceeding Rs. 2,000 in value. When an officer higher in rank takes leave other than privilege and casual, or goes on deputation, the senior officer of all the lower grades should be benefited by the temporary vacancy thus caused. Again, District Judges are required to record their opinions regarding the character, qualifications and official merits of the subordinate judicial officers, while submitting their annual administration reports. The practice of treating these reports as strictly confidential should be abolished as they give rise to misunderstandings and intricacies. District Judges have to forward applications for transfer and the like from Munsiffs; and they may or may not forward them. Munsiffs and Sub-Judges should be empowered to communicate semi-officially with the Registrar of the High Court, in order to avoid this difficulty. Munsiffs and Sub-Judges should be given more power in regard to the ministerial establishments. Under the present procedure, District Judges need not consult them when promoting, transferring or degrading a memal officer and "oftener than not, the District Judge acts in these matters in his own initiative, without reference to the head of the office". District Judges can now, in urgent cases, suspend a Munsiff and report the fact at once to the High Court. This rule was framed in days when the personnel of the judiciary was perhaps not of the best, but in these days, its existence is open to grave objection. The following extract from a representation sent on the subject to the authorities, puts the hardships in a concise fashion:—

"One is that they are compelled to enter the judicial service at a comparatively advanced age owing to the high standard of qualifications that the candidates are required to possess: the other is that in the grades of Rs. 250, Rs. 300 and Rs. 400, the numbers of officers are very large. Even when they become Sub-Judges, they hardly get the full benefit of the grades as owing to the advanced age at which they become Sub-Judges, they have to retire from service after serving a few years in that capacity."

The Hoarded Wealth in India.

The *Imperial and Asiatic Quarterly Review* for July republishes a very useful paper on "The unearthing of hoarded wealth in India, and in connection therewith the financing of feeder railways and canals," read before the East India Association in May last by Mr. T. H. S. Biddulph, C. I. E., (Accountant General, Retired). Mr. Biddulph takes it for granted that there is a fabulous amount of capital dormant in India which it should be the subject of Government to unearth. His experience in a Native State has convinced him that people will readily come forth with their hoarded wealth if proper ventures are started, such as railways, tram lines, canals, etc., with Government guarantee. The three essentials which the ordinary native of India cares for are security of capital, a market for his investment and a guaranteed minimum rate of interest. Mr. Biddulph, inclining as he does to the opinion that there is enough capital in India for any purpose, proposes that, if Indian capital should be attracted, his suggestions may be tried. Railway companies should be allowed to supply their own capital and existing lines, other than those constructed for purely strategical purposes, should be converted into companies. A minimum rate of 4½ per cent. should be guaranteed to investors, who must be natives of India, residents in India over a certain length of time, or servants of Government, syndicates or banks not being permitted to take quantities of shares on speculation. A ready means of selling out of the shares should be provided—the native of India collects silver and gold hoards because they are readily convertible, and he would invest them in public undertakings "if he could be certain of converting his investment into cash, whenever an emergency arose, such as marriage, and other ceremonies, or the purchase of property, cattle, etc. The ownership of a certain value of guaranteed scrip may be one of the qualifications for holding various honorary appointments and the scrip may also be accepted in all cases demanding security. This plan might be adopted in various schemes of public utility, such as railways, canals, water works, electric power, etc. For attracting local capital, the good-will of Government and (Government guarantee) are necessary. The issue of shares should, in the first instance, be local.

England's Debt to India

To the *North American Review*, Lord Curzon contributes the first of two articles on "British Rule in India." He thus describes Great Britain's debt to India.

"First, let me endeavour to state what India gives to Great Britain and the Empire; for that she is a source of great material and political advantage to them has always been one of my favourite propositions. From her abounding population she has supplied England with labour for the exploitation of empire lands in all parts of the globe. Few persons probably have any clear idea of the extent or variety of this service. After the abolition of slavery in the West Indies, had it not been for the supply of Indian labour, many of the islands must have fallen out of cultivation, and would probably long before now have been transferred by cession or recession to another flag. In Trinidad, there are now 86,000 East Indians and in Jamaica 10,000. With the opening of the Panama Canal these islands will gain enormously in material and strategic value and their continued possession will be an Imperial asset of the first importance. But for a similar relief Mauritius, where there are 206,000 East Indians, would probably have fallen to France, and British supremacy in the Indian Ocean would have been in grave peril. We should never have been able to exploit our South American colony of British Guiana without Indian labour; the Indian population there is now 105,000 out of a total of 278,000. We have even been able to spare surplus labour for other Powers, the French in Reunion and the Dutch in Dutch Guiana. Indian coolies have penetrated to the remote Pacific; and the Fiji Islands contain 17,000.

Africa, which from its proximity to India, supplies a natural field for Indian labour can tell a similar tale. The planters of Natal would not have been able to develop that colony had it not been for an Indian population, which is now 115,000 strong and exceeds in numbers the European inhabitants of the State. The Uganda Railway was constructed by more than 20,000 Indian coolies, and Indian labour was more than once sought of me by the late Cecil Rhodes. Every year an emigrant force of from 15,000 to 20,000 coolies leaves the ports of India for these distant fields.

To South Africa I sent out in the Boer campaign 13,200 British officers and men from the British Army in India, and 9,000 natives, principally followers.

To China we despatched from India 1,300 British officers and men 20,000 native troops and 17,500 native followers. Nor were these mercenary forces employed against their will to fight the battles of a distant Government. Nor a war can take place in any part of the British Empire in which the Indian Princes do not come forward with voluntary offers of armed assistance; and the fact that the native army was not allowed to stand by the side of the British in repelling the Boer invasion of Natal in 1899, was actually made the subject of attacks upon the Government in India—so keenly was the popular sentiment in favour of Indian participation aroused. I was in India throughout the South African and Chinese Wars. Though not far short of 30,000 troops British and Indian, were at one time away from the country, perfect tranquillity prevailed.

BUSINESS RELATIONS.

Lord Curzon then proceeds to deal with the more familiar question of business relations, India, he says, has become the largest producer of food and raw material in the empire and the principal granary of Great Britain, the imports into the United Kingdom of wheat, meal, and flour from India exceeding those of Canada and being double those of Australia. At the same time, India is the largest purchaser of British produce and manufactures, and notably of cotton goods. Moreover it must be remembered that under the existing system English cotton manufactures imported into India pay a duty only of three and a half per cent, a countervailing Excise duty of equivalent amount being at the same time levied on Indian manufactures.

"To me, however, it is less in its material than in its moral and educative aspects that India has always appeared to confer so incomparably a boon upon the British race. No one now doubts the British aristocracy with training India as a playground for its sons. There is not much play there for the Government official at any time, and, such as he is, he is drawn from all classes of the British community. Just as the Indian Army is to the young subaltern the finest available school of manhood and arms so also the Indian Civil Service is a training ground for British character that is not without its effect both upon the empire and the race. The former service is demonstrated by the constant drain upon India for irrigation officers and engineers, for postal and telegraph and forest officers, for financiers and administrators all over the world. The men whom she has trained are to be encountered in regions as far apart as Nigeria and straitways of the empire. They are among the administrative pioneers of the empire. To those officers of the adventure who never leave the country no such field of duty and a spirit of self-sacrifice, as well as the faculties of administration and command which are among the greatest glories of the British race.

supremacy all over the world. He sailed to Portsmouth and once more emphasised the fact of his presence among the brave British tars, who rode the waves, that he is still the Sailor that he was prior to his accession to the throne of his illustrious father. He went amidst them *ow* as the "Sailor King" instead of the "Sailor Prince," with a keen eye as to his new royal responsibilities. Thus, the Army and the Navy having been closely and mentally surveyed, the King—with his Consort always sharing his duties and responsibilities—next turned his attention to his people among whom he used to move before. The visit of the royal couple, unostentatiously, to the London Hospital in East End was indeed the most popular act at the very threshold of his reign which, it seems on all hands, has been recognised as having been auspiciously commenced. What could be a more paternal act on the part of "the Father of the People" than his humane inquiry touching the sick and the suffering? It prompts us to travel back to the old patriarchal times when the King really acted as a benevolent parent and ministering duty to his faithful children. Thus, despite the "evolution" of our common humanity, it is pleasing to note that British royalty has not yet forgotten the pristine duty and function of Kings. Both King and Queen are to be congratulated on the good work they are doing which is indeed the earnest duty of what greater good the nation may expect of them in the revolving years. So far they are giving full promise of brighter hopes for the welfare of the great British nation. India, loyal to the core and so attached to the person and throne of the Son of the great house of Victoria the Good and Edward the Peaceful, watches with the keenest interest the movements of her new Sovereign, and folly expects that her high destinies will receive a greater and more sympathetic impulse from him.

Lastly, this review of the month would be incomplete without reference to that great Sister of Mercy who, full of years and honour, and fuller of the lasting love of every unit of the British population, breathed her last only a few days ago. Well may the English mourn the death of such a great Woman who first set the noble example of that Duty which each of us owe to our Common Humanity suffering from disease and sickness. It was indeed a divine conception which first fired the youthful imagination of Florence Nightingale and realised in her own person what it was to be a Nurse, nursing the sick and the paining. The Crimean Nurse, who spread her name and fame throughout the civilized world since 1856, lived indeed and

was happy to see that her own noble example of Sisterhood had been faithfully followed and improved with each process of the sun. Hers was indeed a divine mission, a mission of peace and hope, more durable than the mission of that other great Woman of mediæval times who donned the trappings of War to free a people from tyranny. Joan of Arc was indeed an ideal Woman—a perfect ideal well suited to that age of Chivalry during which she flourished. A Joan of Arc and a Florence Nightingale are indeed the highest types of the Noble Womanhood whom Mankind are bound to cherish with love and reverence for ages yet to come. Peace be to the bones of Her who was such a Ministering Angel and such an example of benign benevolent Mankind.

CONTINENTAL POLITICS.

In Continental Politics Spain has attracted the most prominent attention. The war ecclesiastic between that most Catholic Kingdom and the Vatican is raging fast and furious. It is more of a personal quarrel between the Papal Secretary on the one side and the Spanish Premier on the other. Cardinal de Val is no statesman in any sense of the word and it must be ruefully acknowledged that His Holiness the Pope is not the personage who, in these rationalistic times, ought to have been allowed to fill the Chair of St. Peter. The rural Bishop made the greatest mistake in his life when he allowed himself to be transferred from his See at Vienna to the highest See at the Vatican. Nature has not made him to play the part of diplomacy and shorn as the Pope is of almost all territorial Sovereignty—save that which he commands at the Vatican—it is absurd to carry on diplomatic correspondence with Catholic States which one after the other have now been able to realise that their greatest welfare lies in keeping distinct the affairs of the Church from all other affairs. Indeed, one after the other Catholic States have separated themselves from the Church. France is the latest country which has rightly shaken off its allegiance and emancipated herself from Papal thralldom. Leo XIII, as a Pope, thoroughly understood how to steer his course with the Catholic States. He also understood the times and the feelings and sentiments of those States and with the inborn instinct of the trained Statesman cautiously and cleverly steered his course. He knew well that since the days of Civita Vecchia, the decline, if not the fall, of the Vatican, had commenced. He, therefore, strenuously strove to arrest that decline. Again in his Papal Secretary he had an accomplished statesman of the highest diplomacy. Though he made

of all this in India. We learn very little about it from the newspapers, because, for reasons which I have been unable to fathom, the subject is one which is not favoured by the Press of this country. But I know, as a matter of fact, that nothing is creating greater discontent or stronger resentment among those in India than the treatment of their fellow-countrymen in South Africa at the present time. At the meeting of the Indian National Congress held at Lahore in January, there was only one point which gave occasion for a general demonstration of feeling, and that was when Mr. Bownaghen appeared for funds for their fellow sufferers in the Transvaal. That was the one appeal at that Congress which met with a sympathetic and really feeling response. Now, my Lords, will any one maintain that this is not a genuine grievance, or that it is not a grievance for which we as a nation, have to reproach ourselves? The people of India regard the Queen's Proclamation as the great Charter of their rights and their privileges, and it is to that that they are constantly referring, and when they say in this matter—

"Our Rulers and Ministers and Governors have departed from the letter and spirit of the Queen's Proclamation,"

I, for one, should be unable to deny that that was the case.

But there have been more definite and more explicit promises made actually in reference to these grievances, and I hold that a promise is a promise and must be kept. If our promises, made through the mouths of responsible Ministers, are not kept, surely we must expect that our credit and our reputation for honour and justice must suffer in India. Besides the general declarations of Statesmen of both Parties in this country and of Statesmen in South Africa, there was Lord Belper's very definite assurance given to the Indians in the Transvaal in 1903, when he assured them that once they registered themselves their domicile was established and no further registration would be necessary, and that that registration gave them the right to be there and the right to come and go. I have repeated over and over again in this House that promise, which nobody can deny was made, has not been kept. This question is no lad of mine, although, unfortunately, I cannot get any one else to take it up and support me in it. I should like to remind your Lordships of what has been said by some of the leading men in this country. The noble Marquess the Leader of the Opposition himself said, as far back as 1899—

"A considerable number of the Queen's Indian subjects are to be found in the Transvaal, and among the many misdeeds of the South African Republic I do not know that any fills me with more indignation than its treatment of these Indians. The harm is not confined to the sufferers on the spot, for what do you imagine would be the effect produced in India when these poor people return to their country to report to their friends that the Government of the Queen-Empress, an mighty and irresistible in India with its population of 300,000,000, is powerless to secure redress at the hands of a small South African State."

My Lords, that referred to the grievance of the Indians at the time of the South African Republic. But that statement applies with even greater force at the present time. If it should have been a matter of surprise and resentment to the people of India that the Government of the Queen-Empress could not secure such redress at the hands of a small South African

State, how much more must they feel it when the Government cannot secure redress for them at the hands of what is now British Colony?

There is not only Lord Lansdowne's fear of these people returning to India and spreading indignation in the country. I could quote Mr. Lyttelton and Lord Selborne. The noble Earl, Lord Selborne, put it to us whether it was not our duty to see that our dusky fellow-subjects in the Transvaal, where they had a perfect right to go, should be treated as the Queen in our name had promised that they should be treated. Recently, there has been a declaration on the part of the new Governor-General of South Africa Lord Gladstone, at Johannesburg a short time ago, said he recognised that the Mahomedan and British Indians had claims on his attention, and he could not forget His Majesty's Imperial responsibility or ignore his own. Yes, but why has the duty arising out of these Imperial responsibilities not been discharged during the past ten years? Surely, we have had enough of brave words on this subject, without corresponding action. As I have said over and over again in this House there have been many opportunities for settling this question. I fully admit that the noble Earl, the Secretary of State for the Colonies, found this question infinitely more difficult of solution when he came into office. The opportunity of the Transvaal loan, and other occasions, had been lost. But the noble Earl, too, has had his opportunities. He had a great opportunity last summer when the Transvaal Ministers were here on the business of the South African Constitution, when he was able to talk the matter over with them face to face, and I must say I am intensely disappointed that nothing has thus far come out of that opportunity.

I cannot help feeling that in this matter, as in other matters, it is a case of where there is a will there is a way. I quite admit that the noble Earl has secured a certain improvement in small matters. The British Indians at the present time are better treated on the railways, and their treatment in the schools has certainly been improved. But those are not the real grievances. The real grievance is that arising on the point of honour, the grievance which results from the insulting and humiliating manner in which the policy of restricting Indian immigration is carried out. The restriction of immigration is necessary and justifiable. I have admitted that over and over again and so have the British Indian community in the Transvaal. But what is not necessary and not justifiable—and I defy any one to say that it is—is that the Indians should, for the purposes of this policy, be classed as criminals, and that we as a nation should be dishonoured and discredited in India by the action of a Colonial Government.

This is a big Imperial question. *The Times* remarked a short time ago that there was no truly Imperial question of greater complexity, and at the same time of more vital urgency. I quote *The Times* because when I have raised in this House that this is an Imperial question produce difficulties far greater than any of us can foresee. I feel certain, when circumstances will arise then and when they will demand full information on the subject, and require to know why these grievances have remained unredressed and why this deplorable state of affairs has been allowed to continue all these years.

We are rejoicing at this slow but steady progress all round. If only Yemen and the other outlying areas were fully brought under control Turkey's future will be as bright as the friends of Freedom all over the world could expect. The great irrigation schemes of Sir W. Wilcocks are bound to bring with them unparalleled prosperity and with it will come a complete evolution of affairs in Asiatic Turkey.

Quiescence was the main characteristic for the rest of the Continental States which seem more or less engaged in the new pastimes of provincial, inter-provincial and international races of aviation. It is astonishing with what ardour, keenness, and perseverance this new science of commanding the air at man's will, is being hotly pursued. It is here that the East can perceive to the fullest that immensely materialistic side of modern Applied Science in the West. "Rest" may be deemed this general shibboleth of the East; "Unrest" that of the West. Science is doing wonders in Europe and in her turn benefiting the entire human race. The East, whatever be its ancient civilisation and spiritualism, of which she is deservedly proud, must acknowledge with gratitude what miracles for human welfare the West is accomplishing and will yet accomplish. The world is being revolutionised at even a greater speed during the opening Twentieth Century than it ever was during the hundreds of centuries that have gone by. And it is impossible what posterity may record at the close of this century? Perhaps, we will all be deemed so many semi-barbarians! Be that as it may, aviation is the great game which is attracting the greatest attention of Continental Europe at this hour. The Tsar's Kingdom is stricken with cholera while the activities of the foreign Minister seem to be subdued. Russia is intent on pacific pursuits having for her object the rebuilding of the country on the arts of commerce and industry which alone must bring her greater wealth and resources. It is a sign of the times that attention which is now being paid to economic development.

The aged emperor Joseph has celebrated his 80th birthday amidst the rejoicings of his people albeit that the quarrel between the Majors and the Austrians is widening. The Kaiser, with his characteristic impetuosity, has sent his message of congratulation to his brother Joseph which is somewhat fantastic. But the Mailed Fist cannot speak or write anything which does not savour of militarism.

THE MIDDLE AND FAR EAST

In the Middle East affairs seem to be still at

sixes and sevens. The Mejlis is not yet practical while it still talks of internal loans which nobody is anxious to give. Persia at present is being greatly obsessed by her own Constitution which it deems there is no practical statesman of the front rank to steer safely and successfully. Anarchy is supreme in divers distant and unprotected parts of the Kingdom, while the two Powers are watching the tide of the popular movement with some anxiety. How long this disorderly condition of things will last cannot be forecast. The Persians seem to be shortsighted. They are intent on governing by indigenous agency while indigenous agency seems to be too poor to bring at the seat of Government a single individual who can steer the bark of State and anchor it in a haven of comparative order and rest. While this is the situation, they refuse to accept outside friendly agency which is altogether looked at with a suspicious eye. They are so far not a practical nation. And so long as this dog-in-the-manger policy finds ascendency, no good can hide either to the country or the people.

THIBET.

Nearer home, China is unrelentlessly pursuing its policy of firmly establishing itself in Thibet which, therefore, is exercising immensely the nerves of the insane Imperialists in England at whose head are the two Daosooni, Lord Curzon and Sir Francis Younghusband. The latter has raised a false alarm of a most hysterical character, but fortunately England is now sane and has therefore been listless altogether to his cry. Neither India nor Thibet is in danger on account of the firm determination of China to bring the recalcitrant Lamas, great and small, within her iron grip and teach them a stern lesson in obedience to the rightful State. As if the cry of Sir Francis was not enough, that Man of Science, has come forward to partially support his cry. We hear Mr. Sven Hedin! It is, indeed, a matter of deep regret to notice how scientific persons betray themselves in the hands of the designing who by their false cry endeavour to bring about war between good and peaceful neighbours. The old cry, as the poet has justly observed, was that "War disguised as Commerce came" to win kingdoms and empires. That cry for the last 25 years has given way to another but equally mischievous and unrighteous one. The cry now is "War disguised as Scientific Mission comes." We have noticed this from the days of Prejalsky to those of Wardle and thence to our own with Hedin. But the shrewd world of politics is deceived neither by the cry of the man of com-

of all this in India. We learn very little about it from the newspapers, because, for reasons which I have been unable to fathom, the subject is one which is not favoured by the Press of this country. But I know, as a matter of fact, that nothing is creating greater discontent or stronger resentment among those in India than the treatment of their fellow countrymen in South Africa at the present time. At the meeting of the Indian National Congress held at Lahore in January, there was only one point which gave occasion for a general demonstration of feeling, and that was when Mr. Bownen appealed for funds for their fellow sufferers in the Transvaal. That was the one appeal at that Congress which met with a sympathetic and really feeling response. Not, my Lords, will any one maintain that this is not a genuine grievance, or that it is not a grievance for which we as a nation, have to reproach ourselves? The people of India regard the Queen's Proclamation as the great Charter of their rights and their privileges, and it is to that that they are constantly referring, and when they say in this matter

"Our Rulers and Ministers and Governors have departed from the letter and spirit of the Queen's Proclamation,"

I, for one, should be unable to deny that that was the case.

But there have been more definite and more explicit promises made actually in reference to these grievances, and I hold that a promise is a promise and must be kept. If our promises, made through the mouths of responsible Ministers, are not kept, surely we must expect that our credit and our reputation for honour and justice must suffer in India. Besides the general declarations of Statesmen of both Parties in this country and of Statesmen in South Africa, there was Lord Milner's very definite assurance given to the Indians in the Transvaal in 1901, when he assured them that once they registered themselves their domicile was established and no further registration would be necessary, and that that registration gave them the right to be there and the right to come and go. I have repeated over and over again in this House that that promise, which nobody can deny was made, has not been kept. This question is no fad of mine, although, unfortunately, I cannot get any one else to take it up and support me in it. I should like to remind your Lordships of what has been said by some of the leading men in this country. The noble Marquess the Leader of the Opposition himself said, as far back as 1897—

"A considerable number of the Queen's Indian subjects are to be found in the Transvaal, and among the many misdeeds of the South African Republic I do not know that any fills me with more indignation than its treatment of those Indians. The harm is not confined to the sufferers on the spot, for what do you imagine would be the effect produced in India when these poor people return to their country to report to their friends that the Government of the Queen-Emress, so mighty and irresistible in India with its population of 300,000,000, is powerless to secure redress at the hands of a small South African State."

My Lords, that referred to the grievance of the Indians at the time of the South African Republic. But that statement applies with even greater force at the present time. If it should have been a matter of surprise and resentment to the people of India that the Government of the Queen-Emress could not secure such redress at the hands of a small South African

State, how much more must they feel it when the Government cannot secure redress for them at the hands of what is now British Colony?

There is not only Lord Lansdowne's fear of these people returning to India and spreading indignation in the country. I could quote Mr. Lytton and Lord Selborne. The noble Earl, Lord Selborne, put it to us whether it was not our duty to see that our dusky fellow-subjects in the Transvaal, where they had a perfect right to go, should be treated as the Queen in our name had promised that they should be treated. Recently, there has been a declaration on the part of the new Governor-General of South Africa, Lord Gladstone, at Johannesburg a short time ago, said he recognised that the Mahomedan and British Indians had claims on his attention, and he could not forget His Majesty's Imperial responsibility or ignore his own. Yes, but why has the duty arising out of these Imperial responsibilities not been discharged during the past ten years? Surely, we have had enough of brave words on this subject, without corresponding action. As I have said over and over again in this House there have been many opportunities for settling this question. I fully admit that the noble Earl, the Secretary of State for the Colonies, found this question infinitely more difficult of solution when he came into office. The opportunity of the Transvaal loan, and other occasions, had been lost. But the noble Earl, too, has had his opportunities. He had a great opportunity last summer when the Transvaal Ministers were here on the business of the South African Constitution, when he was able to talk the matter over with them face to face, and I must say I am intensely disappointed that nothing has thus far come out of that opportunity.

I cannot help feeling that in this matter, as in other matters, it is a case of where there is a will there is a way. I quite admit that the noble Earl has secured a certain improvement in small matters. The British Indians at the present time are better treated on the railways, and their treatment in the schools has certainly been improved. But those are not the real grievances. The real grievance is that arising on the point of honour, the grievance which results from the insulting and humiliating manner in which the policy of restricting Indian immigration is carried out. The restriction of immigration is necessary and justifiable. I have admitted that over and over again and so have the British Indian community in the Transvaal. But what is not necessary and not justifiable—and I defy any one to say that it is—is that the Indians should, for the purposes of this policy, be treated as criminals, and that we as a nation should be dishonoured and discredited in India by the action of a Colonial Government.

This is a big Imperial question. *The Times* remarked a short time ago that there was no truly Imperial question of greater complexity, and at the same time of more vital urgency. I quote *The Times* because when I have said in this House that this is an Imperial question which is both urgent and vital and which is going to produce difficulties far greater than any of us can foresee it has only provoked a smile; but the time will come I feel certain, when circumstances will arouse the British public to a sense of the harm that is being done and when they will demand full information on the subject and require to know why these grievances have remained unredressed and why this deplorable state of affairs has been allowed to continue all these years.

Tibet and its people as it seems safe today has never been possessed by any other man of an alien race. The picture drawn is not an inviting one. The point which struck Mr. Kawaguchi most about the people of the country was the dirt in which they managed to exist. But in every way the story is that of another world. Government of the most rudimentary description, punishments appalling in their barbarity carry the reader back to bygone centuries. Mr. Kawaguchi obtained a thorough insight into the Tibetan system of Government through an ex Minister in whose house he spent the greater part of his time in Lhasa. The political situation has changed completely since he was in Lhasa but the opinion of a shrewd observer on what was then happening is of considerable interest in the light of subsequent events. China, he found, had lost all her prestige as the result of the war with Japan. Russian influence was then in the ascendant owing to an influx of Russian gold. Britain was entirely in the background in official circles owing to her refusal to adopt Russian methods and her trust in the power of moral suasion alone. Mr. Kawaguchi believes in the existence of a secret treaty with Russia but is of opinion that the policy of dependence on Russia was only in favour with the Dalai Lama, for whose elixir he has the greatest respect, his principal Minister, Shata, and their followers, and was intensely disliked by the mass of the people.

After a year in Lhasa, Mr. Kawaguchi's secret began to leak out and finally reached the ears of the Dalai Lama's brother. Departure became expedient but it was if anything even more difficult to get out of Tibet than it had been to get in. Mr. Kawaguchi was however able to turn the experience he had acquired of Tibetan methods to profitable use and his exit was safely accomplished. After another journey to Nepal in the hope of using the influence of the Nepalese Government to save those who had befriended him in Tibet, he left India for Japan in 1902, after five crowded years of adventurous life.

Of Mr. Kawaguchi's object in going to Tibet we hear perhaps too little. Mr. Kawaguchi assumes too much knowledge in his readers in this respect and forgets that the English translation of his book is for readers of a religion which is not his own. A more detailed comparison between the Buddhism of Tibet and that of Japan would have been instructive.

The book would be the better for a good index. The Japanese illustrations will interest more by their quaintness than by their fidelity.

The Indian Student and the Present Discontent. By Garfield Williams, M. B., B. S. (Hodder and Stoughton, 6d.)

This is a very sympathetic study of the Bengali student and the circumstances in which he has to pass his University life. By pointing out the numerous drawbacks under which the student community labours, he seeks to explain the conduct of the unhappy young men who get themselves entangled in the present Indian discontent. The absence of a social life in the University, parental control, athletics and other attractions, constitute according to Mr. Williams the causes for these youths being led astray. The picture of the Calcutta student, 'gundling' in his dirty cell, at his manuscript table, in poverty, misery, and loneliness is gloomy and discouraging enough, but the pamphlet is distinguished throughout by the author's sympathy for the much maligned Bengali student and his sincere desire to cheer his life. He has also substantiated many of his statements by references to the opinions of the most well known educational experts of Bengal and extracts from the reports of Government.

Radharani. By Bankim Chandra Chatterjee (International Publishing Company, Calcutta.)

The translation of a novel of Bankim Chandra Chatterjee is a welcome addition to Indian fiction. Readers of *Ananda Hull* have their appetite whetted for novels from the pen of the famous Bengali writer. This short story relates to the life of a young girl Radharani who is in adverse circumstances and rises to fortune and marriage with the decision of a Civil suit in her favour in the Privy Council. She lives with her mother in poverty and the girl of thirteen goes to sell a garland at a festival in a neighbouring town. Unable to sell it on the rainy day she returns to her cottage in gloom and is met on the way by a youth and the stranger cheers their home by his generosity and good-will. With the turn in the wheel of fortune, she builds a home for the sick and names it after the good stranger whom she had come to love. The friend had only given an assumed name and is struck by Radharani's perpetuating his remembrance when on a visit to the institution. The story ends with the marriage of the two happy souls, the event taking place when Radharani is eighteen—thus defying the customs of the country. The novel gives us a pleasant insight into the Bengali home; the early life of Radharani is full of the most tender pathos and the incident of the unsold garment touches us to the very heart.

Madras Govt and Transvaal Deportees.

The following is the full text of the Order of the Madras Government in reply to the appeal of the Indian South African League for financial help on behalf of the Deportees:—

In dealing with the request from the Indian South African League for pecuniary assistance to the persons who have been deported from the Transvaal, the Government wish to make their position clear.

Firstly, questions connected with the deportation of Indians from South Africa are of an Imperial nature and the Madras Government can take no independent or isolated action in that connection. Nor can they, as a Government, make grants from public funds in order to assist men who, judging by the statements which have appeared in the public press, intend to return to South Africa to put themselves into conflict with the law and administration of a British Colony.

Secondly, the action of the Government of Bombay referred to in the League's representation is not relevant as regards the request made on the Madras Government. The Bombay Government sent on the deportees who claimed to belong to this Presidency to Madras at the public expense, as the Madras Government would be in the case of destitute persons landed here who appeared to belong to some other Province, but to send men of this description to the Province to which they appear to belong and to support them within their Province, are quite different matters.

Thirdly, the Madras Government cannot accept the proposition that the deportees, regarding whom representations have been made, can, as a class, claim to be citizens of Madras. It appears from a list which has been prepared by the South African League that a very considerable number of these persons were born outside India and had never set foot there until they were deported from South Africa. There is no reason to regard such persons as having any special claim on the Madras Government.

Fourthly, the Government cannot undertake to maintain these deportees for an indefinite period of time. Most of them appear to belong to trades for which there is a demand in this country, and there is no reason why they should not attempt to earn their living here.

2. The Government, however, recognise that the circumstances in which these deportees find themselves are altogether exceptional, and they are accordingly prepared to give pecuniary help to those who can show that they are destitute until they can find work for themselves. For this purpose the deportees may be divided into three classes:—

(a) Those who have homes or family connections in this Province.

(b) Those who have homes or family connections in any other part of India.

(c) Those who have no homes nor family connections in India.

The Government will be prepared to send destitute men belonging to class (a) to their own homes or relations and to give them subsistence for a limited period in order to allow them an opportunity of finding work; the period will in each case begin on the day on which the deportee is informed that the Protector of Emigrants or Collector has sanctioned the grant of subsistence and will cease as soon as the Protector or Collector is

satisfied that the deportee has sufficient means of subsistence and in any case the period will not exceed one month.

The Government will be prepared to send destitute men belonging to class (b) to the headquarters of the District or State to which they belong, i.e., to bear the cost of their railway fares and to give them batta for the journey, sending information of the Government's action to the head of the District or Resident or Political Agent of the State as the case may be.

The Government will be prepared to allow destitute persons belonging to class (c) to choose whether they will remain in Madras or go to any other place in the Madras Presidency in search of work and to give them subsistence as in the case of men belonging to class (a) either in Madras, if they elect to remain in Madras, or to such other place as they may select (to which they will be sent by the Government, as soon as possible).

The Government will further be ready to provide destitutes of any class with a suitable amount of clothing, if necessary.

3. Applications on the part of destitute deportees for assistance within these limits should be made to the Protector of Emigrants, Madras, who will satisfy himself as to their condition, and give what he considers suitable relief within the scope of the Government orders, granting subsistence allowance, where this is necessary, at a rate not exceeding what he considers absolutely necessary, having regard to the circumstances of the deportees. In the case of men sent to the mofussil, he will inform the Collector concerned and the latter will take the necessary supplementary action.

The cost will be debited to Head 32, Miscellaneous—"Locations for charitable purposes."

The Protector of Emigrants should send an early report showing what action has been taken with reference to these orders.

Funds for the Transvaal Indian Deportees.

In seconding the Resolution at the recent Public Meeting at Madras appealing for funds, Mr. G. A. Natesan said:—

MR. CHAIRMAN AND GENTLEMEN,—I find it is now half past seven, and several of you may be anxious to get away for your dinner, but, may I remind you, that consequent on the tyranny in the Transvaal and the stupendous and terrible struggle in which our countrymen to the Transvaal have been engaged for the last three years, there are to-day in that distant land thousands of families rendered desolate and many starving for food. There are at the present day in the Transvaal wives mourning for their husbands, children crying for their fathers, helpless widowed sisters longing for the return of their brothers, storekeepers, whose business has been ruined and whose large outstandings from the whites in the Transvaal could never be collected, hawkers spirited away to India and landed destitute to the harbours at Bombay and at Colombo. You have no idea of the splendid heroism and the tremendous sacrifice which these Indian countrymen of ours have displayed in South Africa, during a long and arduous struggle. I know it, and it has been my privilege to move with these Transvaal Indian deportees most intimately for the last three months. I know there are

TOPICS FROM PERIODICALS.

The Hindu Muslim Problem

Continuing his castigation of his co religionists in the *Muslim Review*, "Junius" writes in the July number :—

It is a distressing fact that in India religion is made the base of the most hostile operations by one community against another. It is a fact which we must not and dare not overlook if we are to share our common burden to work for our common good. We are constantly told that Mahomedans are a distinct people, as unlike the Hindus as the Semite is unlike the Aryan, that there are differences, penetrating to the very root of life, differences of habit, temperament, social customs, racial type, that these differences are so vital and so enormous that the fusion between the two is a hopeless impossibility, an impracticable dream. Now, I am not at all sure that this argument is sound. Admitting that the Mahomedans came to India as foreign conquerors as utterly different to the Hindus as the English are different to us both we cannot forget that for many centuries they have lived side by side, freely mixing with the people of the land, mutually influencing each other, taking Indian women as their wives, adopting local customs and local usages; in fine, permeated and pervaded, through and through, by local characteristics and local peculiarities. The most infallible proof of this we find in the marriage ceremonies, which are entirely Hindu ceremonies, in the customs of the women folk, such as the use of the vermilion mark, the symbol and token of wedded life, the restrictions imposed upon the dress and diet of widows, the disapproval nay condemnation of widow marriages, and, indeed, in a thousand little practices behind the 'Zenana'.

All this indicates somewhat more than mere superficial connexion between the two races which mainly divide the Indian population. A yet clearer proof is the unity of language and the similarity of dress. Moreover, say what we will, a large number, in fact, the largest portion of the Mahomedan population, are Hindu converts to Islam. It rests upon no unwarranted assumption but upon well ascertained facts, that Hinduism and Mahomedanism have acted and reacted upon each other, influencing social institutions, colouring religious thoughts with their mutual, typical religious hues. The 'Panthis' of Kabir Das,

the 'Nil Dahan' of Faizi are but conspicuous illustrations of the union of the two streams of Hinduism and Islam which, since Muslim conquest, have flowed side by side in India.

Why and how comes, now, this bitterness of feeling between the two communities. Both live under the same laws, enjoy the same rights, share the same responsibilities, pay the same taxes, have the same educational facilities, and are eligible for the highest posts in the land. Wherein consists the difference or distinction between the two, the present writer is unable to find.

Is it not to our interest to work together in concert and harmony, for we pursue the same goal, the intellectual and material prosperity of India? In mutual help and co operation lies our hope, in division and dissension our feebleness and death. The Hindu and Mahomedan question is of but recent growth. It was unheard of in the last generation, though both the Hindus and Mahomedans were then much more orthodox than they now are. The Hindus and Mahomedans were animated by one common spirit and kindled by one common zeal, and that was mutual brotherhood. The Mahomedans joined them in their festivities, shared in their joys, and stood by them in their sorrows, and they returned the compliment. The success of one was the joy of the other. The sorrow of the one was the sorrow of the other. There was a warm feeling of sympathy, and a strong feeling of responsibility for the less fortunate sections of the two communities.

How different things then were to what they now are. We have called for a separate election, apparently, on the ground that we cannot trust the Hindus. We have got it, but we are not at all sure that it will help the cause, dear to all who are interested in tranquil peace, assured order and intellectual and material progress of India—the cause of the union of the Hindus and Mahomedans. Could we cement good feeling between us by suggesting distrust? No! A thousand times no! But if the Mahomedans are to blame, the present writer can not acquit the Hindus of blame altogether. They are more ahead of us in wealth and learning, and we expect from them help and sympathy. Do we get it? Very little indeed, if at all.

This feeling of estrangement is growing worse day by day. Ought we not to heal the breach, to bridge the gulf, if we have really the good of India at heart?

them to the Madras Deportees who were landed in Bombay in a destitute condition.

Third Resolution.—In view of the prolongation of the Transvaal struggle and realising that it is but one aspect of a wider problem, affecting the very existence of the Indian community in South Africa, this Meeting urges that funds should be collected as rapidly and as widely as possible, in order to enable the resident Indians to maintain and advance their civil and political status.

Fourth Resolution.—This Meeting authorises the Chairman to forward copies of the above Resolutions to the Governments of Madras and Bombay, the Government of India and the Imperial Government.

Republics in Ancient India.

The *Empire*, the Anglo-Indian evening daily of Calcutta, has the following leader in its issue of the 13th August, 1910 —

"One of the commonest sayings about India, as about other Oriental countries, is that it does not really want self-government. 'What the Oriental wants is a master,' we are told, and when we ask why he should want one any more than Western peoples, the only answer is that it is the nature of the beast and there is no end of it. This line of argument is much less frequently heard now-a-days than it used to be, but there are probably many people who would be surprised to learn that between two and three thousand years ago the form of Government in India was as a general rule either democratic or oligarchic. Republics seem to have been the rule rather than the exception, and the Editor of the *Modern Review*, in an interesting note in the August number, makes it fairly clear that:

"They existed at least as early as the days of Buddha and Mahavira (Sixth Century B.C.) and as late as the reign of Samudra Gupta (Fourth Century A.D.) and that they were situated in the extensive tract of country stretching from the Punjab to Behar and from Nepal to the southern borders of the Central Provinces. So the republican form of Government in ancient India had a duration of at least one thousand years. We know of no other country, ancient or modern, where democracy has prevailed for a longer period."

"It is probable, of course, that these ancient Indian republics were no more truly democratic than the old Greek States or the Italian republics of the middle ages. Modern democracy speaking generally, is the product of Christian social and political ideas, which regard a slave as essentially the equal of his master. But these instances certainly upset the complacent theories about absolute despotism which is so often alleged to be the ideal Government for the Oriental peoples. It hardly required this eye-opener to drown the old notions about the inherent inability of certain races to govern themselves; but Mr. Ramsanda Chatterjee has done well to remind us of these hard old facts, which are testified to by the most renowned Orientalists in the world."

INDIANS OUTSIDE INDIA.

Indian Labour in Natal.

We have heard a good deal of the Transvaal's gold, and Natal's coal, but these, after all, though assets of colossal value for the present, are perishable industries, and cannot be counted on as permanent factors in the growing prosperity of the country to the same degree as agricultural pursuits, which are common, in varying forms, to all the Colonies, and on which South Africa as a whole must depend. Hence, the sympathy and interest with which we must regard such young enterprises, as Natal tea and sugar. The latter is fairly well established, and has secured a market in all parts of the Sub Continent and beyond. As a matter of fact, there is hardly a ton of imported sugar now consumed in Natal. Only a little over 1,200 tons was reported last year, and most of that was up country. The value of this year's Natal crop is estimated at nearly a million and a quarter sterling. Only some heavy blow, such as a sudden interruption of the Indian labour supply will prevent Natal being able to grow sufficient sugar to meet the wants of the whole of South Africa within the next year or two. The economic advantage of keeping all this money circulating in the country is too obvious to require demonstration.

Canada and Hindu Immigrants.

Sir,—Hoping the following will give an idea of how the Hindusthanis are treated in Canada, a British Colony, I venture to intrude upon your busy columns:—

The Canadian Government is very particular about their immigration laws and especially those which affect the Asiatics. Every Chinaman can settle in this country after paying a head tax of £500, i.e., about Rs. 1,600. As a result of this there is not a single town which can not boast of being without the Celestial. While a Japanese

It must be admitted that the Vedic Aryans were able to live a long time in the Punjab without becoming pessimists, centuries at the very least and possibly millenniums. It is a remarkable fact, too, that the present awakening in India is characterized by an optimistic appreciation of the good things of this life, such as education, representative government, religious reform, agricultural improvement, social welfare, good bank deposits, etc., etc., and by a strenuous endeavour to secure these things. In this respect Young India is clasping hands with the Old India of the Rig Veda, and the emphasis is somewhat less upon otherworldliness than heretofore. Doubtless many things have contributed to bring about the awakening, e.g., the contact of the meditative Aryan of the East with the more practical Aryan of the West, the mingling and clasping of the religious ideals of India with those of Arabia and Palestine, and the splendid peace and security guaranteed to the whole of India by the British Government. It is true, India is so densely populated that the standard of living is very low. India is a land, too, of drought and famine, of plague and cholera and of venomous snakes. And in addition, before the advent of the British Government, India was a land of chronic warfare and pillage. There was some ground for pessimism, especially in the good old days. But great changes have taken place. War and pillage have ceased. Irrigation has increased the area of soil capable of cultivation. The enlargement of the railway system in India makes it now possible to send food rapidly into famine districts. The appliances of modern medical science are used against plague and cholera. Five Universities minister to the intellectual needs of the land. Thus, life is becoming gradually a more tolerable thing in India. And as the cause of this greatest agent on the material and intellectual sides the British Government studies in history, politics, and economics, have given to the young men of India a larger outlook. The victory of little Japan over the giant of the North brought to India also a consciousness of power. In the light of these facts is it any wonder that the awakening of India is marked by an attitude of strenuous endeavour and of great hopefulness? Something of the buoyancy of the *Vedic age is returning, its love of life and of life's good things and its readiness to strive for them.* The pendulum is returning to where it was before. 'The pale east of thought, which has characterized India throughout the centuries, is gradually giving way to India's primitive, 'native' and Vedic

'hue of resolution.' This change represents one of the most outstanding results of the Meeting of East and West. And what does it all mean except this that strenuousness and love of life found reflected in the hymns of the Rig Veda are more consonant with Western ideals than with those hitherto associated with the meditative East.

It is to be hoped, however, that the process of the assimilation of East to West may not be carried too far. What a pity it would be, if the characteristic elements in the Indian consciousness, its sense of the unseen, its conviction of the supreme importance of the spiritual, its masterful repose should ever go down in a mad rush after material ends. What a pity it would be if India should ever forget a truth once voiced by a man of Asiatic birth: 'A man's life consisteth not in the abundance of the things which he possesseth.' The Indian type of consciousness is, as it were, a tropical plant trained up in the age long isolation of India, the product of all the influences, climatic, geographic, ethnological and historical, which have played upon India from the beginning. Whatever contribution India has made to the world's good in the past has been along the line of her own specific endowment. So will it be in the future. Whatever may be the permanent value of the metaphysical conclusion to which the Sages of ancient India attained, the type and attitude of mind, which formulated the conclusions is, in the opinion of the writer of this paper, even more valuable than the conclusion formulated. The writer of this paper, a Christian missionary in India, is looking for a great contribution from this same Indian consciousness to help to solve the problems of Christian interpretation, thought, and life. It may be said that part of India's contributions has already been made, and there is truth in this. The doctrine of the divine immanence, is however exaggerated a form it has been held in India, has helped to correct the deistic tendency towards an exaggerated transcendence. And the doctrine of *Karma*, namely, that 'whatsoever a man soweth, that shall he also reap' deserves a larger development in Christian theology than it has yet received.

THE SWADESHI MOVEMENT.—A Symposium by Representative Indians and Anglo-Indians. Re One. To Subscribers of the *Indian Review*, Rs 12.

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If the university should decide to hold religious examination, they would, of course, be left wholly to members of each faith, so that there should be no possibility of interference with the control exercised over its own teachings by each religion. But the secular examinations would be in common. If degrees were granted in Divinity, as in the English universities, the courses leading up to them would be laid down by a Faculty composed of members of the faith in which they were granted. Hence, each religion would be absolutely free to teach its own adherents in its own way, while joining hands with others in support of the great principle of religious and moral education.

It may be added that the granting of a Royal charter to the proposed undenominational university, would not hinder the granting of charters to any denominational ones that might be founded hereafter. If a charter be once granted to a non Government institution, it opens the way to the granting of others, for there the principle would have been accepted of chartering, under proper safeguards, a university founded, like the English ones, by public spirited and responsible persons, unconnected with Government. Even selfishness, if enlightened, would associate itself with this effort for its own future advantage.

Such is the scheme for which a charter is being sought, and already a number of colleges are prepared to affiliate as soon as the university is constituted. If the charter be granted conditions will be laid down probably monetary on which its issue will depend. The charters granted to Birmingham, Wales, etc., have been issued only after a certain monetary condition has been fulfilled and it may well be that a similar condition will be laid down in this case. Then it will be for India to decide whether or not she cares to build up such a university. On the other hand, it may be that the charter will be refused and that this great boon to religious and moral education will be denied. In that case those who regard this education as essential to the stability of the Empire and the good order of the State, must be content to labour on until they have convinced the Government of the truth of their contention and to see whether there is as yet efficient patriotism in India to build up an educational system without the aid of recognised degrees.

The Character of King Edward.

The *Quarterly Review* for July, contains an article entitled "The Character of King Edward VII," which is based on private papers in the Royal Archives of Windsor Castle, by permission of the King, and also on letters from Sarah Lady Lytton, the governess of the Royal children, which were privately printed in 1873.

King Edward was always accessible to his Ministers, and far more than half of the business transacted by the King was transacted orally, by personal interview. He enjoyed putting questions to his Ministers, and he liked to state his own views, not in a formal document, but face to face with those whom the matter concerned. It is true that he fortified himself for these interviews by frequently instructing his Private Secretaries to make inquiries, or to remonstrate against public acts or speeches of which he disapproved. But, in the long run, the King himself had his say, and, unlike Queen Victoria, he had his say verbally. It is certain that in saving time and in minimizing "friction," these methods were superior to those of the previous reign.

There was not an atom of pose about the King. If he visited the most mighty potentate, if he called upon a humble subject, if he went into a cottage garden he was—and this may seem exaggerated, although it is the simple truth—equally interested and pleased. His joyous sense of life, his broad sympathies, and his complete freedom from ennui, made him genuinely pleased with the lives and homes of others. . . . This personal magnetism, which won the hearts of every one with whom he came into contact and of millions who never saw him, was a national asset worth more to us in our King than the military genius of a Napoleon or the diplomatic gifts of a Metternich, because of its more abiding quality and more permanent results.

The pomp and pageantry of kingship, sometimes decried, were in his hands always used for the State service and never for personal display. The King lived more simply than many of his wealthy subjects.

The King's retentive and well ordered memory, not only of names and faces, for that has often been the subject of remark, but of the obscure ramifications of world-wide events, and not least his mastery of anecdote, made him one of the best conversationalists in Europe. It was also one of the main causes of his influential judgment upon political affairs.

Silver Jubilee of H. H. The Maharajah of Travancore.

The Silver Jubilee of the Accession of H. H. The Maharajah of Travancore to the Throne was celebrated throughout the State on Friday the 19th August, with great enthusiasm by all classes of his subjects. Hindus, Mahomedans and Christians vied with one another in doing homage to their beloved ruler whose rule extending to quarter of a century constitutes a memorable epoch in the annals of Travancore. From all accounts the Maharaja would appear to be a remarkable personage, versatile, capable, painstaking and acquainted with the minutest details of administration. He is familiar with the history of Travancore from the earliest times, knows all about his officers, including the humblest, their history, their services and their general trustworthiness, and is acquainted with everything concerning the 10,000 Nambudries in the Province. The people's needs and foibles are not unknown to their ruler while as regards his general intelligence and knowledge it is said, he can compare favourably with the average educated Englishmen, members of Parliament not excepted. During the 25 years just closed the Maharajah has been exercising a paternal solicitude in the welfare of his subjects. Dewans may come and Dewans may go but the Maharajah has ever remained the object of affectionate interest to his loyal and loving subjects. True, there is considerable room for improvement in the administration but the Travancoreans may well trust their Maharajah to keep his attention to this aspect of administration. His one constant object throughout his beneficent and memorable reign has been to promote the well-being of his people in all directions in spite of occasional opposition from within and without. We wish life to the Maharajah and prosperity to the

of his State.—*United India and Natives*

INDUSTRIAL AND COMMERCIAL SECTION.

Labour in the Punjab.

Some interesting facts regarding the wages of skilled and unskilled labour are contained in the Annual Sanitary Administration Report in the Punjab. Wages of able-bodied labourers ranged, during the first-half of 1909, from Rs. 4 to 6 per mensem in Dera Ghazi Khan, Muzaffargarh and Gurgaon, to rates as high as Rs. 14 in Amballa, Rs. 15 in Sialkot, Shahpur, and Lyallpur, and Rs. 16 in Ludhiana. In the case of masons, carpenters and blacksmiths the lowest wages ranged from Rs. 15 to Rs. 20 in Hissar, Gurgaon, Dera Ghazi Khan, Rohtak, Karnal, Muzaffargarh, Delhi, Kangra, and Hoshiarpur, and the highest rates were from Rs. 30 to Rs. 37—8—0 in Ludhiana, Ferozepur, Amritsar, Sialkot, Shahpur, Mianwali, Jhang, Jhelum, Rawalpindi, Lahore, Gujranwala, Montgomery and Lyallpur. Increased wages were paid to artisans of these classes during the latter half of the year owing to activity in the building trade and a greater demand for labour in consequence of the opening of new factories.

Italian Trade in India.

Different countries have different ways of attempting to expand their trade on which their very existence as a nation may depend; for, commerce in the end pays for all and hence we have governments, armies and navies to protect it. In some lands it is the fashion to talk grandly about the importance of commerce; others take active steps to push it. Italy seems to be in the latter category. A few years ago (1904), she entered into a contract with an Italian steamship company to open up trade with India. All the vessels were to be built in Italy and were to receive a subsidy of about Rs. 6·70 lakhs for twelve round trips. The service was to be a monthly one between Venice and Calcutta, calling at Trieste, Fiume, Brindisi

Imprisonment and Its Evils.

Mr C. J. Whitby, M. D., eloquently pleads for a scientific treatment of crime based on its pathological character, which in the July issue of the *Hibbert Journal*. The idea of punishment, historically speaking, was born of the desire for retaliation, and revenge. The objects of punishment are (1) to satisfy the sense of injury of the offended party, (2) to reform the offender and (3) to deter others, by fear, from like offences. This way of looking at this subject takes it for granted that everyone who injures or offends us does so out of sheer wilful malice, which, to a medical man like the writer, looks absurd. For instance, in a certain form of epilepsy the patient may suddenly become raving mad. Though the attack is of but brief duration, the consequences may be deadly. If this man, at the time happens to have a knife, he is as likely to plunge it into the heart of the nearest person, and on recovering consciousness, he will have no recollection whatever of what he has done. To punish this man, who was not aware of what he was doing, is a crime. His case requires not punishment but bromide of potassium. The case of the weak minded criminal presents another case. He is not called insane, but his memory is bad, his power of attention limited and he is practically unteachable. He readily succumbs to temptation to commit crime and the law convicts him as if he were a rational being. There are hundreds of prisoners of this description in gaols. Mr Whitby's opinion is that society has no right to expect rational conduct from the confused and muddled brains of these unfortunates or to punish them for failure to achieve the impossible. Ordinary prison discipline has no meaning for them—it makes them worse rather than better. Mixed houses, half hospital and half prison, may be created for those who, without being quite insane, are nevertheless suffering from a mental malady definite enough to enable a Jury to recognise 'extenuated responsibility'. But weak minded criminals ought, like criminal lunatics, to be confined—during the King's pleasure. Like other hospital patients, they would remain in, until, if curable, they were cured.

Prisons, it is now recognised, are the last places for reformation, and it has been said that 'few inmates left prison better than they came in'. Prince Kropotkin indeed calls prisons 'universities of crime maintained by the State'. Imprisonment involves suffering—suffering breeds resentment and resentment is conducive to crime.

Again, drink leads to crime and there is the convivial drinking at Mansion House or Guildhall banquets which often lead to crime, but the importance of which is slight in comparison with industrial drinking. In a large number of trades, exhausting in their character, workers break off, with their employer's connivance, at stated intervals, in order to procure drink. This is very common and a chronic drinker of this type may pass into a condition of semi delirium during which he may commit crimes of which he may not remember anything afterwards.

Take the average criminal whose deficiency, says Mr Whitby, is rather of a moral than an intellectual kind. Heredity is greatly responsible for his mental qualities and his responsibility is fairly diminished.

Mr Whitby concludes that punishment is a necessary evil, to be undertaken in no spirit of revenge, but with the same wise economy as a surgeon handles his knife. Punishment is moral surgery, and the minimum of torture—for all punishment involves torture—and the maximum of reform are the ends to be kept steadily in view. Care must be taken that punishments purify character and that they do not befoul the offender. Mr Whitby says of the supposed deterrent character of punishment—

Bak to my thinking, there is something unspeakably mean in making the supposed necessity of frightening other men into the path of virtue our excuse for shirking the obligation to "make the punishment fit the crime," and not merely the crime but the criminal. Individual treatment is the primary condition of penal reform, the initiation of which doubtless involves the elimination of theological preconceptions with regard to crime and punishment, and the subordination of the legal to the medical point of view.

M. K. GANDHI—A Great Indian. This is a sketch of the life of Mr M. K. Gandhi, one of the most eminent and self-sacrificing men that Modern India has produced. It describes the early days of Mr M. K. Gandhi's life, his mission and work in South Africa, his character, his struggles, and his hopes. A perusal of this Sketch, together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realise, and will be a source of inspiration to those who understand that statesmanship, moderation, and selflessness are the greatest qualities of a patriot. The Sketch contains an illuminating investigation into the true nature of passive resistance by Mr Gandhi, which may be taken as an authoritative expression of the spirit of the South African struggle. With a portrait of Mr Gandhi. Price 4s.

G. A. SATYAN & CO., 3, SENECHAM STREET, MADRAS.

India's Resources.

A comprehensive report of the world's iron-ore resources has just been issued by the Committee of the International Geological Congress, which will shortly be held in Stockholm. As regards British India, with which we are mainly concerned, Sir Thomas H. Holland reports that two groups of ore bodies, composed of rich hematite, have been examined more carefully than other deposits. They contain 500 million tons, and may include much more, but the figures so far must be regarded as rough estimates, as the ore in sight, definitely proved, does not exceed 100 million tons. There are, however, numerous bands of quartz-hematite and quartz magnetite schists among the Dharwar (Lower Huronian) schists, and various occurrences of hematite among the Parana (Upper Huronian) formations but no estimate of quantity has been made in any of these cases. The only abundant supply of clay iron-stone known has already been largely worked, and may be approaching exhaustion. The superficial deposits of ferruginous laterite are very lean ores, and cannot be regarded as serious reserves.

The concentration of the iron oxides into rich massive ore bodies has been proved in to areas only—the northern part of the Mourbhanj State, in Orissa, and in the Raipur district. In both cases the ore is in the form of hematite, and leases have been granted to the Tata Iron and Steel Co. over both areas. The ore in sight in the Mourbhanj district is estimated to exceed sixty million tons, with a probability of an additional 200 million tons of high grade ore. Numerous samples of the only ore body so far examined in detail show a fairly uniform quality, with 68 to 61 per cent. iron, and 0.048 to 0.135 per cent. phosphorus. The ore in sight in the Raipur district amounts to many million tons, and specimens examined contained an average of 67 per cent. iron and 0.58 to 0.64 per cent. phosphorus. The Bengal Iron and Steel Co., whose blast-

furnaces are at Barakar, have used an ore containing 43 to 45 per cent. iron, with about 16 per cent. of silica, and about 0.8 per cent. of phosphorus. No precise estimate of the total quantity of this ore has been made, but during recent years the Bengal Company has supplemented its supplies by raising magnetite near Kalimati, in Chota Nagpur, and has also been prospecting some reported occurrences of hematite ore bodies in the same district.—*Commerce.*

The Member for Commerce in India.

Lord Ronaldsday, M. P., for Middlesex (Hornsey), who was on Lord Curzon's Staff during the latter's Viceroyalty, writes to the *Times* regarding the admission of Mr. Clark, a junior member of the English Civil Service and Private Secretary to Mr. Lloyd George "to one of the highest offices in India, to the exclusion of men who have borne the heat and burden of the day and who have qualified themselves for high executive office by years of devoted service in that country." He does not think that this will increase the attractiveness of the Indian Civil Service and reminds Lord Moiley of John Stuart Mill's opinion that if any door to high appointments in India, with the exception of the Viceroyalty, "be opened without passing through the lower appointments, even for occasional use, there will be such an incessant knocking at it by persons of influence that will be impossible to keep it closed."

Mr. K. Gupta, in a letter to the *Times*, says: "Lord Ronaldsday might have given the following passage from Mill's 'Liberty':—'It is in the Koran and not the New Testament that we read the maxim: 'A ruler who appoints any man to an office when there is in his dominions another man better qualified for it sins against God and against the State.' " Mr. Gupta adds that the sentence is probably not in the Koran, but in Hadis.

UTTERANCES OF THE DAY.

Lord Amphill on "The Transvaal Deportations"

The following is the full text of Lord Amphill's speech in the House of Lords —

Lord Amphill rose to call attention to the present position of the question of British Indians in South Africa, and to ask the Secretary of State for the Colonies —

1. How many Indians have been deported from South Africa

2. Whether he still maintains that none of those deported were domiciled in South Africa

3. Whether it is not a fact that about a third of those deported are of South African birth

4. What is the precise nature of the arrangement made by the Transvaal Government with the Portuguese authorities at Mozambique for carrying out those deportations

5. Whether it is not unprecedented in the annals of Empire that British subjects should be handed over for punishment to a foreign Government.

6. Whether the punishment of transportation is not as obsolete in British law as those of the pillory and the stocks.

7. Whether the speech made by the Governor-General of the Dominion of South Africa at Johannesburg on the 6th July may be taken to indicate that His Majesty's Government have adopted a more decided policy in regard to their Imperial obligations towards His Majesty's Indian subjects; and to move for Papers

The noble Lord said: My Lords, I have not troubled your Lordships with the question of the British Indians in the Transvaal since November last. I understand that the noble Earl, the Secretary of State for the Colonies, who is obliged to be absent now, has been good enough, rather than postpone the Questions, to entrust the answers to my noble friend opposite, the Lord President of the Council. The reason why I have not troubled your Lordships or the noble Earl with Questions during this long period is that I had sincerely hoped that the negotiations with the Transvaal Ministers which were begun about this time last year would have borne fruit, and would have resulted in this in some satisfactory settlement of this deplorable question. But so far from there being any signs of settlement at the present time, matters have gone from bad to worse, and I should feel ashamed of myself if I kept silence any longer. I must let your Lordships know what is going on, for the unfortunate difficulty in this matter is that it seems impossible to get other Houses of Parliament, or the Press, or the public to take any interest in a matter which is really one of vital Imperial importance.

The ex-President of the United States, Mr. Roosevelt, when speaking at the Guildhall on May 31, made a remark which struck me as singularly true and appropriate. He said —

"You are so very busy at home that I am not sure you realize just how things are in some places at least abroad."

My Lords, that is absolutely true of this question, and I feel that not only should I be lacking in duty, knowing the facts as I do, if I refrained from pressing them upon your Lordships on every possible occasion, but also that so intense is necessary for trying to bring home both to

Parliament and to the people of this country the very great risk which they are running if this matter is not going to be settled. Now, what is going on at the present time? The Indians who have been contending so bravely all these years and with such devotion and self-sacrifice, not for any personal or political privileges or rights but for the honour of their race, are now being deported from the country. They are being tricked out of the Transvaal by administrative action, and in a manner which allows them no appeal to the Courts of Law.

The process, as I understand it, is this. These Indian gentlemen are asked whether they have registered. They reply that they have. The next question is: "Where is your certificate?" The answer is "I have destroyed my certificates as a protest against the action of the Government when they failed to carry out the promise which we believe they made." Thereupon they are put into the train and carried across the border. As soon as they are across the border of the Transvaal they are told that they are at liberty, but that is only a way of speaking, for within the train is going at forty miles an hour, it is obviously impossible for them to alight and take advantage of the liberty which is said to be given to them. Thus, they are conveyed to Delagoa Bay, and there the Portuguese authorities arrest them as undesirable aliens and put them on board ship and send them off to India. I imagine—and this is one of the points that I want information upon—that the Transvaal Government must pay the bill of the Portuguese Government for doing this dirty work. When these unfortunate men arrive in India they are met by friends and sympathizers who have been collecting funds all over India in order to relieve the suffering of their fellow-countrymen in the Transvaal, and who arrange to have them shipped back again. When they arrive back they are forbidden to land, and the shipping companies are, of course, placed in great difficulty. Your Lordships will see that this process of shipping these men backwards and forwards between South Africa and India cannot go on indefinitely.

I believe—and here again is a point on which I want positive official information for the public—that altogether nearly 300 of these people have been deported since this policy was instituted about a year ago. Certainly within the last two months something like 120 or 130 have been so shipped off to India, and of this last lot all were domiciled and identified, that is to say, all of them had their homes in South Africa and had voluntarily registered themselves. When in November last I asked the noble Earl, the Secretary of State for the Colonies, whether any of those who had been deported were South African born, he said he thought that none of them were, and he said it in a manner which implied that if any of them were domiciled in South Africa he would take a very different view of the question, and that it would be a matter which would demand instant and vigorous protest from himself. But the fact which I think is now established beyond doubt is that one-third of these people are actually South African born, and it follows that many of them have never seen India. South Africa is their home. They have never been anywhere else, and when they arrive in India they are naturally completely at a loss what to do. What makes matters worse is that their wives and families are left behind in South Africa, and your Lordships can well imagine what the privations and sufferings of these poor people must be.

I want your Lordships particularly to note the effect

Tata Works.

Considerable progress would appear to have been made in the installation of the works of the Tata Iron and Steel Works Company, Limited, at Sakchi in Bengal. As our readers are aware the capital of the concern which is purely Indian is £1,54,500. A good account of the progress made appears in the *Times of India* from which it appears that there are three large beds of hematite iron ore in the land taken up by the Tata Works in Mayurbhanja, a State in Orissa, 200 miles from the port of Calcutta. Of these beds, the one at Yurumashini where there are about 20,000,000 tons of ore on various ridges will be worked. This place will be connected with the central works by a broadgauge railway forty miles in length. With a large area of coal land in the eastern part of the Jherria field, and extensive manganese mines in the neighbourhood of Nagpur, the Company possesses the four requisite raw materials—iron ore, coking coal, flux and manganese ore. The Government, as is well known, has placed an order for 2,000,000 tons of rails with the Company. A town intended for 20,000 Europeans and Indians is being constructed and about 100 bungalows are now stated to be under roof or above ground. The coke oven plant consists of 180 non-by-product coke ovens, fitted with a coal-breaking and crushing plant for a capacity of 700 tons per 10 hours, coal storage bin, electric charging laries and electrically-driven coke pushers and levellers. The coke is carried on steel trucks from the coke ovens to the blast furnaces charging pockets. There are two blast furnaces, 19 feet in diameter by 77 feet high, each equipped with inclined double skip hoist, automatic stock pockets, served by electric charging laries, four 22 feet by 80 feet central combustion chamber, Cowper-Kennedy hot blast stoves, dust-catchers and centrifugal gas-cleaners. The iron can either be run liquid into ladles, or

cast into pigs. We learn from the account that the electric boiler plant consists of three 1,000 kilowatt turbo generators, direct-coupled to Zoelltype turbines, with surface condensers. The dynamo-generators generate three-phase current, 3,000 volts, 50 periods. Part of this energy is transformed by two motor generators into 250 volts direct current, to be used for cranes and in the rolling mill plant. Another part is cut down by stationary transformers to a tension of 440 volts, and distributed throughout the works. Still another part is carried at high tension to the river pumping station, about two miles from the works. Various firms in Calcutta, London, Pittsburg, Brussels, Germany and other places have been given orders for the plants necessary. A branch Railway from Kalimati station of the Bengal-Nagpur Railway to the works is being pushed through and we are further told that the foundation for the blast furnaces, steel mill and the principal buildings as also the mill buildings are under construction. As regards the prospects of the concern, our contemporary says that the abundant supply of raw materials, "combined with an expanding market for their production are two important factors which should insure the success of the enterprise."

Bombay Match Co.

Among the few match manufacturing factories at work in India at the present time that are doing well are the Gujarat Islam Match Co., the Bombay Match Manufacturing Co., the Amrit Match Factory at Kotah, and half a dozen others in the Central Provinces, Calcutta and Belgaum. Several persons and firms have recently been making enquiries regarding suitable woods and sites in Bombay, the Punjab, Madras, Mysore, Burma and Kashmir, and the establishment of various small new factories is under consideration.

QUESTIONS OF IMPORTANCE

The Bishop of Madras and the Deportees

The Lord Bishop of Madras has addressed the following letter to Mr G. A. Natesan —

August 6th, 1910.—Dear Mr Natesan, I am very sorry indeed to hear of the distress of the Indians who have been deported from the Transvaal and of the cruel treatment they have received. I have just read your letter in the *Madras Mail* of the 5th instant. Will you kindly pay enclosed cheque (for Rs. 100) on my behalf into the fund for their support. I earnestly hope that better counsels will prevail in the Union Parliament. The treatment of the Indians in the Transvaal has been a disgrace to the British Empire and I can fully sympathize with the indignation and resentment which it excites throughout India.

The following is a copy of a letter addressed by the Light Bearer, The Lord Bishop of Madras to the Indian Christian Deportees from the Transvaal —

ON TOUR,

August 14 1910

My Dear Brethren in Christ,

I am very sorry that I am away from Madras and shall not return till you have left. I send you all my blessing and sincere sympathy and good wishes. I have been very sorry to hear of all your sufferings and of the harsh treatment you have received. But do not let these things make your hearts bitter or cause you to lose your trust in your Heavenly Father. Commit your cause to Him and try to overcome those who treat you unkindly by patient perseverance in well doing.

Be honest, truthful, and temperate in all things and, above all, be kind and loving and forgive your enemies as you too hope for forgiveness from God. May the Father of Our Lord Jesus Christ grant to you all the guidance and strength of His Holy Spirit.

I am, Your Father in God,

Henry, Madras

To the Indian Christians deported from South Africa

The following reply has been sent —

My Lord,

On behalf of the Indian Christians among the Deportees I desire to thank you most gratefully for Your Lordship's paternal letter of sympathy and encouragement. We feel that, in accepting suffering and in showing our capacity for self sacrifice, we are acting in accordance with the highest principles of the Christian faith. We believe that, so long as we continue to act in this spirit, we shall be honoring the sacred precepts that we have been taught and that we shall be raising the dignity of Indians, as Christ's and as lovers of the Motherland, in the eyes of our fellow Christians in South Africa of European descent, for we are certain that our whole future and that of our children depends upon the latter's recognition of our good faith and development of character.

Once more, on behalf of our co-religionists, I thank Your Lordship for the affectionate message that you have sent us, and remain,

Your Lordship's Son in Christ,

ARON JOHN,

On Behalf of the Indian Christian Deportees.

Indians in the Transvaal

The Hon'ble Mr Robertson, replying to Mr. Gokhale's question in the Imperial Legislative Councils regarding the deportation of British Indians to India by the Transvaal authorities, said:—

The Government of India are aware that a number of British Indian subjects of His Majesty, a certain number of whom claim to have been born in South Africa, have lately been deported to India. Those persons have been removed from the Transvaal under the provisions of Section of the Asiatics Registration Amendment Act of 1908, for refusing to produce certificates of registration, and on their arrival in the territory they have been compelled to leave for India under a local bye law of the Portuguese Administration. The Government of India have made representations to His Majesty's Secretary of State on the subject of deportation, and the latter is still under consideration.

In reply to a further question from Mr. Gokhale regarding the alleged ill treatment of Indians on board ship on their way from South Africa to India, Mr Robertson said —

Yes, Sir, such enquiries have been made both at Bombay and Madras from returned Indians. The enquiries were made because of allegations as to bad treatment and improper food, more particularly on board ship. Though we should not minimize the inconvenience and hardship to which the returned Indians have been put by their summary deportation from South Africa, it must be stated that the reports which we have received do not generally bear out the allegations to which I have referred. The general tenor of the reports has been that the deported Indians rather gloried in the experience which they had passed through and were prepared to make light of the inconvenience to which they had been put. For the information of the Hon'ble Member, I shall briefly mention the gist of some of the reports we have received. The Commissioner of Police, Bombay, reported regarding the first batch of deported Indians who reached Bombay in May, with regard to whose treatment complaint was made, that the men were cheerful and showed little sign of having suffered hardships, if they did express anxiety about their families left behind in South Africa. It is true that most of them had no money on arrival in India and had to be assisted with funds collected locally, but the one desire they expressed was to return to South Africa to continue the struggle. A further report has been received about a batch of returned Indians who reached Bombay on the 11th July by the *President*. They said that they had been conveyed by rail, second class, to Lorenzo Marques and had been well treated and fed on the Railway and at Delagoa Bay, but they complained against the food and accommodation on board ship. They had no reports of ill treatment to make and were cheerful and healthy looking. Of the batch which arrived in Madras early in June via Colombo and Tabernan, the Protector of Emigrants, Madras, was able to record the statements of only four persons, as the remainder had gone to various places in the Madras Presidency. The Protector of Emigrants reported that they were all respectably attired in European style, and that their appearance excited anything but a miserable condition of bad treatment on the voyage to India.

AGRICULTURAL SECTION.

The "Amrit Mahal" Cattle.

The following article from Mr. P. G. Patil is taken from the Poona Agricultural Magazine —

"The breed as a whole occupies a position among cattle which for form, temper and endurance, is strongly analogous to that of the thoroughbred among horses."

Mysore State is famous for its breeds of cattle, and during a visit a few months ago, I naturally paid particular attention to them. Among the three famous breeds *Amrit Mahal*, *Hallikar* and *Nellore*, I could only see the two former, some owned by private gentlemen and some exhibited by the 'Amrit Mahal' Department of the Government. The village cattle, as in the Deccan, are not properly bred, and do not constitute a real breed, though good working bullocks are often produced through the services of pure *Amrit Mahal* or *Hallikar* bulls.

The *Amrit Mahal* breed has, however, received the attention of the State from the time of Haider and Tipu, and the present ruler maintains a separate department for the purpose. Its purpose is to keep this valuable breed pure, hardy, strong, and at the same time swift. Purity is maintained by annually weeding out undesirable and doubtful stock from the State breeds. These breeds are kept on natural sources of fodder and water in the jungles, and are in a semi-wild condition, needing neither hay, kalli, nor feed of any kind. They get fairly adequate natural grazing in the jungles, and drink at the springs and *nalas* which are so numerous in Mysore. The weak ones die, and the strong ones breed under these conditions. They are naturally hardy and swift. There is scarcely any sickness, but if a wound is inflicted or a limb broken these half-wild animals do not bear any treatment. Either nature cures them or they die.

The *Amrit Mahal* cows require no care at the time of calving. The cow calves yearly without any labour. The calf staggers a while, but very soon becomes steady and accompanies its mother. When weaned it is put with other calves. Thus, there are always two kinds of stock,—young stock and adult stock herded separately. When eighteen months old, bull calves are castrated; and when they attain four years, they are put to work or sold. Several weeks' training is necessary to break the bullock brought up under such unrestrained freedom.

The herds are driven from one jungle to another, when grazing in the first is exhausted. The Department has provided jungles for each season for all herds in the several districts. Healthy and typical bulls are kept for stud purposes from their fifth to their tenth years.

The characters of the breed are as follows:—

The head is long, narrow and clean without much muscle. The forehead is prominent with a vertical furrow extending from the crest to the nasal bones. The two elongated, bulging, rounded parts of the forehead, separated by the vertical furrow, seem to send out two fine and gracefully rounded horns and thus the horns seem to be almost continuations of the separated parts of the forehead. The horns spring close together, go backward and outward and from about the middle of the length, sweep forward and inward getting at the same time gradually thinner. The ears are small and alert. The muffle and eyelids are black. The neck is thin and long without much development. The hump is small when compared, for instance, with the *Khillari*.

The body is long and clean, with very little skin on the sheath. The hindquarters drop suddenly. The thighs are clean. The tail is thin, and carries hair at the end.

In colour, the cows are always white, the bullocks are white or grey. In the example given as a frontispiece to this number of the Magazine, the only defects are the few patches of colouring on the neck, &c.

The hoofs are hard and close. They are small and black in colour.

The photograph given in the present number of an *Amrit Mahal* bull, is of an animal which took the first prize at the Mysore Cattle Show in October, 1909.

QUESTIONS OF IMPORTANCE.

The Bishop of Madras and the Deportees

The Lord Bishop of Madras has addressed the following letter to Mr G. A. Natesan —

August 6th, 1910.—Dear Mr Natesan, I am very sorry indeed to hear of the distress of the Indians who have been deported from the Transvaal and of the cruel treatment they have received. I have just read your letter in the *Madras Mail* of the 4th instant. Will you kindly pay enclosed cheque (for Rs. 100) on my behalf into the fund for their support. I earnestly hope that better counsels will prevail in the Union Parliament. The treatment of the Indians in the Transvaal has been a disgrace to the British Empire and I am fully sympathetic with the indignation and resentment which it excites throughout India.

The following is a copy of a letter addressed by the Right Rev. The Lord Bishop of Madras to the Indian Christian Deportees from the Transvaal —

ON TOUR,
August 14, 1910

My Dear Brethren in Christ,

I am very sorry that I am away from Madras and shall not return till you have left. I send you all my blessing and sincere sympathy and good wishes. I have been very sorry to hear of all your sufferings and of the harsh treatment you have received. But do not let these things make your hearts bitter or cause you to lose your trust in your Heavenly Father. Commit your cause to Him and try to overcome those who treat you unkindly by patient perseverance in well-doing.

Be brave, truthful, and temperate in all things and, above all, be kind and loving and forgive your enemies as you too hope for forgiveness from God. May the Father of Our Lord Jesus Christ grant to you all the guidance and strength of His Holy Spirit.

I am, Your Father in God,
Henry, Madras

To the Indian Christians deported from South Africa.

The following reply has been sent —

My Lord,

On behalf of the Indian Christians among the deportees I desire to thank you most gratefully for Your Lordship's paternal letter of sympathy and encouragement. We feel that, in accepting suffering and in showing our respect for self-sacrifice we are acting in accordance with the highest principles of the Christian faith. We believe that, so long as we continue to act in the spirit, we shall be honouring the sacred precepts that we have been taught and that we shall be raising the dignity of Indians, as Christians and as lovers of the Motherland, in the eyes of our fellow-Christians in South Africa of European descent, for we are certain that our whole future and that of our children depends upon the better recognition of our good faith and development of character.

Once more, on behalf of our co-religionists, I thank Your Lordship for the affectionate message that you have sent us, and remain,

Your Lordship's Son in Christ,

ARON JOHN,

On Behalf of the Indian Christian Deportees.

Indians in the Transvaal

The Hon'ble Mr Robertson, replying to Mr. Gokhale's question in the Imperial Legislative Councils regarding the deportation of British Indians to India by the Transvaal authorities, said:—

The Government of India are aware that a number of British Indian subjects of His Majesty, a certain number of whom claim to have been born in South Africa, have lately been deported to India. Those persons have been removed from the Transvaal under the provisions of Section of the Asiatic Registration Amendment Act of 1908 for refusing to produce certificates of registration, and on their arrival in the territory they have been compelled to leave for India under a local bye-law of the Portuguese Administration. The Government of India have made representations to His Majesty's Secretary of State on the subject of deportation, and the latter is at present under consideration.

In reply to a further question from Mr. Gokhale regarding the alleged ill treatment of Indians on board ship on their way from South Africa to India, Mr. Robertson said:—

Yes, Sir, such enquiries have been made both at Bombay and Madras from returned Indians. The enquiries were made because of allegations as to bad treatment and improper food, more particularly on board ship. Though we should not minimise the inconveniences and hardship to which the returned Indians have been put by their summary deportation from South Africa, it must be stated that the reports which we have received do not generally bear out the allegation to which I have referred. The general tenor of the reports has been that the deported Indians, rather than in the experience which they had passed through and were prepared to make light of the inconveniences to which they had been put. For the information of the Hon'ble Member, I shall briefly mention the gist of some of the reports we have received. The Commissioner of Police, Bombay, who received Bombay in May, with regard to which treatment complaint was made, that the men were cheerful and showed little sign of having a hard time left behind in South Africa. It is true that some of them had no money on arrival in India and had to be sent of with funds collected locally, but the one does not say that the deported Indians who were sent to the South African struggle was to return to South Africa. It is true that some of the batch of returned Indians who were received about the 11th July by the *President* had been received in Bombay and had been conveyed by rail, second class, to Durban, way and at Delagoa Bay, but they complained of the food and accommodation on board ship. They had a very healthy looking. Of the batch which arrived in Madras of Emigrants, Madras, was able to record the statements of only four persons, as the remainder had gone to the Prisoners in the Madras Presidency. The Prisoners of War reported that they were all well and were not anything but a miserable condition on the voyage to India.

among these, men who will never retreat from the battle they are fighting, who will pursue it to the bitter end, come what may. Mr Polak has warned you that some of these deportees, perhaps all of them, may be refused permission to land in South Africa and may return back to our city. On your behalf I wish to assure them that whatever happens, we shall extend our warm welcome once again. As one of the honorary secretaries of the Indian South African League, it has been my most pleasant duty to house these men and look after their wants and needs. I have regarded them from the very beginning not as destitute Indians or paupers, who have to be fed and clothed from collections doled out as an act of charity, and I protest against any one, whatever his position may be, who regards these men as destitute Indians. I have been regarding them and shall continue to regard them as I am sure you all approve of what I have done, as the guests of our city. If I had regarded them in any other light, I should have been eating a shur on the hospitality of our ancient land. They have been fighting for the honour of their Motherland they have sacrificed their health, their wealth, their fortune, their business, their wives, their children, their mothers, their sisters and all that was cherished as most dear and near, not for a cause that is personal but is national in the truest sense of the term. I regard them as the custodians of the honour of India and the trustees of the self-respect of this ancient land of ours. I appeal to you for funds to help these people in one of the most historic and momentous struggles unexampled in history or fable, in which these men are engaged. Down among the poor, brought up among the poor, living among the people, and pursuing their humble and honest vocations, these men, house of our bones, flesh of our flesh, have made sacrifices, have undergone sufferings and trials, the very thought of which makes one shed tears. Their brave deeds make us, Indians, here, almost feel ashamed of ourselves. These poor men, hawkers, storekeepers, traders, laundrymen, humble domestic servants, waiters and butlers, who are not B. A. or M. A., who have not come under the influence of Burke, Mill and Morley, have pursued this struggle with a single-minded devotion and a steadfastness of purpose which make many of us journalists, doctors, lawyers, and judges almost blush. They are now returning to their Transvaal, not to place themselves in conflict with the law and administration of a British Colony but they are returning to the land of their adoption, to their place of business, to their families, to their wives, to their children, in short to their homes. I ask you to wish them God-speed.

And now, brethren, from the Transvaal, you, through your spokesman, have been good enough to refer to my humble services to you during these last three months. And what shall I say to you? I feel it not competent for me, for the matter of that, for any one in this hall, to offer to you any words of encouragement or of advice, for what have we done to assume any such privilege? Those of us here have perhaps paid only Rs 3 to your cause, when they should have paid 300 or 3,000 for the same, have perhaps written one article where they should have written a hundred, have perhaps spoken and written on this subject with a caution and a calculation of consequences which side by side with your selflessness and your heroism ought to make us feel our smallness. I therefore content myself with praying to God to give you the fortitude, the courage, and that heroism which He has been inspiring you with all along.

Farewell to the Transvaal Deportees

The following are the Resolutions passed at the Public Meeting held at Madras, on Tuesday, the 23rd August, 1910:—

First Resolution—This Meeting places on record its deep sense of appreciation of and admiration for the sustained and patriotic self sacrifice displayed by the Transvaal Indians during their long and difficult struggle to secure civil emancipation in that portion of His Majesty's Dominions and for the honor and good name of India.

This Meeting hereby recognises with heartfelt gratitude, the patriotic labours of the Transvaal Indians who have been deported arbitrarily to this country to which very many of them are strangers by birth, warmly sympathises with them in the sufferings that they have so cheerfully borne for the sake of the Motherland, and wishes them God-speed on their approaching return to their homes and families.

This Meeting desires to take this opportunity to give public expression to its feeling of gratitude for the indefatigable and self sacrificing services of Mr H S L Polak, for the cause of the Indians in South Africa.

Second Resolution—This Meeting is strongly of opinion that the Government of India and the Home Government should adopt a firmer and more decided attitude regarding the grievances of the Transvaal Indians, whose unjust treatment amounts to an Imperial scandal, the continuance of which is calculated to increase unrest and dissatisfaction in this country, and urges upon the Government of India the necessity of enforcing against South Africa immediately the provisions of the recent Emigration Act, as an earnest of the intensity of Indian indignation at the oppression and ill usage meted out to His Majesty's Indian subjects in that part of the Empire.

This Meeting while thanking the Madras Government for the order it has issued in connection with the appeal of the Indian South African League for financial help to the Transvaal Deportees is of opinion that it is inadequate to meet the demands of the situation, affords no relief to the Deportees who have been in the City since May last under the care of the Indian South African League; and it urges that a more liberal and sympathetic attitude should be adopted in regard to a question of this exceptional nature.

This Meeting takes this opportunity of placing on record its grateful thanks to the Government of Bombay for the timely assistance rendered by

EDUCATIONAL.

THE NEEDS OF PRIMARY EDUCATION.

No one can read the vigorous and, in parts, eloquent Report which Mr. JAMES, as Officiating Director of Public Instruction, has written upon Public Instruction in Bengal in 1908-09, without feeling that it is the work of one who has an enthusiasm for education. "The work of education in this country," he writes in a characteristic passage, "is very truly a campaign against the powers of darkness, and he who is not with us is against us."—*Statesman*

CIVIC TEACHING IN JAPAN

In the *Journal of the Royal United Service Institution* appears a paper by Sir Alexander Bannerman on the creation of the Japanese national spirit. He finds its secret in the education of the child from the earliest in the idea of duty. He says:—

In the elementary course it is laid down that the children shall be instructed by means of examples in filial piety, obedience to elders, affection and friendship, frugality, industry, modesty, fidelity and courage, and also in some of their duties towards Society and the State. Here, at the very beginning of the child's education, we meet the word "duty," and although it has been said before, it cannot be too often repeated that duty is the keynote of Japanese morale. The word "rights" does not appear in the syllabus. Even when treating of the franchise, it is not spoken of as the "Right to vote," but the "Duty of voting."

Everyone admits that not the least important part of a nation's training is the education of its girls, and the object which the Japanese have set themselves to attain is, in their own words, to convert their girls into "good wives and wise mothers." Both boys and girls are to be trained as to "make them value public virtues, and foster the spirit of loyalty and patriotism."

The general purpose of the system is to begin by teaching the infant its duties at home and in every-day life, and as its intelligence develops to go on to more advanced social questions, keeping all the time in the foreground the dominant ideas of deference to superiors, filial piety, loyalty to the Emperor, and duty to the Nation. The teaching is aided by giving examples from history of the various virtues which are to be fostered.

EDUCATIONAL PSYCHOLOGY.

With the utmost desire to encourage the progress of experimental psychology, one is sometimes forced to the conclusion that elaborate experimental work of this kind sometimes leads only to the re-statement of an obvious fact. For example, Dr. Mayer, of Würzburg, after carrying out tests on school-children of all grades of ability, behaviour, and temperament, has arrived at the conclusion that group-work is generally far better than individual work, both in quality and quantity—that pupils in a class are in a sort of mental rapport. The value of social stimulus is, of course, generally recognised: it is illustrated even on the athletic field where the paced rider has the advantage. Results of the kind indicated must go a good deal further if they are to be of use to teachers, and our gratitude for them is mixed with a lively sense of favours to come.

A PRINCELY DONATION.

The *Mashril* of Gorakhpur has devoted a leader-ate to Babu Ajodhia Dass, Raja of Benares, now practicing as Bar-at-Law at Gorakhpur, in which the writer has praised Babu Ajodhia Dass for his keen interest in education. The latest instance of his benevolence is a monthly subscription of Rs 500, which he is regularly remitting to the Central Hindu College, Benares. The College was in need of money to find subsistence allowance for two new Professors. Mrs Annie Beant had issued a private appeal in response to which it appears Babu Ajodhia Dass has given this princely donation for which he deserves every praise. Babu Ajodhia Dass is one of the few quiet workers in the Province, much respected by those who know him for his many qualities of head and heart.—*Advocate*.

can enter this country without any restrictions excepting the usual ones governing the white immigrants. But a Hindusthani should come direct from India without stopping at any other place on his way to Canada. If he does that, he can not settle here. Besides, he has to show \$200, i.e., Rs 640 cash in his possession on landing on the Canadian soil. If he fails to abide with either of these rules, he is deported. The following illustration will give the true idea of the situation. A Punjabi gentleman coming from Lahore had a third class passage taken from Calcutta to Hong Kong and 2nd class from Hong Kong to Vancouver. When the steamer arrived at Vancouver the Immigration officers would not let him land as he did not have a direct third class or second class passage from home. He applied to the Court to seek protection under the Habeas Corpus Act but judgment was given against him and as a result of that he was deported though he had the necessary \$200! Only this week a Mahomedan gentleman, Mr H Rahim, is threatened to be deported after his six weeks' stay in this country only because he did not inform the officers that he was to settle in this country when he arrived here as he had not decided about it. Mr. Rahim holds property in Vancouver and is the manager of the Indian Trust Company.

The time has arrived now for the Hindusthanis to wake up. Otherwise the situation in Canada will be worse in future than what it is to day in the Transvaal. The Hindusthanis have the sense of honour and so they are not likely to abide by humiliating laws in the British Colonies. Will not Lord Morley do anything in the matter and gain the confidence and respect of the Hindus? The Canadians as a rule do not object to the Hindus coming to Canada. I can say this from my own experience as I was always very cordially received wherever I went. But there are some black sheep who want to reserve the whole dominion of Canada for the white people and they are

trying to create a feeling of antipathy towards the Hindus by circulating fabulous reports about the Hindus. In conclusion, I may say that India being very far from Canada does not know clearly how the Hindus are treated and that a self-respecting man can not live here and make his own living.

Toronto,
1st July, 1910

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A HINDU

Hindu's Rights in Australia

The success of two Hindus at a ballot in obtaining land in New South Wales has set all tongues wagging in Australia. There was a row over the matter in the Legislative Assembly of New South Wales, especially over the fact that it had occurred to nobody to provide against the legal impossibility of ruling Hindus, as British subjects, out of the land they desired to settle upon. But joining their heads together the Premier and the Minister for Lands have at last found a way out of the difficulty. Assuming that white applicants are "fair types" of settlers, they have given their official opinion that "their qualifications to satisfactorily occupy and develop the land—in other words, to prove worthy settlers—would be superior to those of Hindus, and therefore the latter's applications should not have equal claim to priority with theirs. The Hindus' rights" they conclude, "may be summed up in two sentences:—(1) He is entitled to acquire a holding under the Crown Lands Acts. (2) But he is not entitled to elbow out a better (viz., white) settler." This beats everything that has ever found a place in official minutes. There can be no argument against force, and the Hindus of Australia would better occupy themselves in trying to accommodate themselves to their own poor country than go about hunting for a place in the Empire.

MEDICAL.

INDIAN MEDICINE.

Mr A. Edal-Behram writes:—

Sir,—When the Medical Scientists of the West are proving some theories already known to the Aryan Doctors, inquiries are arising from many places as to what is the best book on Indian Medicine. May I take this opportunity of making known an excellent book "The History of the Aryan Medical Science", by H. H. Sir Bhagvat Singhji, K.C.I.E., M.D., D.C.L., L.L.D., F.R.C.P.E., Thakore Saheb of Gondal, to such inquiries? I may here add that the book proved of immense help to me in preparing my sketch on the subject for the *Indian Review* and I am very much indebted to its author for the same.

FORMALIN FOR RINGWORM

Since the introduction of the x-ray treatment of ringworm the various antiseptic and parasiticide remedies have fallen somewhat into the background. Dr. Mackinnon, who writes from Cape Colony, publishes in the *Lancet* a brief description of a method in which he has great faith, it seems well worth trial by those who, as he presumably is, are not within reach of a thoroughly equipped electrical plant. The drug he recommends is not mentioned in the latest edition of the standard British work on skin diseases, and practitioners in Great Britain may therefore not be familiar with it. The area of skin affected is washed with spirit and then allowed to dry. Then with a soft camel-hair brush a 40 per cent. solution of ordinary formalin is painted on, and the head is meanwhile placed in such a position that the liquid will not run off. According to the author, one such application is sufficient as a rule to effect a cure, but if there is any doubt he repeats the application in five days. There is sometimes some smarting in young children, and the skin often scales off from the irritating action of the drug; but these are only slight drawbacks from a process which is described as clean, rapid, and effective.—*Hospital*.

THE VOMITING OF PREGNANCY TREATED BY ADRENALIN.

Rebaudi (*Gazz. degli Osped*) speaks highly of his experience in the treatment of a severe case of hysteric emesis gravidarum of more than two months' duration by means of adrenalin in small doses. Various remedies had been tried, and artificially induced labor was seriously contemplated. In whatever way the drug acts—whether by neutralizing the toxins produced in pregnancy, by toning up the nervous and muscular system, as an antitonic, as a stimulant of tissue change, or as a regulator of the vasomotor system, or in any of the other methods which have been theoretically suggested—the author is convinced of its great therapeutic success in the cure of obstinate vomiting of pregnancy.

"INDIAN MEDICINAL PLANTS."

"It gives us great pleasure to announce that Maharaja Menindra Chandra Nundi Bahadur of Cossimbazar has promised to contribute the princely sum of ten thousand rupees towards the cost of publishing that valuable work "Indian Medicinal Plants," by Lieutenant-Colonel K. R. Kirtikar and Major B. D. Basu. The donation is worthy of the Maharaja."

THE PLANTAIN AS A FOOD.

The banana has become very popular in Paris and is sold freely in the streets. The increasing popularity of the fruit is amply justified, says a Paris contemporary, for Dr. Max Makowsky, in *Naturcopat* gives the following analysis of the fruit:—4.75 per cent. of carburated hydrogen, 19.50 per cent. of eliminary salts, 1.75 per cent. of cellulose, and 74 per cent. of water. The doctor adds that all that is necessary for sustenance can be obtained from the banana and bread and butter. Our Parisian contemporary suggests that it would be interesting to know upon what the doctor himself subsists.

FEUDATORY INDIA.

Travancore Popular Assembly.

The last issue of the Gazette contains the revised rules of the Popular Assembly. The number of members is reduced from 100 to 70, distributed thus:—Thirty-two Taluqs elect forty-two members; four Planting Associations, namely, Devikulam one, Permade, Central Travancore one, South Travancore one, Cardomom Planters one, the Indian mercantile trading classes six members, five Town Improvement Committees, one member each; the Jemis are given three members; and the Government nominate ten members. Each member will be allowed to bring two subjects only for the consideration of the Assembly, which will hereafter meet every year in the middle of February. Detailed instructions regarding the electoral areas, qualifications and disqualifications of persons to vote or become members of the Assembly and the kind of subjects exempted from discussion are given. The procedure is also laid down for the election of members representing the varied interests.

Mysore Widows' Home.

We are glad to learn that the Mysore "Widows' Home" has been made a Government Institution. Mr. A. Narasimha Iyengar has ever since the establishment of this Institution been giving away even his pension of Rs. 500 a month for the maintenance of this Institution. We are glad that the Government have come to his help.

King Edward Memorial in Kashmir.

His Highness the Maharaja of Jammu and Kashmir has decided to establish at Jammu a Zenana Hospital as a Memorial to His Majesty the late King-Emperor. The Institute will be called the King Edward Zenana Hospital, and is estimated to cost about two lakhs. His Highness has also contributed Rs. 5,000 to the proposed All-India Memorial.

M. O. System in Hyderabad.

His Highness the Nizam has sanctioned the introduction of the Money Order System in His Highness's Postal Department and arrangements are being made vigorously for bringing the same into operation from the 1st of the ensuing *Fasli* year corresponding to the 6th of October 1910.

Mysore Civil Service.

It is understood that the Mysore Civil Service Examination, which under ordinary circumstances, ought to come off this year, will in all likelihood not be held. It is said that the Scheme will undergo some great modifications and the examination will be held some time next year. It will not be thrown open, it is rumoured, to the whole of India.

Education in Baroda.

The working of the Compulsory Education Code in Baroda is very interesting. In each village the Patal, Talati and the Schoolmaster make a list of the residents who have children under their care and the schoolmaster publishes notices containing the names. Parents are allowed to appeal against the inclusion of any name, to the Wahiwatdar, whose decision is final. Those whose children do not attend school within 30 days of publication of the lists are fined up to one rupee a month according to the discretion of the Wahiwatdar. The compulsory standard of education has up to this been the third. A Commission has now recommended the raising of the standard to the fourth and has called for legislation, (1) to prevent the employment of children of the school going age in mills, factories, or in works of such a nature as to prevent attendance at school and (2) to increase penalties under the Child Marriage Act, so as to form a more satisfactory deterrent. (Girls have to be in schools till their eleventh year).

PERSONAL.

A STORY ABOUT VIDYASAGAR.

A high official in Bengal was landed in a great fix by the late Pandit Iswar Chandra Vidyasagar's explanation with reference to a European Educational Officer's complaint against what he had called his "insulting behaviour." The story is, briefly this—The great Pandit had to see the Sahib on business. The Sahib not only did not offer him a chair, but did not even take off his legs from the table in his front, and listened to what the Pandit had to say humming a popular tune and drumming the time with his legs on the table. A few days afterwards the Sahib himself had to come to the Pandit on business. No sooner had his voice been heard at the gate than Vidyasagar ordered a servant to bring a chair and a table into his room. Seating himself in the chair and putting his legs on the table he asked the Sahib to come in. He did not offer a chair to Sahib and while the latter talked he hummed a popular tune and drummed the time with his legs on the table. Needless to say the Sahib went away in high dudgeon and reported to the high official already mentioned against the Pandit. Called upon to give an explanation Vidyasagar gave the following one:—

"I am surprised to learn that my behaviour to Mr. So-and-So was insulting. I rather thought that I was acting according to the highest standard of European manners and etiquette. Being a native I did not know what were European manners and etiquette in connection with visits from gentlemen until Mr. So-and-So honoured me with an example of them when I saw him at his house. When he saw me at my house I was so anxious to

entertain him according to the manners and etiquette of his country, of which he had already furnished me with an example, that I caused him to wait outside until a chair and a table were brought in my room and I got myself seated in the former and my legs planted on the latter, and, with superhuman effort, kept myself to the unaccustomed luxury of humming street songs and drumming my legs on the hard surface of a mahogany table. And now I am told that I had insulted him! On the contrary, I was trying to please him by repeating the lesson in manners that he had taught me." This silenced the high official, and nothing more was heard of the affair.—"Panjabee."

MISS FLORENCE NIGHTINGALE.

The death of Miss Florence Nightingale in her 91st year removes from this world one of the most gracious and ennobling of women and one of the finest personalities which have ever adorned humanity. She was born in Florence and her wide experience of nursing institutions was practically the great education of her life. How nobly she used her talent for organisation is well known and when at the close of the Crimean War she was presented with £50,000 as a testimonial for her courage and devotion and the inestimable services she had rendered to our suffering soldiers, she devoted the whole of the money to the foundation of the Nightingale Home for the training of Nurses. Florence Nightingale is among the world's immortals. She will remain in English history a radiant figure of splendid devotion to her nation and she will remain in world history as the pioneer of a movement which, while it cannot prevent war, has done much to mitigate its inevitable suffering.

and several other ports on the way. There are now four 3,500 ton steamers on this service, and they seem to be doing particularly well for themselves and Italy into the bargain. But the success of this venture does not depend upon the steamships alone. The Government has also entered into an arrangement with Italian railways by which the Italian merchant is offered favourable through rates from manufacturing centres. But even this does not exhaust the Government scheme. Commercial travellers who undertake to sell only Italian goods are given round trip tickets and their samples are carried free. This free carriage of samples is a very important matter and does not merely imply samples of the hand bag order.

A short time ago, for example, a large consignment of cement was shipped to Calcutta under the free sample arrangement, and now a regular trade has been established for this brand of cement which was hitherto unknown, but which has commenced to oust some older and, of course, more expensive brands which have held the Indian market for years. Cement paying full ocean freight cannot hope to compete with other cement carried free, or next door to it. Then, to help matters, further, a bureau of information has been established, and Italian shippers need be at no loss as to the ins and outs of ports at which the steamers call, the markets they supply and current market prices. It is a fairly workable organisation altogether, and one is hardly surprised to learn that, as a result of its energies, Italian exports to India have been increased by 78 per cent and imports from India by 95 per cent.

It is not unreasonable to suppose at least some of this business, if not the whole of it, is being done at the expense of other countries who rely on less active methods for the expansion of trade. At all events, Venice is doing particularly well out of this deal and now ranks next to Genoa in commercial importance. One reason

is that Indian produce is landed at that port as much as Rs. 15 per ton less than the freight rate obtainable for London, Trieste or Hamburg, and low freight tells in commercial transactions. It is rumoured, moreover, that the Italian Government are still not quite satisfied and are about to take further steps to broaden trade facilities. One pleasing result of the Italian competition is that sulphur is now accepted for shipment from Sicily to Calcutta at about Rs 10 per ton instead of Rs 20 per ton as formerly. This heavy drop should go far to encourage the sulphuric acid industry in this country, without a cheap supply of which the industries of India can never hope to make much headway. It costs about Rs. 150 to import a ton of sulphuric acid—which is extensively used in practically every manufacturing trade—whereas it could be manufactured here for about Rs. 50.—*Pioneer*

Mineral Concessions in India.

A statement of mineral concessions granted in India during the year, 1909, has just been issued by the Geological Survey of India. The total number of licenses issued in the several Provinces including Baluchistan, was 693, showing a decrease of 123 as compared with the previous year's total. Of these 395 were Prospecting licenses, 143 Exploring and 155 Mining leases. The Central Provinces head the list with 389, of which 246 were Prospecting licenses, 107 Exploring and 36 Mining leases,—manganese being accountable for by far the major portion of the concessions.

Matches Imported.

The quantity of matches imported into India yearly is set down by Mr R. S. Troup, in his valuable book on match making in India, just brought out, at between eleven and twelve million gross. The total quantity of matches manufactured in India is estimated at 700,000 gross per annum.

POLITICAL.

THE PRESS ACT.

The Hon. Mr. Earle replying to the Hon. Babu Bhupendra Nath Basu's question re the forfeiture of newspapers, etc., under the Press Act 1910, said:—

"(a) A return of newspapers, books and other documents of which the forfeiture has been ordered by Local Government under section 12 of the Press Act is placed on the table. No orders are issued under that section by the Imperial Government. The statement of publications procured in each province with reference to answer (a) includes newspapers, pamphlets, photographs, speeches, etc., and the numbers in each province are as follows:—Madras, 7, Bombay 42; Bengal, 39; United Provinces, 22, Punjab, 16, Burma, 51; Eastern Bengal and Assam, 58, Central Provinces, 62; North-West Frontier Provinces, 60; and Coorg, 2

"(b) The hon member has doubtless seen the resolution recently issued by the Government of Bombay which contained the orders of the Government of India in regard to the treatment to be accorded to old presses and newspapers. It is true that before those orders were received security had been demanded from certain keepers of presses and publishers to whom the principles upon which exemption may be granted properly applied. On receipt of the orders, the mistake was rectified and the Government or India have every reason to believe that the principles enumerated by them have removed all likelihood of disparity of treatment in future.

"(c) The object of this Act being not punitive but preventive the Government of India have already advised Local Governments to convey warnings offending newspapers or presses rather than to issue at once an order demanding security, when it believes that such warnings will be effective. They do not propose to prescribe to Local Governments the form in which warnings shall be conveyed, but it may be inferred that in order to render such warnings effective, the offending passages of articles are usually indicated. If the latter part of the hon. member's question refers to publications of which the forfeiture has been ordered under section 12, I would point out that orders under that section refer only to the individual editor specified in the notification and that if subsequent editions were published containing no matter of the nature described in section 4 (1) of the Act, those editors would of course not be liable to forfeiture.

"(d) The hon member will observe that in cases of forfeiture under section 12 (1) of the Act, the law requires the Local Government merely to state in its notification the grounds of its opinion upon which the declaration of forfeiture is based. On the other hand, in orders of forfeiture passed under sections 4, 6 and 9 the Local Government is required by law to state or describe the words, rights or visible representations which being of the nature described in section 4 (1) render the security deposited by a keeper of a printing press or by a publisher liable to forfeiture. The difference in procedure was prescribed advisedly and the Government of India are not prepared to request Local Governments to go beyond the requirements of the law.

"(e) The Government of India have already advised Local Governments that when fresh declarations are made, security should not be demanded from the keepers of existing newspapers which are well conducted, as has already been observed. The object of the Act is to prevent not to punish offences and past good conduct and the likelihood of future good conduct may legitimately be required as conditions of exemption."

The Hon. Mr. Earle, replying to Mr. Gokhale's question re the action taken by Local Governments under the Press Act, 1909, said:—"A return showing the cases in which action has been taken by Local Governments and administrations under section 12 of the Press Act is laid on the table. Actions taken under sections 4, 6, 9, 11 and 12 alone are under the orders of the Government of India reported to them and as they have received no reports under sections 4, 6, 9 and 11, they presume that no orders have been issued thereunder. Full information as to the action taken under the other provisions of the Act can only be obtained from Local Governments, and as the working of the Act in general will be noticed in the annual report on newspapers, the Government of India do not consider it necessary to call for special returns."

Mr. Earle, replying to Mr. Gokhale's question re the non acceptance of security in Government promissory notes said—The incident referred to in connection with the *Punjab Advocate* has not been brought to the notice of the Government. The answer to the latter part of the question will be found in sections 3 and 8 of the Press Act which provide that security may be tendered either in money or the equivalent thereof in securities of the Government of India.

The Price of Commodities.

The 45th annual "Statement exhibiting the Moral and Material Progress and Condition of India" has been issued in the form of a Blue-Book. It deals with the year, 1908-09.

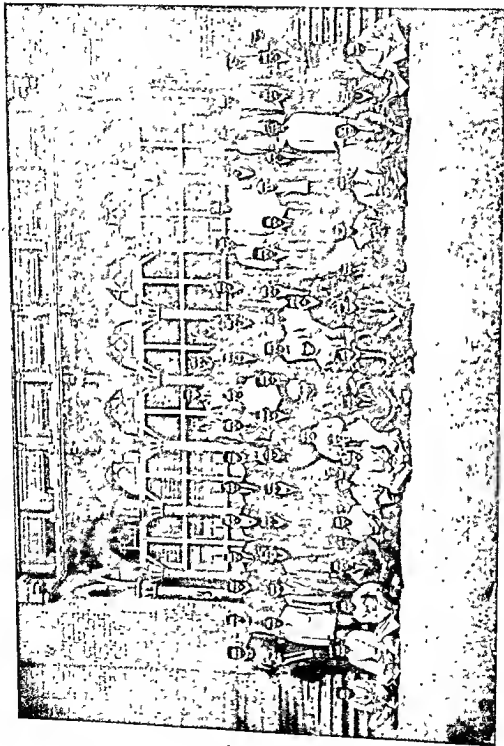
The year 1908, showed a further sharp rise in the price of commodities, into which an official inquiry is now being conducted. The trading community is believed to have in general benefited from the rise, and in the great industrial centres the advance in wages has kept pace with it, but it has inflicted hardship upon the owners of fixed incomes and upon the mass of the population where wages are more or less customary. The demand for labour, moreover, was in many provinces in excess of supply, and many districts of the Punjab report a flow of labour from the villages to the towns or the new canal colonies; whilst in Madras the demand for agricultural labour was becoming difficult to meet. Savings bank returns and other banking returns and the operations of co-operative credit societies, especially in the rural districts, are distinctly encouraging, though many parts of India had only begun to recover from the effects of the great famine of 1907. The area irrigated by the great irrigation works under the Public Works Department continued to expand—viz., from a little over 16 million acres in 1907-8, to nearly 16½ million acres in 1908-9. Some 915 miles of new rail ways were opened during the year, and nearly 3,000 were under construction or sanctioned at the close of the year. With regard to Land Legislation, it is eminently satisfactory to note that the Punjab Land Alienation Act of 1900, which had for the first time undergone the severe test of a year of acute agricultural distress, sustained the test with marked success.

Indian Chartered Accountants.

The Society which is doing such useful work in sending young Indians to Europe, America, and Japan to undergo a special training in some industry with the object of developing it on their return to India, have recently made a new departure in assisting a Bengali student to go to England to qualify as a Chartered Accountant, writes the *Empire*. Considering the way in which limited liability companies have sprung into existence of late years in India, and the necessity of securing competent accountants as auditors, there would appear to be plenty of openings for capable young Indians in this profession. To the Bombay Presidency must be awarded the credit of having the first Indian Chartered Accountant, but now that Bengal has made a start, it will not be long before Mr Ray's example is followed. At least five years' residence in England is required to qualify, and in that time valuable knowledge of the way in which British industrial concerns are conducted must be acquired.

British Capital.

The *Statist* of July 9, publishes impressive statistics showing the capital investments of the British public in 1910, and the increase as compared with the corresponding periods of preceding years. It shows that the total capital subscription to new issues in the six months to June amounted to £169,193,000, exclusive of all loans issued for conversion purposes and all shares issued to promoters. That was £31,372,900 more than in the first half of 1909, £48,649,700 more than in the corresponding period of 1908, and £81,261,800 more than in 1907. Of the capital subscribed in the first six months of 1910, £30,054,900 was in respect of home investments, £97,782,300 in foreign, £68,653,800 in colonial, and £15,884,600 in India.



THE TRANSVAAL INDIAN DEPORTEES BEFORE THEIR DEPARTURE FROM MADRAS.

The four in the centre are the friends who attended on them during their stay in Madras.

Confidential Information for British Manufacturers.

The Commercial Intelligence Branch of the Board of Trade has for several years been in the habit of forwarding to Chambers of Commerce for the use of their members, but not for publication, information (chiefly as to openings abroad for British trade) to which it appeared desirable in British commercial interests to draw attention confidentially. The plan has met with general approval, and, in 1906, in order to attain more fully the purpose of the Board, namely, to reach all British manufacturers or traders interested, it was decided, to supplement the above mentioned system by opening at the Commercial Intelligence Branch, 73, Basinghall Street, E.C., a Register of British firms who desire to receive such confidential information relative to their respective trades as may come into the hands of the Branch. The Register was opened in January, 1907, and a considerable number of British firms have since applied and had their names inserted therein. British firms desiring to have their names entered in this Register should fill up and forward to the Commercial Intelligence Branch a form of application, copies of which may be obtained at the offices of the Branch. No charge is made for information supplied, but every firm admitted to the Register is required to become a subscriber to the "Board of Trade Journal" in order to ensure that those who wish to receive confidential information should first be in possession of all the official information relating to their particular trade which is published in that Journal. The annual subscription to the Journal, including postage, 15s. 2d. The Branch is also always ready to answer enquiries, as far as possible, on specific subjects, in the interest of British trade.

—The Indian Textile Journal.

Punjab Agricultural College.

The question of the admission of students from Native States and from the North-West Frontier Provinces to the Punjab Agricultural College has recently come under the consideration of the Punjab Government, in view of the overcrowding of the institution. It has been decided that for the present the number of new admissions should be restricted to 38 per annum. In future 28 vacancies will be reserved for the Province and five each for the Punjab Native States and Foreign Provinces. As regards the fees to be charged the following scale has been sanctioned:—Rs. 12 per mensem for all students from the Punjab and Rs. 16 per mensem for all students from Native States and from Foreign Provinces. These fees will be paid by scholarship holders in the ordinary way and are to be charged for 12 months and not for nine months as at present. The new rates will take effect from July, 1911.

Help to Indian Weavers.

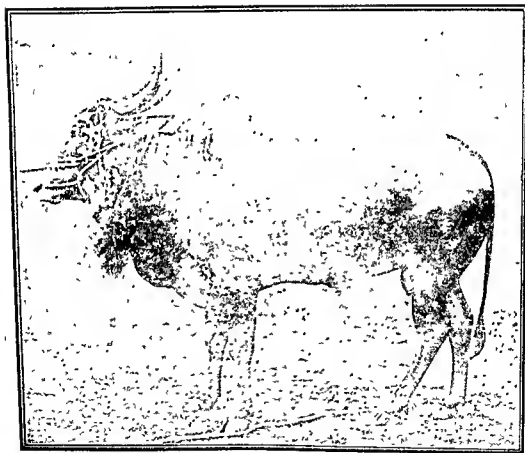
"Commissioner" Booth Tucker, who has charge of the Salvation Army work in India, and is now on a short visit to England, talked over his experience the other day in an interview with a London newspaper representative and, referring to the weaving work done under the auspices of the Army, said: "We have taken up the great weavers' caste. There are 11,000,000 of these, and the trade has been handed down from father to son for generations. We have started six weaving schools, and have patented an improved handloom. We show them which are the best markets for their goods, and secure them a proper supply of yarn at reasonable market prices. These Indian weavers are the best craftsmen in the world, and they only want some one to show them how to make the best of their produce."

amply justified in the criticisms they made touching the underestimates of the opium revenue. The latest figures, as published in the *Gazette of India*, show that the gross opium revenue already received in the Imperial Treasury for the four months of the official year ending with July last amounted to 3·83 crore Rupees against only 1·97 crore Rupees in the corresponding period of last year. Practically, the excess is 1·86 crore Rupees, and there are yet eight months to run. Assuming even that during those months there may be no further windfalls, is it not apparent that the entire deficit, for which the enhanced taxation has been imposed, is already made up?

But the Under-Secretary observed in his speech that owing to the last remission of the Salt Duty and the very insignificant loss in the amount of the Income-tax by reason of the taxable minimum being somewhat raised, the revenues have not yet overtaken the expenditure. This is unfortunate. Worse still is that the Under-Secretary offered no convincing explanation for this growing expenditure. On the other hand, the Finance Minister declared that the normal growth of the expenditure could have been met "from our growing revenues!" The distant, and least informed authority at Westminster assured the House that the revenue had not yet overtaken the increased expenditure, whereas the nearer and most informed authority declared that but for the larger assignment made to Eastern Bengal and the prospective diminution in the opium revenue, he would have been fully able to meet the growing expenditure from the "growing revenues." Here, then, is to be noticed a wide divergence in the two statements which inform us plainly how far neither

the one nor the other authority has been able to justify even by a hair's breadth the imposition of the enhanced taxation. It is a pity that no member of the House of Commons rose in his place to point out this conflict of opinion between the two authorities. He might have well inquired as to which authority it was whose statement the House could most rely upon!

It is superfluous to further comment on that part of Mr. Montagu's speech which has reference to the Budget. He made no attempt whatsoever to justify the immense growth in civil expenditure and railway interest charges. More. It is, indeed, amazing for a responsible Minister to rise in his place and shew no concern whatever for the still alarming pace at which expenditure has been allowed to grow, in face of his own admitted fact that the revenue has not yet overtaken it. Any honourable member with an economic conscience might have reasonably put the question to Mr. Under-Secretary Montagu whether it was a wise and sound policy of public finance to allow expenditure to run at double the speed at which revenue was growing, especially for a country situated like India where the annual revenue was almost wholly dependent on the condition of each year's agricultural prospects, not to say aught about the extremely limited sources of revenue for purposes of taxation. But to me it seems extraordinary that in face of the salutary criticism made by the popular representatives in the Viceregal Council, those responsible for the soundness of Indian finance should still light-heartedly talk of the growing expenditure which, I repeat, imperatively demands a serious curtailment. I have only to adduce the latest figures of net revenue and expenditure, tabulated in the



ANRIT MAHAL BULL. 1ST PRIZE, MYSORE CATTLE SHOW, 1900.

they desire to keep the fair sex chained to the post of ignorance, but this species is disappearing from the centre of the Oriental stage. The progressive Easterner to-day is the woman's man. He believes in woman's right to equal privileges with himself. His is the gospel of female education; and he preaches this sermon to man and woman alike. He exhorts woman to come out from her privacy, to take advantage of modern schools, to scientifically train her brain and muscle, to engage in the uplift of her kind. He admonishes man to file the fetters of the fair sex and furnish the capital to establish and maintain schools and academies for growing girls and classes for adult women. Thus, the sexes, instead of playing at cross-purposes, are co-operating with each other in the endeavour to further the material and moral interests of the women of the Orient. Under this impetus the Asian woman is rapidly coming into her own and rendering herself capable of discharging her legitimate functions and shouldering her responsibilities.

The greatest forward movement in this respect has taken place in Japan. There, the education of the girls is free and compulsory, and at least half of the 6,000,000 odd Japanese school-children are members of the fair sex. Japanese girls, moreover, are ubiquitous in the business world. They enter into any and every trade and profession until recently looked upon as man's especial preserve and fill their positions to the entire satisfaction of every one concerned. The marriage age is slowly advancing to between eighteen and twenty-five and the educated maid insists upon selecting her husband-to-be. The advanced Nipponeese women are venturing into political reform movements and are agitating for the enfranchisement of their sex and the removal of all disabilities under which they unjustly labour. These wide-awake women are doing important work in educating the less advanced members of their sex and thus are helping to raise the tone of the entire Japanese womanhood. The enlightened, patriotic Japanese woman is now quite freely acknowledged to have furnished the moral strength that helped the Sunrise

Empire win her victory over Russia. Ten years before the Russo-Japanese war she constituted the backbone of the Land of the Rising Sun in the China-Japan war. To-day, she is coming to be regarded as the chief strength of the nation, and as such is being carefully trained for her life-work.

Of course, the advancement of women could not go on in Japan without inspiring the Dragon Empire to similar activity. In China, too, woman is shaking off her shackles. The late Dowager Empress did much to mitigate the sorry condition of her women subjects, and principally owing to her influence, foot-binding received its deathblow and "natural feet" now are coming to be fashionable in the Middle Kingdom. Free and compulsory education for girls on the same basis as that provided for boys rapidly is opening the eyes of the rising generation of Chinese girls to their limitations and possibilities. The more progressive amongst them are taking an active part in various social and political reforms and are announcing their intention to choose their own life partners and do what they believe is for their best interests, disobeying their parents, if necessary, in order to do so. Indeed, some Celestial maids have conceived the idea of initiating a strict "marriage strike" if forced into matrimony against their will and wishes.

Hindustan is not lagging far behind China in matters of woman-emanicipation. Here, likewise, active educational propaganda work is bringing woman to the front of the stage. In the universities already many Indian women are snatching the highest degrees from men climbing over the heads of hundreds of members of the sterner sex in order to reach the places of honour. In two or three of the Native States girls of a certain age are compelled to attend free schools. In British India, a comprehensive system of free and compulsory education has not yet been designed; but every year it is becoming plainer to the Government that such a course is desirable. Even as it is, girls are taking advantage of the existing scholastic institutions and under the impetus of modern education most

Departmental Reviews and Notes.

LITERARY.

PROGRESS IN INDIA.

The latest volume of the "Statistics of British India" deals with Education, Printing Presses and Publications. From it we learn that the total number of scholars in British India in 1908-09, was 5,984,110, an increase of 1,520,375 or 34 per cent in the last decade. The male scholars numbered 5,200,035 as compared with 4,037,821 ten years ago, and the females numbered 784,075 as compared with 425,914. The total number of educational institutions in 1908-09, was 168,129 of which 154,018 were for males and 14,111 for females. It is calculated that each institution for males serves nearly four towns and villages, and each institution for females nearly 41 towns and villages. Of the total number of scholars 4,278,326 males and 693,287 females are in primary schools, and 919,300 males and 90,227 females are in secondary schools and colleges. The total expenditure on education increased from Rs. 3,77,00,000 ten years before to Rs. 6,58,00,000 in 1908-09 or by 75 per cent. About 54 per cent of the total expenditure in 1908-09, was met from taxation, about 26 per cent from fees and the balance was provided by subscriptions, endowments and miscellaneous items.

RESEARCH IN SANSKRIT

The D. A. V. College Managing Committee have announced a scholarship of Rs. 75 per mensem for research in advanced Classical Sanskrit tenable in D. A. V. College for two years. The applicant must be an Arya Samajist, an M. A. and Sanskrit of an Indian University or a Shastri possessing knowledge of English.

THE INDIA SOCIETY.

A Society entitled "The India Society" is on the point of being started in London with the object of promoting the study and appreciation of Indian culture in its æsthetic aspects in England, politics being absolutely excluded from its scope. In artistic circles in London there is a growing feeling that in Indian sculpture, architecture and painting, as well as in Indian literature and music, there is a vast unexplored field, the investigation of which will bring about a better understanding of Indian ideals and aspirations, both at home and in India. For many years past learned societies in France have received liberal aid from the Government in sending out expeditions to procure specimens of sculpture, painting and architectural work from the Far East; the Dutch museums are furnished with many splendid original specimens and reproductions of sculpture from Java; while the Prussian Government has lately sanctioned a scheme for a great Asiatic Art Museum in Berlin.

There is little hope of getting the British Government to bestir itself on similar lines, but something at least can be done by private enterprise, and one of the first endeavours of the India Society will be to do everything in its power to promote the acquisition by our national and provincial museums of works representing the best Indian art. The Society proposes to publish works showing the best examples of Indian architecture, sculpture and painting, both ancient and modern, which will be issued free or at low prices to members of the Society. The Society also hopes to aid in keeping alive the traditional arts and handicrafts of India, and to develop the Indian education in art matters along Indian and not European lines. The Executive Committee include the names of T. W. Arnold, Mrs. Leighton Cleather, A. K. Coomaraswamy, Walter Crane, E. B. Havell, Mrs. Herringham, Pitra Mall, T. W. Rolleston, and W. Rothenstein. The subscription is a guinea a year, or twelve guineas for life; and any Anglo-Indian or educated Indian, who sympathises with the objects of the Society, are requested to communicate with the Secretary, whose address is—Ardecvin, Christ Church Road, Hampstead.

the temple, in the market place, on the exchange, you will find her, in her tight-fitting jacket with its loose sleeves, and a scant petticoat—always scrupulously clean, for, a dirty Burman woman is seldom seen—always smilingly complacent—always serenely capable. If you go into a jewelry store where thousands of rupees worth of precious stones are displayed for sale, you will learn that a woman owns and manages it, and that all the clerks are women. If you stroll into a booth in the market where the total stock of fruit is not worth fifteen rupees, a woman will hand you an orange or a mango and accept the coin in payment. If you see, on the river-bank, a gathering of people clad in rich-hued garments, you may think it is a picnic party; but it will prove, on closer investigation, to be a band of Burmese women washing the family linen in the river and making a gala occasion out of what usually is looked upon as wearisome work. In the railway station a woman sells you tickets. In the hotel, a woman is your host. If you are looking for an amanuensis, a Burmese girl can readily be secured who will take your dictation in shorthand and deftly hammer the keys of the latest model typewriter as she transcribes her notes. Not long ago a woman stockbroker in Rangoon died, leaving behind her lakhs of rupees, amassed by her own ingenious operations on the exchange. Indeed, the major portion of the retail trade of the country is in the hands of the Burmese women; and even in the remotest rural districts seldom is an illiterate female to be found.

It is impossible to tell whether the staid woman who serves you is married or single. There is nothing about her name to indicate whether she is "Miss" or "Mrs." The Burmese woman is too independent to permit such humiliating tagging, to which even the most militant suffragists of England submit without a murmur. Maid or wife, she is called "Mali", and unless she has a herd of children kicking about underfoot, or nurses her baby as she waits on you in booth or shop, you never can tell whether or not she owns such a luxury as a husband.

For, in Burma, a husband is truly a luxury in every sense of the word. In that land it is literally a case of:

"Everybody works but father, and he sits around all day,

Toasting his feet by the fireside, smoking his pipe of clay

Mother takes in washing, so does sister Ann.

Everybody works at our house, but my old man." *

The man of Burma is like the lily of the field. He toils not, neither does he spin. He dresses foppishly in fine, white linen, his costly garments richly embroidered with colored silks, his head crowned by a gay-hued turban. And all the time he slouches about and smokes, while his wife is grinding out the family living in the business world. Moreover, the Burmese man is proficient in arithmetic. He figures that if one wife can keep him in comfort, more than one will maintain him in luxury, so he marries two or three wives and they see to it that he is provided with everything necessary to the comfort and well-being of a gentleman. Each wife maintains an establishment of her own and earns the wherewithal to keep the domestic machinery running smoothly and furnish pocket-money for her coxcomb husband. The man boards around among his wives, living first with one and then with another, as the spirit moves him.

Marriage in Burma is purely a secular affair. No wedding ceremony of any kind is performed to celebrate the occasion, other than a feast given to the relatives and friends. If the young couple meet with parental opposition, elopement is unhesitatingly resorted to. They do not have any trouble in the matter in the way of securing a license or finding a priest to perform the ceremony. They simply tie themselves to the woods, remain there for a day or two, and then return home husband and wife, to find a fine feast prepared in their honour. The young man and woman eat rice out of the same bowl and that is all the service that is necessary legally to unite the two together.

It is so easy to secure a divorce in Burma that there is no excuse for an unhappy couple

* The chorus of a popular American song

LEGAL.

WHAT IS A POLITICAL OFFENCE?

The Home Correspondent of the *Malras Mail* makes the following observations in his "Legal Notes," on the question of International Law in connection with the surrender of the Hindu student Vinayak Savarkar to the French Government —


"Of course, the suggestion that Savarkar is a political offender is an assumption only. In the Extradition Treaty between England and France it is stipulated that neither party will surrender an accused person if the offence in respect of which surrender is demanded shall be deemed by the party upon which it is made to be a political offence or to be an act connected with such an offence. What is a political offence? In Castioni's case (1890), Queen's Bench, p 142, the Court adopted the definition of it given in Stephen's History of Criminal Law that it means a crime incidental to, and forming part of, political disturbances. The Swiss Government tried to extradite Castioni for the murder of a northern Swiss named Rossi. It was proved that there had been an uprising against the Central Government, and that in an attack upon the Municipal buildings, in which fire arms were used, Castioni shot Rossi dead. It was not suggested that the prisoner had any spite against the unfortunate Rossi, and in these circumstances, the Court held that this was a political offence for which Castioni could not be extradited. The same plea was unsuccessfully made on behalf of the French anarchist Meunier, whose case is reported in (1891) 2, Queen's Bench, p. 415. Meunier had blown up the Cafe Very in Paris, thereby killing two people and had also caused another explosion at some barracks. It was not contested that the Cafe Very crime was not a political offence, but it was argued

that the explosion at the barrack came within the exception. Mr. Justice Cave, in the course of his judgment, made the following observations upon the nature of crimes committed by anarchists in the furtherance of their propaganda — 'It appears to me that, in order to constitute an offence of a political character, there must be two or more parties in the State, each seeking to impose the Government of their own choice on the other, and that, if the offence is committed by one side or the other in pursuance of that object, it is a political offence, otherwise not. In the present case, there are not two parties in the State, each seeking to impose the Government of their own choice on the other, for, the party with whom the accused is identified by the evidence and by his own voluntary statement, namely, the party of anarchy, is the enemy of all Governments. Their efforts are directed primarily against the general body of citizens. They may, secondarily and incidentally, commit an offence against some particular Government; but anarchist offences are mainly directed against private citizens.'

"It may be arguable as to which view of the Law would be applicable to these individuals who are commonly described as the Indian anarchists. But the important thing is that no question of this sort could have arisen, had Savarkar succeeded in finding sanctuary on French territory, because none of the offences with which he is charged are included in the list of extraditable offences set out in the Treaty. There is, perhaps, one possible exception, and that is in the offence of 'abetment of murder.' But this is a creature of the Indian Penal Code. The Treaty only specifies 'murder and attempted murder.' The English Law regards the accessory before the fact who aids and abets the commission of the offence is on the same level of guilt as the principal felon! But whether the French Law makes a distinction I am not in a position to say. Assuming that 'abetment of murder' is an extraditable offence, it is a rule recognised by both the English and French Courts that a person surrendered for such an offence shall not be put upon his trial for any offence than is not extraditable."

THE VETO QUESTION IN INDIA.

BY REV. BERNARD LUCAS

 THE Veto of the House of Lords is the burning question at the present time in the political life of England. The right has been called in question of an unelected and essentially conservative body to place its veto on the decisions of a elected body representative of the people of England who have been definitely chosen to give expression to the will of the people. When the subject is considered apart from the political interests with which it is more or less complicated, it resolves itself into a conflict as to the right of the established order to veto all changes except such as it distinctly approves. The House of Lords is a representative body, but it is representative of a Past which has had its day, rather than of the Present which now is. It is called an hereditary Chamber, but the only inheritance it can guarantee to preserve is that of the titles conferred upon a past nobility. If it could guarantee the continuance of the nobility rather than the continuance of the title, it would be the finest legislative Chamber in the world. The House of Commons is the true representative of the England that now is, the expression of the present will of the English people. The supreme question is as to how far it is wise and beneficial for the Present to be subject to the veto of the Past. There are some who feel so intensely the urgency of the demands of this living Present, that they are impatient with any hindrance to the realisation of the measures which the Present needs, and would, therefore, abolish altogether the dead hand of the Past in whatever form it may be represented. The Past, they feel, was once a living Present, and then whether for weal or woe it had its day. It has however ceased to be, is unconscious and unresponsive to the throbbing and pulsating life of the Present, and should, therefore, have no power to prevent the life of to-day expressing itself in ways that seem to it best. There are others, on the contrary, who are deeply conscious that we are what we

are to-day as the result of the Past, and who, consequently, deprecate either hastily or recklessly cutting ourselves off from the Past. A veto therefore on the part of those who are the best representatives of the Past, who are least affected by the mere passing emotions and imperfect apprehension of the real issues of the Present, is imperatively demanded in the true interests of the continuity of national life. Between these two extremes there are many others who incline to a retention of the veto but favour a modification in the constitution of the body to whom this right of veto is entrusted.

In India, there is no similar political question absorbing the interest of the people, but there is essentially the same conflict between the veto of the Past over the activities of the Present, and India is divided into the same two great classes of Liberals and Conservatives. The conflict here however is not so much a political one, as it is a social and religious one. There is no country in the world where the veto of the Past over the life of the Present is so strong as it is in India, and there is, consequently, no country where Progress in social and religious matters is so hindered and thwarted. The veto of the Shastras in the Social and the veto of the Vedas in the religious spheres, are absolute and undisputed by the great mass of the people of India. The dead hand of the Past lies cold and clammy on the throbbing social and religious life of India, preventing that life expressing itself. In the political sphere, there is no such veto, with the result that the one living interest in the national life of India at the present time is the political interest. The Indian politician has nothing to fear either from caste or religion, while the social and religious reformer has everything to fear and nothing to hope for from either his fellow castemen or his co-religionists. The Indian politician may be so utterly un-Indian as to be that distinctively Western product,—an Anarchist, but neither his fellow castemen nor his religious teachers will exercise any veto over his conduct. If ever a veto were more needed or could be more beneficially exercised it would be by the the public outcasting of

SCIENCE.

INSECT POLLINATION OF PLANTS.

'The Inter-Relation of Insects with Plants' is the subject of an article by Mr P. B. Gregson, in *Chamber's Journal* for June

After telling how insects attack plants and damage the leaves, the root, the seeds, the fruit, etc, he turns to a happier phase in their lives and explains some of the kind offices done to plants by certain insects. Plants have several ways of attracting insects. The petals or sign boards painted all kinds of colours announce to the insects that here is good honey. As the honey is to be found right down in the base of the flower, the bees force their way down as far as they can. In doing so they rub against the stamens, and get some of the pollen upon their bodies, and when they go to another flower for more honey they touch the pistil and some of the pollen attaches to it and quickens the seeds into life. Plants which blossom in the evening, most of which are white and heavily scented, depend on moths to carry their pollen from blossom to blossom. Bees only visit one kind of flower a day. If an apple-blossom was the first flower visited by a bee in the morning, it would only visit apple blossoms during the whole of that day. The English figwort is pollinated almost exclusively by wasps. The nasturtium can only be pollinated by the humble bee, because no other insect has a proboscis long enough to reach the bottom of the spur which holds the honey. Every attempt to grow red clover in Australia and New Zealand failed until the humble bee was imported. The Smyrna fig can only be produced by the agency of a small insect called the Capri fig-wasp. Gardeners and florists often pollinate flowers themselves. Flowers which have not a showy signboard or a strong scent to advertise them have to be pollinated by the wind.

ASTRONOMY IN INDIA.

A well attended meeting, representative in character, was held recently at Calcutta in the office of the Comptroller of Indian Treasuries under the presidency of Mr. Tomkins, F. R. A. S. Mr Tomkins pointed out that some interest had recently been created in astronomical matters by the appearance of Halley's comet and it had been suggested that astronomical work in a small way might be done in India by those interested in the science of astronomy if they arranged to work together to obtain common methods and aims and the advantages of mutual help. The speaker drew special attention to researches of amateurs which had led to startling discoveries. He explained in detail how it was possible to carry on work with moderate expenditure. Some members of the meeting spoke in support of the proposed scheme. The meeting adopted a resolution for the formation of a society for the advancement of astronomy in India, the maximum subscription by members being fixed at Rs. 10 per annum. This was followed by the enrolment of 57 members who then elected a preliminary committee. This committee will consider the following matters—Name of the Society, rules, regulations and the constitution of the governing body. The suggestions of the committee will then be brought forward for adoption by the members of the society at a general meeting to be held on the 26th August next.

DANGEROUS RED LIGHT.

American Medicine (New York) says:—"The damage done by red light "has so long been known that it is rather surprising to see red glass used so extensively." The effect is not only upon the retina in the way of fatigue and irritation, it seems, but also upon the nervous system itself. For instance, when a red free light is installed in printing-offices, "the relief is so great that no other will be tolerated by the workmen."



DADABHAI NAOROJI.

The following is Mr. Dadabhai Naoroji's telegraphic reply to his 86th birthday congratulations — I offer my most heartfelt thanks to all friends in India, England and South Africa who have sent me their kind congratulations and good wishes for my 86th birthday. I am sorry that the past year was not free from violence. I again entreat not to resort to violence. As I have said, "our grievances are many and they are just." Maintain the struggle for essential reforms with unceasing endeavour and self-sacrifice peacefully, patiently and perseveringly and appeal without fear or flinching to the conscience and righteousness of the British nation. I feel from passing events and declarations that there is good hope that such appeal will bear fruit in such measures of successive reforms as would ultimately fulfil our rights and aspirations.

GENERAL.

THE LONDON HINDU SOCIETY.

The following prospectus over the signature of Major N. P. Sinha, I M. S., (Retired) gives fuller particulars of the movement to which reference was made in our last issue:—

In these days every Nationality, Race, Community and Creed in England has found it necessary to establish some League, Association, Society or Union to safeguard and promote the interests of its members, whether political or social, religious or secular. "Union is strength" is a sound principle in human affairs. Without organisation there can be no cohesion or co-operation for a common cause. The Hindus in London experienced lately the want of such organisation, when it was considered desirable that they should meet and express collectively their condolence on the lamented death of the late King-Emperor Edward VII., and their congratulations to His Most Gracious Majesty the King-Emperor George V on his accession to the Throne. A meeting had to be convened specially for the purpose. There have been, in past, other occasions and occurrences, on which the existence of an organised body of Hindus would have been (it may be believed) of advantage to their interests and to the cause of their compatriots in India, and it may reasonably be anticipated that similar opportunities for an expression of their views will offer themselves in the future.

It is therefore of importance that there should be a constituted Society in London, to which all Hindus of any caste, or any allied Branch such as the members of the Brahma Samaj, the Arya Samaj, the Prarthana Samaj, etc., should be eligible to belong. Such a Society would afford a centre to which the Hindus in England and London might rally whenever co-operation might appear to be required.

The objects of the Society might (provisionally) be described as being:—

- (1) To afford opportunities for the collective expression of the views of Hindus
- (2) To facilitate the advancement of causes in which Hindus are concerned.
- (3) To demonstrate and promote the loyalty of Hindus to the British Throne and Nation.

CONSTITUTION.

By way of Constitution it would be necessary to appoint at least (1) a President, (2) Vice-Presidents (substantive and honorary), (3) a Council (or Committee), (4) a Secretary, (5) a Treasurer (ladies being eligible for some or all of these posts), and to fix up an address from which all notices should issue and to which all communications should be directed.

No office or meeting room need be engaged at present, but one might be required hereafter.

Rules will have to be drawn up for the conduct of the business of the Society; these can be drafted and brought before the Council (or Committee) for settlement.

A small subscription will be required to defray the working expenses of the Society; perhaps one guinea a year for members, and five shillings for associates would be suitable amounts.

COMMENCEMENT.

His Highness the Maharajah of Cooh Behar has been good enough to accept the post of President (provisionally) and Mr. K. G. Gupta, C. S. I., the post of Vice-President. It would be desirable that two permanent Hindu residents in England, say Major N. P. Sinha, 24, Florence Road, Ealing, W. and National Liberal Club, London, should undertake the duties of Honorary Secretary, and Mr. S. M. Mitra, 47, Warrington Crescent, Maida Vale, W., those of Honorary Correspondence Secretary, until other definite arrangements have been decided upon.

The first step will obviously be to hold a meeting of Hindus (of all descriptions) at some convenient place in London, for the purpose of passing Resolutions and putting the movement on a proper basis.

imperatively demanding a change in the system which regulates social life. It is the Kali Yuga which is responsible for the confusion of castes, not the confusion of castes which brings in the Kali Yuga. This means that the altered conditions of life in which the spirit of the age expresses itself, necessitate a social intercourse which the caste system failed to provide. The confusion of castes therefore really foreshadows a transfusion, by means of which the organic life of the whole community will be enriched and elevated. The old myth as to the origin of the four castes laid its emphasis on the relative inferiority of different parts of Brahma's body. The modern mind, however, frankly recognising that it is a myth which contains a deep truth, lays the emphasis on the fact that all the castes constitute together the body of a Divine humanity. Hence, the head cannot say to the foot,—I have no need of thee,—nor the foot to the head,—I have no need of thee; but each regards the other as a member of that one body which incarnates a divine humanity. What to the older standpoint therefore looked like the confusion of castes and the destruction of Society, is seen from the newer standpoint to be that necessary transformation which ushers in a higher, richer and better social life.

The absolute Veto of the Past against all change however must be definitely repudiated, or social and religious reform are rendered impossible. There is no half-way house in this matter. It is a question of Veto or no Veto. There are many in India to-day who are resolutely opposed to the abolition of the Veto, and are asking instead for the reform of that which exercises the Veto. They believe in the Veto of the Past, but they desire to represent that Past in such a way that it may seem to be the true representative of the Present. Like the Conservative party in England, they want a reformed and stronger House of Lords to exercise an even stronger Veto than the old House. With this object in view they draw pictures of Ancient India in which the cities are illuminated with electric light, the Aryans travel in Pullman cars and

cross the ocean in turbine steamers, while the gods circle around in aeroplanes and airships which put to shame our more clumsy and less successful attempts. Having thus reconstructed the Past and made Aryavarta more up-to-date than America, they denounce all attempts to restrict its Veto as impious and unpatriotic. To them India's Past stands like the House of Lords to the English Conservative, as the only bulwark of national and religious life. To see its Veto taken away seems to them like seeing the last barrier destroyed which separates them from anarchy and confusion. However much one may repudiate this view of the question, one can sympathise with the strong and in some respects sacred feelings of loyalty to the national life of India which no doubt call it forth. A nation which is unmindful of its past and careless of its great traditions is a nation with no vitality in its constitution to guarantee its future. The Ego who despises his birthright is never the progenitor of a great nation. The man who boasts the loudest of his contempt for caste is not infrequently the man who has the minimum amount of caste of which to boast.

At the same time we have to realise that the continuity of national life is not secured by embalming the body but by propagating the life. Modern India, if it is to be truly Indian, must believe not in the resurrection of the body, but in the resurrection of the soul; not in the re-animation of the worn-out frame of Ancient India, but in the re-incarnation of its vigorous life. The Veto, that is, must not be without, but within the living Present. Within that living Present all that is vital and worthy in the Past can exercise an influence which is both beneficial and unquestionable. It speaks in the vernacular of to-day, not in the Sanscrit of yesterday; it directs towards a future goal rather than points back to one which has for ever been left behind; it preserves the truly national in the only way it can be preserved, namely, by re-incarnating it.

The pathetic spectacle to be met with in many a town and village of India, of the growing estrangement and frequently open conflict between grandfather and grandson,

has full freedom to express itself alike in the political, the social and the religious spheres. It has no desire to cut itself off from the Past nor any intention of renouncing its birthright. It demands however that the Veto of the Past shall be exercised in directing not in prohibiting progress, in controlling not in arresting the development of the national life. It craves for freedom from caste tyranny not for license from all social restrictions. It asks for more social liberty, because it is conscious of the possession of a richer and fuller social life. It seeks for religious liberty, not because it is irreligious or anti-religious, but because it is conscious of a wider religious outlook, and a broader and deeper religious life. It is national without being anti-foreign, patriotic without being jingoistic, religious, and that of a distinctively Indian type, without being either bigoted or obscurantist.

It is the Young India thus roughly sketched who is the hope of the future for, it is in his hands that the destinies of India lie. It is to develop this type that all lovers of India of whatever creed or colour should unite. If we fail to produce this type, or if we stunt and thwart its normal development when it has been produced, we run the risk of allowing India to fall out of the ranks of the progressive races of the world in whose hands is the future welfare of humanity. This would not be a merely national calamity, it would be a world calamity. India's life in the Past has been lived very much to herself and for herself; she has yet to live for humanity. She has thought out life's problems in the light of her own experience exclusively, she has to re-think them for the world and in the light of a fuller and wider experience. It is not therefore to Ancient India but to Young India that the world looks for help and inspiration and co-operation. It is in proportion therefore as Young India frees itself from the restrictions of the Past, while retaining all that is of permanent value in that Past, that it will fit itself for the great and glorious task which awaits it.

It is unfortunately always true that a man's foes are those of his own household, and that

Young India will have to contend with its own kith and kin in the accomplishment of its task. On the field of Kurukshetra, Arjuna is always confronted with those for whom he has the deepest affection, and to whom he feels himself bound by the most sacred ties. He is no Arjuna however if he declines the fight, however much he may hesitate to begin. Young India must look its own Kurukshetra fairly in the face, and realise that the task for which it has been born is the one task from which it is everlasting infamy to turn aside. Young India will have no Krishna to direct the chariot for him and discourse of philosophy to him, but the Divine voice still speaks in the breast with that still small voice of authority from which there is no appeal. That Veto of the Past which forbids India's advance must be taken out of the hands of those who wield it as a sceptre, even though the hands are those of Arjuna's kinsmen, instructors and venerated leaders, and though their names be hallowed by the most sacred associations.

The Vanaprastha and the Sanyasa Asramas of Modern Times.

BY

RAI BAHADUR LALA BAIJ NATH.

THE Vanaprastha Asrama of the Sastras is now mostly a thing of the past, and the Sanyasa, though observed by many, is vastly different from what the sastras inculcated or what the Brahmanas of old practised. The Sanyasin still commands much veneration but he is generally not the man of renunciation or devotion to truth and realization of *Atma* (self) which the sastras require him to be. Hindu Society is rapidly changing with the times but the man of religion has now-a-days more the shell than the kernel of religion. Public opinion is beginning to bring itself to bear upon his action. But whilst criticising it, it is also necessary to point out practical methods of reform.

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MR. MONTAGU'S INDIAN BUDGET SPEECH

BY

MR. DINSHA EDULJI WACHA.

It is, indeed, a disappointment to students of Indian Finance that the Under-Secretary of State for India, in his recent Budget speech in the House of Commons (26th July), should have confined himself to the barest generalities, without making any serious effort to justify the recent imposition of the enhanced taxation and allay the prevailing uneasiness on account of the overgrown expenditure which is even now mounting at a higher ratio, than the revenue. As to the increased burden of taxation placed on the shoulders of the taxpayers, Mr. Montagu observed:—"The main cause of this additional taxation is that while the revenue, owing to the remission of taxation under certain heads, has not expanded, there has been a very large increase in the expenditure under certain heads with which the revenue had not been able to keep pace." Further on, he observed that "despite the prosperity of India, the increase in its expenditure on subjects such as I have mentioned, the condition of the revenue, owing to remission of taxes, the prospective loss of revenue from opium, account for new taxation this year." This is rather a different story from that related by the Finance

Minister on the spot, fully conversant with all the details of revenue and expenditure. It is necessary to recall here the words of that authority in reference to the reasons of the enhanced taxation as categorically stated in the Financial Statement of 25th February last. It is observed in paragraph 19th that there were "two plain and adequate reasons" for the imposition of that taxation, "In the first place," observed Sir Fleetwood Wilson, "the reduction of our exports of opium to China will cause a serious fall in our opium revenue. In the second place, we are obliged to abandon to Eastern Bengal and Assam a much larger share of its land revenue than it has hitherto retained. These two factors dominate the position for 1910-11. Apart from them we should have been able to meet the growth of our expenditure from our growing revenues." Now, it may be admitted that both authorities assign the prospective diminution of opium revenue as one of the reasons which have necessitated the enhanced taxation. But the fallacy of this reason has been so completely and universally exposed that it would be a waste of breath and energy to hang any further comment on the point. Facts themselves have painfully contradicted both authorities; while Sir Sassoon David and his colleagues in the Viceregal Council who exposed the hollowness of the reasoning have been

Explanatory Memorandum for 1910-11 issued by the Under-Secretary of State for India and presented to both Houses of Parliament on the eve of the Budget debate, and contrast them with those of 1906-07, the very year which Mr. Montagu specially chose in his speech for purposes of a fair comparison of the actual position of the finances for the current year, in order to emphasise the correctness of my statement.

In Million Sterling

	Net Revenue	Net Expenditure
Accounts 1906-07 ..	48 93	47 36
Budget 1910-11 ...	50 22	49 85
	Increase 1 27	2 49
Ratio of Growth	2 00	5 25

It will be seen that, in spite of enhanced taxation, the net revenue has grown since 1906-07 to the extent of 2'60 per cent. whereas the net expenditure has grown to the extent of 5'25, or a trifle more than double! What a strange fatality is here! And yet the Under Secretary of State seemed to think there was nothing unsound in this position! With such little care and less financial statesmanship is the Indian financial bark steered by those who, under the Parliamentary Statute of 1858, for the better government of India, are made completely responsible to Parliament! Evidently, Parliament has relegated its trust back to Providence!

Recent Indian Finance.

By MR. DINSHA EDULJI WACHA

This is a most valuable collection of papers relating to Indian Finance. It deals with such subjects as The Case for Indian Reform, The Growth of Expenditure, Enhanced Taxation, Revenue and Expenditure, Reasons for the Deficit, etc. No student of Indian Politics should be without this handy little volume from the pen of the most brilliant and authoritative critic of the Indian Financial Administration. Price: As Four.

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THE MODERN ORIENTAL WOMAN.

BY MR. SAINT NIHAL SINGH.

For centuries past the Asian has maintained two different standards of ethics—one for man, the other for woman. He has demanded of the fair sex a much higher degree of perfection than he himself has seen fit to attempt to attain. He has enjoyed plurality of wives, but has denied woman the right to have more than one husband, and, in some parts of the Continent, even has forbidden her to re-marry should her spouse die. While man has been accorded the privilege of casting off his wife at will, as he would discard an old shoe, the woman is not permitted to avail herself of a like opportunity and rid herself of the burden of a man whom she has ceased to love and respect.

The net result of enforcing these dual standards of ethics has been the deterioration of Asiatic society. The Oriental woman, treated as an inferior, condemned to illiteracy and the seclusion of the harem, has been incapable of intelligently discharging her duties as a communal entity. Man has not enjoyed the beneficent effect of woman's comradeship. All these and other factors have contributed toward the degeneration of the various peoples of Asia.

So long as the intelligent Oriental refused to see the injustice involved in maintaining two different standards of conduct for the two sexes and the natural harm resulting therefrom to society, there was no hope for the cure of the sores that afflicted the Asian body politic. The new awakening that is thrilling the Orient to-day, however, is influencing the modern Asiatic to perform a radical social operation and cut away all traces of this cancerous growth. This means that the death warrant has been signed of ugly features of Asian life such as polygamy, enforced widowhood and the seclusion of woman, and as a natural sequence, the woman of Asia in the future is to lead a healthy, unfettered life.

Of course, the larger proportion of Asian men still are so conservatism-crazed that

LIFE IN AN AMERICAN UNIVERSITY.

BY
 PROF. SHIV NARAYAN, M. A.

THE word University is applied in America rather indiscriminately to schools, colleges and groups of colleges. At first, it was used with great caution. Even the largest colleges giving post graduate degrees, hesitated from arrogating to themselves the title of a University, though they were so in fact. Thus, the oldest and the best of Universities—that at Cambridge, Massachusetts, established as early as 1638—retained its original name of Harvard College till 1783, when the present and more appropriate appellation was adopted by it, in deference to outside opinion which had already designated it a University. Why, Harvard had not only been giving the Master's degree, but in 1778, gave an honorary Doctor's degree; again in 1776, it made the Commander-in-Chief of the revolutionary forces, George Washington a Doctor of Laws and after the restoration made John Warren a Doctor of Medicine.

The name has latterly been degraded, being used promiscuously for art and trade schools and schools of languages—even a school building being spoken of as such. Another term has similarly lost its nobility by vulgar usage. Anybody may call himself a Professor. However, the reaction is apparent, at least as regards the first of these terms.

Similar differences exist regarding the popular meaning of the terms school and college. The term school is not reserved for primary, secondary or high schools. There are schools of engineering, law and medicine, also Institute of Technology—which are colleges in everything but name. On the other hand, institutions that ought properly to be called schools pass under the assumed title of colleges. Several attempts

have been made to remove this Babel of tongues, as well as the defects due to lack of organization and standardization in education. The Association of American Universities has recently defined a college as a part of the University, which offers instruction leading to a first degree in arts, letters, or science; and a school as a part of the University, the standard of admission to which is not less than the equivalent of two years' work in the college and which offers instruction of not less than two years' duration, leading to a technical or professional degree. There are over 70 State Universities. The colleges are innumerable.

The college year commences about the middle of September, at which time the new students take their entrance examinations in several subjects, including Latin or Greek and French or German. (Greek is gone and Latin is going.) Some Universities accept a high school certificate in place of the examination. Graduates of Indian Universities can generally secure exemption from the entrance examination and may also be excused one year of residence—thus, graduating in three years instead of the regular four. In Chicago, clever and plodding students can do so with ease, as the year is divided into four quarters, each independent of the other. One year in most other Universities amounts to nine working months, and is divided into two semesters or three terms of correlated instruction. Chicago's three quarters are equal to one year, and a student taking all the four quarters can finish the whole course in 3 years. Other Universities have instituted a summer session to enable their students to do likewise if they choose to do so by zealous devotion to college work.

There is an entrance examination in June also, to enable students to make up any deficiencies before entering college in September. Indian students, who can afford to do so, would do well to reach here early in the summer,—not only

of the old-time institutions that held women down in Hindoo-tan are crumbling to pieces. Seclusion is going out of fashion. Child-marriage is being looked upon with disfavour, and "choice" marriages—in contradistinction to matches arranged by the parents of the contracting parties—are coming to be more or less common occurrences in Hindoo-tan. In India, of all Asian countries, widowhood has been enforced by society with the extreme rigour; but even this cruel custom is fast disappearing. Here and there young widows are being re-married; and the intelligent, high caste Hindus are setting commendable examples in this respect.

The Persian woman also is becoming modernised. Some of the more advanced women of Iran are anxious to be given a chance to sit in the Majlis Parliament. To-day, the women of Persia are going to school and becoming educated. They are devouring newspapers and books and themselves are writing articles calculated to encourage their more timid sisters who have not yet ventured out from the shadow of the past. The wives and female relatives of several Persian editors work with them, looking after women's departments in the publications.

The women of Arabia, Egypt and Turkey—in fact, of all the Oriental lands where the Muslim influence has been the dominant feature—like their sisters in Persia, are on the high road to emancipation. The intelligent Mahomedan world to-day is affirming in positive language the fact that the founder of Islam did not decree that women was to be ranked as the inferior of man. In fact, it is so that the Prophet really improved the feminine status from what it had been before his advent. Mahomedans are not as bigoted as commonly declare that the custom of veiling women and keeping them in seclusion in a world of their own, from which all men, with the exception of the nearest relations, are religiously excluded is not, contrary to the prevailing notion, actually originate with the Mahomedans, but instead were copied by the Arabs from their predecessors, the Chaldaeans and Assyrians.

It matters not what country of Asia you may survey—in each and every one of them

you will find that the heaven of divine unrest is working in the masses of women. The era of emancipation is dawning upon Oriental womanhood; and the intelligent Asiatics hail it with the greatest enthusiasm, since they are convinced that the awakening of the women of the Continent eventually spells prosperity for Asia.

It cannot be denied that the masses of Oriental women are, as yet, woefully uneducated, and as a result, ignorant of the issues which involve their liberation from the old regime that relegated them to a secondary place in the communal scale. But throughout the Eastern world the educated woman is demanding her rights, albeit feebly, and the ferment of discontent is agitating even the illiterates.

If you need a palpable proof of the virility of the feminist movement in the Orient, all that is necessary is the examination of the women's press of Asia. Many of the larger Chinese cities have one or more papers—some of them dailies—exclusively devoted to feminine interests. Japan has a number of women's publications, one of them being the "Twentieth Century Woman" owned and edited by Miss Uta Imura, at Tokyo. There are several periodicals in India published by and for women. All these publications are interesting as indicating that a new order of woman, conscious of her powers and willing to fight for her rights, is coming into being in Asia.

The entire Orient usually is considered to be a sort of male paradise, where the female alternately serves as man's slave and plaything. However true this may be of certain parts of Asia, there is at least one country—Burma—where woman has the upper hand of man. There, the male takes a back seat, not through a generous impulse of feigned chivalry, but because of his inferiority. There, woman is the unqualified ruler, the supporter of her husband and the head of the family. No other country in the world furnishes a parallel to this little province of the Indian Empire.

Everywhere in the land of pagodas, woman is ubiquitous. In the shop, in the home, in



THE LATE MAHADEV GOVIND RANADE.

The opening ceremony of the Ranade Industrial and Economic Institute, which has been erected as a memorial to the late Mr. Justice Ranade, was performed by H. E. Sir George Clarke, on the 15th instant, at Poona. The Institute consists of a Techno-Chemical Laboratory for Research work, a Bureau of Information containing books and other literature on industrial and economic subjects. A few scholarships have also been established.

remaining bound together in wedlock. If the marriage does not turn out satisfactorily the husband or wife repairs to the village elders and states the grievance. The elders endeavour to reconcile the ill-mated pair, but if the complainant proves the charge of drunkenness, opium-smoking or extravagance against the other party, or simply plead incompatibility of temper, they declare the marriage annulled, and that is all there is to do. The man finds another wife to look after him and the woman cares for her children, if she has any. This is no hardship for her, however, for she maintains them, clothes, feeds and educates them and gives them a start in life, whether she is divorced or not. Despite the ease with which the exit from marriage can be made, divorce is uncommon in Burma.

The Burmese woman is a beauty. Her eyes are deep, liquid black or dark brown. As a rule her forehead is high and well-rounded out. The oval effect of her shapely head is accentuated by the fashion in which she wears her hair twisted in a huge knot right on top of her head. Her profile is cameo-like. Her complexion is a fine yellow or light-brown, and when her lips part in a ruby smile, wreaths of dimples are dotted all over her exquisite face. She uses quantities of powder and cosmetics, and the paint brush is no stranger to her face. She is modest, as a rule, about wearing ornaments, although frequently she wears a handsome necklace and bracelets and sometimes fastens jewels to her nostrils and the lobes of her ears. You never will see jewelry of any sort, however, adorning a woman who is past forty, for after that age is reached she hands it over to the younger women of the family, strictly abjuring all ornaments from that time forward. Her nails are carefully manicured, and, taken as a whole, she is a dainty picture, from the soles of her shapely feet to the crown of her pretty head.

Indeed, so beautiful is the woman of Burma that, as a usual thing, the traveller who goes there unmarried succumbs to her charms. Many of the European married men even seek a light-o'-love from amongst them. The Burmese girls are easily wooed and won by

foreigners, for, they are simple hearted and credulous to a fault, and they feel flattered by the white man's attentions. Moreover, the comparative ease and comfort promised them by alliance with Europeans appeals to their love of luxury.

As a rule, the woman of Burma is well educated. The portals of the University of Rangoon and the schools of the land have been open to her for years, and she has taken good advantage of her opportunities. She is fond of music, dancing and gaiety of all kinds.

The social life of the Burmese woman is every bit as independent as her business activities. There appears to be no distinction between conventionality and unconventionality. No chaperon is necessary in that land of freedom. The sexes take part in the same games, attend the same class of amusements and, to all intents and purposes, are one. In spite of this free comradeship, there is comparatively little immorality. The world has been taught to believe that the Burmese woman is morally lax, but this is not true. She is simple in her susceptibilities, but constant as a dove to her mate.

The position that woman occupies in Burmese society is due to Buddhism—the dominant religion of the land. In Burma, the tenets of Buddhism are strictly adhered to and regularly applied to every-day life, and it naturally follows that in the pagoda land, woman should have perfectly even privileges with man in every respect—whether it be a matter of money, property rights, divorce, or any other vital thing affecting the life of humankind.

Glimpses of the Orient To-Day.

BY SAINT NIHAL SINGH.

In this book, Mr Singh describes the transition that has taken place in Asia during the last few decades, traces the causes of the awakening and offers a prophecy as to its ultimate effect. He graphically portrays the modern women of the Orient, the political, social and industrial life of India, Persia, Japan, China and other Asiatic lands.

See 1. To Subscribers of "The Indian Review", Az. 12.

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persuaded by those of the second year to join one or the other Fraternity. Some of the tutors (i.e., instructors) live with the students,—sometimes sharing the same apartments. There is thus a free and easy manner in the conduct of the students. A well-disciplined but cordial treatment exists between teachers and taught. The Faculty makes no secret of their desire to train the students for self government. For this purpose, students elect their representatives to certain Committees. In several matters, students are let quite alone. The students meet, when ever necessary, for a short time after the chapel or divine service is over and before lectures begin. Princeton University went so far in its trust of the students, as to abolish professional superintendence at examinations. An "honour" system was instituted, which other colleges have also tried to introduce, though not always with equal success. The essence of this scheme is a recognition of man's innate goodness. The teacher brings the examination paper into the room and after a few explanatory remarks leaves the students to do as they please. They may sit as they like, smoke, walk about. If, however, anyone misbehaves, he is secretly reported as such. If found guilty, quietly expelled or suspended. The whole thing is like a trial *in camera*, known only to the culprit, the informant, his witness and the teacher judge. Other students are allowed to guess the reason of his absence.

Another innovation of Princeton is the tutorial system. Princeton men affect extreme simplicity in dress. Even some of millionaires (there are no titled persons in U.S.A.) go about in corduroy. One tutor thought one of his rich wards was in need of money. His tender heart prompted him to ask others to help his poor friend. Fancy his consternation when told by one of the lad's chums,—“I guess there is no danger. If his father's trust (dark) goes bad, he can probably sell that big automobile of his

for enough to get well on and carry him the rest of the way through college.”

At the annual banquet in connection with the commencement (i.e., the function for conferring degrees, called Convocation in India) the old alumni gather together in one large assembly; if not all, at least of those classes corresponding to the year of the graduating class. For example, at Union College there assembled in the year 1908, the alumni of the classes of 1848 (rather an ancient date), 1858, '68, '78, '88, '93, '98, '03 beside the new class of 1908. It was a big family bond to Union by the same tie of affection and fidelity,—you saw before you grey bearded grandfathers, robust fathers and youthful bachelors. All ages, all religions were represented there to enjoy and emulate each other in devotion to their common *Alma Mater*. The ladies were not absent either, you could see them in the gallery; they in fact provided and arranged the banquet, as a matter of civic duty. The State Armory lends its big hall annually for the purpose. Delicious viands are served and cigars passed around. The new bachelors come in cap and gown and after the assembly has settled down in their respective places, “yells” commence to be shouted by the various classes, then complimentary yells are exchanged. The “yell” is one of the essential features of college social life. “Rah, rah, rah” followed by the name of the University or the President or other members of the Faculty (or Staff) or any popular person; together with some additional words, repeated with peculiar intonation by all the students under the guidance of a leader—constitute a “yell.” It is always on hand at times of enthusiasm and excitement. But the “yells” are loudest at the football and baseball games with rival colleges, the leader here standing out a little distance off from the spectators' platform on the side of the field, shouting lustily with the aid of trumpet and calling on his college fellows

ly put it) But sixty years ago, the commencement did mark the beginning of the year's work. Now, the term is pre-erred but with an altered significance. For the batch of new graduates Commencement is not so much the end of a task, as it is a beginning in the struggle of life. Thus, what seems a misnomer, derives a nobler interpretation. The Commencement week is devoted to merriment, the alumni give themselves up to jollity. There are banquets, "at homes," receptions, speeches, processions in cap and gown, group photographs, ivy exercises, beer drinking and pipe smoking, re-unions, dances, debates, rejoicing, singing,—and then sighing, parting and long farewells.

For some of the graduates, the parting spells preparation for good. Such are mainly foreign students, who return to their own native lands after having learnt in modern and up-to-date schools, the advanced sciences and advantageous arts that have raised America to the pinnacle of commercial fame. They return imbued with some of the enterprise and energy that a free and full liberal education and association with a democratic and active nation impart. It is remarkable that American technical schools attract scholars from all parts of the world. Here are students from England, Germany, Greece, Russia, Turkey, Persia; a large number of them come from Japan and China and larger numbers from other countries of the American Continent e. g. Cuba, Brazil, Canada, (some also from the American Dependency of the Philippine Isles) The students from India are comparatively few, but their number is also increasing. One cannot fail to be struck with the richness of American University life.

The characteristics of American Universities may be summed up thus:—

- (1) Free education in State Universities.
- (2) Liberal choice of "electives."
- (3) Examination by teachers.

(4) 'Fraternities' and friendly attitude of instructors.

(5) Freedom and self-government, side by side with discipline and order.

(6) Spacious grounds and large laboratories.

(7) Co education of boys and girls.

(8) Cosmopolitan character of the student-body.

Before concluding, it might be pointed out that a University is rarely named after the city in which it flourishes. State Universities are named after the State, not the capital. Private Universities take their names, with few exceptions, from that of the founder. Another thing worthy of notice is that they are seldom situated in the heart of the town. They are built remote from the contagion of big cities. Harvard University is not at Boston, but out in little Cambridge and is not called after Cambridge, which might have made it seem an imitation of the old country's Premier University. Similarly, Cornell University is in the country side at Ithaca, N.Y. Michigan at Ann Arbor, John Hopkins at Baltimore, and Vassar College (for women only) at Poughkeepsie N. Y., Yale University (the 'Oxford' of U. S. A. is not named after New Haven, though it is one of the ornaments of the metropolis of the Nutmeg State (Connecticut). Rockefeller's University is a striking exception, it being known not as his, but as the University of Chicago.

Several of the colleges are co-educational, that is, members of either sex receive instruction together—and in this case in all high schools; others have women's colleges attached to them; still other colleges are managed entirely by women. The majority of school teachers (like typewriters and stenographers) are young girls or old maidens. The Superintendent of Schools in Chicago is a lady. The Chairman of the Department of National Charities at Washington, D. C. is also a lady. There are hundreds of women graduates, even M. A's, M. D's and Ph. D's. This however is a theme which demands another article for itself.

Suffice it to say, that the door of knowledge stands open. Knock and ye shall enter. Approach and ye shall find knowledge and liberty, progress and opportunity.

every anarchist and anarchical propagandist. If ever a man cut himself off from India and everything Indian, it is the anarchist, and he should be publicly excommunicated as an outcaste from the Hindu community.

The absence of any veto in the political sphere has given room for the uprising of a truly national life in India which is full of promise for the future. The strength and vigour of this national life in the political sphere however are in marked contrast to the weakness and debility which confront us in the social and religious spheres. Let any one read the accounts of the Social and Religious Conferences held side by side with the National Congress, or let him attend the respective gatherings, and he will be painfully impressed with the contrast presented. In the social and religious spheres the Veto of the Past paralyses the activities of the Present, and the life, deprived of all chance of exercise, is anemic and debilitated. It is allowed to breathe, but beyond breath it is forbidden to produce anything.

The Conservative element is of undoubted value as a check upon the rashness of youth and immaturity. The Present is both youthful and immature, while the Past represents age and maturity. A veto of the Past therefore is a safeguard against that tendency on the part of the young to introduce innovations which would break the continuity of national life in the social, religious and political spheres. We need to be careful however lest this safeguard partakes of the nature of that safest of all guards, a Prison or a Tomb. The restraining influence of age may easily pass into a tyranny over the young, which is fatal to that fresh expression of life which it is the prerogative of youth to exercise. When Liberalism is in power Conservatism does its most beneficial work as a strong and vigorous Opposition, and vice versa. Conservatism is the powerful break which the Motor needs as it faces the long declivity, while Liberalism is the engine equally needed as the Motor comes to the steep hill-up which it has to climb. The difficulty arises when Conservatism insists on having the break exclusively in its own charge,

and applies it both on the level ground as well as on the declivity.

The two great Conservative authorities in India are Caste and Religion, and their veto on every Liberal movement is the great hindrance in the path of Social and Religious reform. The great difficulty in the case of India is that these two Conservative forces are not gathered together into any definite House of Lords, whose Veto is exercised over the decisions of the elected representatives of the people of India; they are rather of the nature of an unseen but almost irresistible influence permeating the mass of the Indian people, intangible and apparently impregnable. They are regarded as an inviolable part of the constitution, and to question their authority is little less than impious. A change however is already discernible, and the time is not far distant when this absolute veto will not only be challenged, but its abolition will be demanded.

The Caste system of India was no doubt a praiseworthy attempt to deal with the problems of social life, and in spite of the serious hindrance it now offers to true social progress, one cannot fail to see that it had its merits as a great regulative system. Its great defect however is just because it is a regulative system, fixed and unalterable. The system which regulates and the life which is regulated stand in definite relation to one another, and the moment either changes a corresponding change is necessitated in the other. If the system changes the life has to accommodate itself to the altered system; if the life changes the system has to be modified to meet the necessities of the changed life. Where the two factors in the relation are variants, the relation must also be a variant. The caste system fails to recognise this essential feature in the social life it seeks to regulate. It was based upon a condition of life in a remote past with which it was doubtless more or less in agreement. It endeavoured to fix that condition for all time. It forgot that social life, just because it is life, moves, and the movement necessitates a corresponding change in the system.

The conditions of life in modern India are

lity, strength and beauty before it was known that the material from which they were made was produced in an obscure Indian village, and that traders from Persia found that it paid them to travel to this place, which was difficult of access, in order to obtain the raw material." "There are reasons for believing that *wootz* was exported to the West in very early times—possibly 2,000 years ago." Not only was steel thus produced in Southern India for many ages, but Sir Thomas Holland has shown (Records G.S.I., Vol XXV, p 147) that two distinct processes of manufacture had been devised by the natives, both of them afterwards imitated and improved upon by steel-makers in Europe. One of these was the carburisation of wrought iron in crucibles, a principle not applied in England till the year 1800, when it led to the great development of steel making for the manufacture of the celebrated Sheffield cutlery; but the other is almost more interesting, for in the Salem District, Sir Thomas Holland found steel being made by the *decarburisation* of cast iron, thus anticipating by ages the latest developments of steel making processes, the Bessemer and open-hearth methods.

As another instance of the anticipation of modern methods by natives of this country may be cited the manufacture of iron in the Khasi Hills of Assam, which I have myself seen in operation. The ore found there does not occur in the form of conspicuous beds or lodes, the detection of which by an uncivilised people would arouse no astonishment, but as almost microscopic particles disseminated through a granite, from which the Khasis obtain the ore by a rude process of hydraulic mining. In the West, it is only within recent years that means have been devised for obtaining such fine particles of ore, which is of great purity and therefore of high value, from this class of rocks. Yet here we have the Khasis, an aboriginal tribe, using a practical method of extracting such ore for ages, and turning out a product of such excellent quality that at one time it was proposed to start smelting works on a large scale in that country.

More instances might no doubt be cited in order to strengthen the case for the ancient miners and metallurgists of this country, the smelting of copper and lead ores, the extraction of silver from the latter, the preparation of alum from pyritic shales, even now a more or less flourishing industry in the Punjab Salt Range, and so on, but it is time that I proceeded to explain what are the conclusions I propose to draw from these well

known facts. How can we account for the arrested development of the industry, not only in modern but also in ancient times; and is there any hope for its resuscitation on Swadeshi lines in the future?

The usual explanation of the decline of the native mining and metallurgical industry is that it has been overwhelmed by the competition of imported metals from Europe and America, where a single blast furnace will turn out hundreds of tons of iron while the native furnace is only producing a few seers; and there is no doubt but that this is the main cause. Mr. Ball adds the increasing difficulty of procuring the charcoal necessary for the operation of smelting by native methods, as the forests in the neighbourhood of the furnaces were used up. But this latter difficulty has also led to the extinction of the old 'bloomery' furnaces in Europe; and with a start of several centuries in the elementary knowledge of the art, with abundance of the raw material at hand, and an overwhelming superiority in population, it cannot be said that India was ill equipped by Nature for the struggle, when it came. It is not to some mysterious defect in the physical conditions of the country that we must look for the causes of her defeat, but to the apathy of her people. Not, however, I would ask you to observe, of those who were actually engaged in these industries, for the accounts we have of eye witnesses of their labours show that they worked hard enough, and for a miserable pittance too, poor wretches; but the apathy of their masters, whose only dealings with them were devoted to the squeezing out of the last pice that could be paid in royalties, while leaving them barely enough to keep body and soul together. What progress might not have been made if the discoverer of the process of making *wootz* from iron, or his descendants after him, had been encouraged to pursue his researches, for the man must have been a genius in his way! No one will deny that India has produced in the past, and is still able to produce, men whose intellects are as acute as any that are to be found in the Western world. Yet, there is not an old mining field in the country where it is not absolutely clear that the miners were stopped, not by failure of the ore, but by inability to deal with the influx of water for want of such a simple piece of apparatus as the common pump. The iron furnaces of Birbhum and the Central Provinces were for years in a moribund condition for want of cheap fuel, though the vast coal fields of Bengal were lying close by, waiting to be used. Yet it

is symbolical of the larger tragedy which is happening to the national life. The grandfather is frequently a fine representative of that type of strictly orthodox but perfect Hindu gentleman, fast disappearing and soon to become extinct. He is Indian to his very finger tips, and has been totally unaffected by all the changes which have passed over the face of India since those far-off days of his boyhood when India still slept the sleep of centuries. He may be keenly interested in the political questions of the day and even sympathetic to the new political life. In the social and religious spheres however he is exactly where his grandfather was before him, and entirely oblivious of the vast changes which have passed over the social and religious condition of his beloved country. His son, the father of the lad in whom he sees himself re-incarnated as it were, is one of those non-descript characters, the product of a period of transition, who have lost all pride in the Past, find no interest in the Present, and possess no enthusiasm for the Future. The grandson however is an exact reproduction of the grandfather, with all the force and character of the old man, and as truly Indian. Between the two there has been the deepest affection, and each has been proud of the other. Gradually however an estrangement has grown up, the inevitable result of the one standing still while the other moves onward. Love remains, but it is a love which sits in a darkened room, misunderstanding and misunderstanding, because the interpreter, sympathy, is absent. The grandfather cannot understand how the boy who is so truly Indian can be so unorthodox a Hindu, while the boy cannot understand how the grandfather, who is so fine a type of the true Indian can be so narrow and bigoted a Hindu. Within the young man's nature there is that which effectually restrains him from doing anything which is unworthy of either his caste, his religion, or his nation. He chafes against, even if he does not openly resist, the Veto which his grandfather exercises over the free expression of his own social and religious life. In many respects the grandson is more truly conservative than the

grandfather, but he sees that to conserve effectually you must sacrifice the outer form for the inner spirit, and reverently carry to the funeral pyre the body from which the soul has taken its departure.

The grandson can and does put up with the grandfather's veto, because he more or less understands the old man's feelings and respects his sterling worth. The case however is very different when the grandfather passes away, and the non-descript son of the old man seeks to wield the sceptre that fell from the dead hand. There has been neither love nor sympathy between father and son, and consequently the restraint the young man willingly submitted to in the case of his grandfather, he resents as tyranny on the part of his father. This is an aspect of the parable to which India will do well to take heed. The grandfather is passing away, and the non-descript son is stepping into his place. Young India will not accept from the father what it respectfully submitted to from the grandfather. Orthodoxy, both in the social and in the religious spheres, is passing away, and a non-descript son, called indifference, is taking its place and trying to wield its sceptre. Young India will not stand from a Conservatism which has no belief and no enthusiasm what it submitted to from the older Conservatism which possessed both. The Veto of a House of Lords which believes in itself and is enthusiastic for the national life, may be at times galling, but it does not produce a revolt. The Veto of a House of Lords which does not even believe in itself, and is destitute of any real enthusiasm for anything, is exasperating and invokes a revolution.

The Young India for whose freedom I plead is an India in whose veins flows the life-blood of the Past,—a child more truly allied to the orthodox grandfather than to the non-descript father who has begotten him. It is essentially and enthusiastically Indian, but its golden age is in the Future and not in the Past. It believes with all its soul in the mission of India to the world, but it believes that mission can only be accomplished by an India which is alive, and whose pulsating life

shipbuilding magazines in the north of Ireland, and how, soon after my arrival at his house, as I was admiring the evidences of great wealth and culture that surrounded me, the door of my room opened, and what I can only describe as a 'grimy apparition' appeared, a figure blackened with oil and coal dust, bearing every mark of strenuous labour. This, if you please, was the son of the house, employed, not in spending his father's wealth, or even in superintending his workmen, but as one of the meanest of them at the most insignificant tasks, leaning by the sweat of his brow to file a piece of brass to a fine surface. My own brother, an Engineer in this country, had to serve his apprenticeship in the same manner, and as it was necessary that he should understand the working of a railway locomotive, spent several months, not in the proud position of the engine-driver, but in shovelling coal into the furnace and in oiling the machinery, watching the driver at his work the while, before he was allowed to take charge. You will hardly find a house in England in which there is not a workshop of some kind, often including a turning lathe, and none where there are not at least a few carpenter's tools, with which the boys of the family may learn to use their hands, if their inclinations lead them that way. In how many households in India, of the better class, will you find a lad able even to drive a nail efficiently?

The first advance that must be made is to encourage a belief in the dignity of manual labour, to realise that it is not the dust and sweat of industrial pursuits, (which can be washed off by the application of a little soap and water) that defile a man; but that not all the holy water of Ganges can exorcise the stains too often produced on the mind by the influences to which youths with busy brains but idle hands are subjected. Moreover, the change, if it is to be made, must come from within; not by book, learning only, though I would be the last to depreciate the value of such learning, but by actual practice; for Nature will never yield her secrets to those who merely study that which has been done or thought by others; and for this reason the foundation and fostering by Government of Universities and Schools, however indispensable they may be, can never by themselves supply the whole of your needs. But by encouraging the smallest spark of inventive and constructive genius that may from time to time discover itself in the younger men of the coming generation, especially in those of the better and well-educated classes; and, above

all, by using all your influence to discourage the idea that there is anything derogatory to personal dignity in engaging in manual labour. There are many mines and mills in India worked and managed entirely by natives, and there is nothing but the ingrained prejudice of years to prevent the owners and managers of these concerns to encourage their sons to learn by actual experience the rudiments of the work, and to fit themselves by that experience to improve upon the crude methods of the older men. It is only in some such way as this, I am convinced, that it will be possible to resuscitate the ancient native industry, and I have a strong suspicion that if the old methods could be slightly improved, so as to render them more economical in the working, the simplicity of the apparatus required, and the abundance of labour available would make it possible to set up such a number of separate works, though no doubt the outturn of each would be small, that in the aggregate the produce would have an appreciable effect upon the supply of metals, now almost entirely derived, at great cost, from outside the country. I do not think that it is as yet too late; even where the indigenous industry has completely died out, we have accounts by scientific eye-witnesses of the processes employed. It is on record that in some cases improvements tending towards economy were suggested to the workers by these eye witnesses, but were not accepted, either because of the ingrained prejudice against innovation of any kind so characteristic of such people, or because they knew, from bitter experience, that any increase in outturn would only lead to more extortive demands on the part of their superiors. Now, times have changed; the old workers, with their prejudices, have to a great extent disappeared; and in these days it is a recognised principle that every man is at least entitled to a fair share of the proceeds of his industry. To effect such a revolution will no doubt entail much strenuous effort and some reversal of cherished ideals, but I cannot believe that it is beyond the wit and energy of the India of the present day to make the attempt to carry out such a revolution.

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This was realized by the late Swami Ramatirtha, who was anxious to have an asrama which could serve as training ground for religious men of the highest type—men who would combine the old order with the new and be true Sanyasins. But before his idea could be carried out, he left the world. A small institution known as the Ramasrama was however subsequently built in Rikhsikesh on the road to Badrinath, directly on the banks of the Ganges and between two hills. The scenery around is good and pleasant and those who have lived in it or visited it have all ways left it unwillingly. It has a number of *pucca* rooms and *latcha* huts with a terrace around and trees on all sides. The accommodation is limited, and as required the trustees will make to it from time to time. A small library of Sanscrit and Hindi books in almost all departments of literature and some books on religion and philosophy in English have also been provided for. What is now required is a number of students who would reside in the asrama and qualify themselves for the work of religious teachers and lecturers on the lines of the teachings of Swami Rama. These lines were to teach and preach Hinduism as taught in its most authoritative sources free from all technicality and sectarianism, in a manner which would meet the exigencies of the times and not stand in the way of progress of society. Swami Rama's works have just been published in English and the goal of his teaching was that the home of happiness was beyond individual personal life. It was within ourselves not in searching for pleasure outside nor in objects of the senses nor in multiplication of desires. The ordinary class of modern Sadhus, though it still commands much veneration from the public on account of its traditions in the past, has yet to bring itself in touch with modern conditions of life in order to make its teachings effective. It is, on the other hand, too much wedded to its own theories of religion and dogma

to be of any use to the India of to day. There are amongst it some good and learned men but even they are unable to rise above their traditions, or to take broad view of things and make their teachings in accordance with the spirit of the times. It is only by training young men in such a manner as to combine the erudition and renunciation of the East with the practical culture of the West, that we can make religion affectionate. For this purpose we require men who realize the spirit of renunciation which characterized the great men of the past, who are desirous of bringing a sound knowledge of both Eastern and Western religious systems, to bear on the teachings of modern Indian religion. The arrangement for teaching of Sanscrit in the Ramasrama will, it is hoped, be found to be satisfactory for the purpose. A good Pandit will ordinarily be available for most parts of the year and arrangements will also be made with one of the best Seminaries of learning in Rikhsikesh for the highest religious or philosophical studies. A knowledge of English up to at least the Intermediate Standard will be required of all who will undertake the work. No age restriction is imposed. But it is expected that those who come will be of an age at which they could assimilate new ideas and make progress in the study of new subjects. Those who come as students will be provided for with free board and lodging, books and clothes. Their life shall however have to be as simple as possible and they shall have to observe the rules of studentship. The next class of persons for whom the institution is intended are those who having retired from life and done their work in the world, are anxious to devote the rest of their time to quiet study and meditation and service of the country so far as lies in their power. There are many such men in the country who feel the want of a place where they could go and pass the rest of their time in the manner sketched

with as much accuracy as if he had been writing at the present day. Herodotus, also, speaks of the existence of a similar usage among the Arabs. Delile gives the following description of the operation as it is performed in Egypt and Barbary :—

"In the months of March or April, when the aethæa which respectively inclose the young clusters of the flowers and the fruit begin to open, they take a sprig or two of one cluster, and insert it into the other; or else they take a whole cluster of the male tree, and sprinkle the meal or farina (pollen) over several clusters at the female."

This is the whole process, the rest is committed to the hands of Nature. If by an accident the operation is omitted, a date feminine is the inevitable result. "Such a misfortune," adds Delile, befel the inhabitants of Lower Egypt in the year 1800; the whole of the date trees of that district were barren. This was in consequence of the war then raging between the French and the Turkish armies, which disordered the agriculture of the country generally, and completely prevented the country people from going in search of the pollen-bearing date-flowers, and administering the pollen at its proper season. Some of the Persian flower-fables are based upon this curious process. I will relate one which is recounted by the poet Osmâi, which runs thus :—

"I was possessor of a garden in which was a palm-tree, which had every year produced abundance of fruit; but two seasons having passed away without its affording any, I sent for a person well acquainted with the culture of palm trees, to discover for me the cause of the failure. "An unhappy attachment" observed the man, after a moment's inspection, "is the sole cause why this palm-tree produces no fruit." He then climbed up the trunk, and looking around discovered a palm at no great distance, which he recognised as the object of my unhappy tree's affection; and he advised me to procure some of the powder from its blossoms and to scatter it over the branches. This I did; and the consequence was that my date tree, whom unrequited love had kept barren, bore me an abundant harvest."

Constantine gives an instance of a palm-tree that loved most fervently, and would not be comforted until such time her Lover applied himself unto her; you might see the two trees bend, and

of their own accord stretch out their bows to embrace and kiss each other: they will give manifest signs of mutual love. Ammianus Marcellinus reports that they marry one another, and fall in love if they grow in sight; and when the wind brings the smell to them, they are marvellously affected. If, adds Burton in his well-known *Anatomy of Melancholy*, Vol. III, any man thinks this to be a tale, let him read that story of two palm trees in Italy, the male growing at Brundisium, the female at Otranto, which were barren, and so continued a long time, till they came to see one another growing up higher, though many stadiums asunder. Decandolle relates a curious experiment made upon the same tree by a German naturalist. A palm had been growing at Berlin for some years, but had never produced any fruit; there happened to be another, a palm of the same species, growing at Leipzig, and at the proper season, some of the pollen from the flowers of the latter was collected and sent in a letter to Berlin, and there applied to the flowers of the former. The result proved completely successful and the palm was for the first time covered with fruit that year!

We shall now see how far the flowers are indebted to insects. The careless or the ignorant cucumber grower of our own country owes a debt of gratitude to the bee, who, in her search for honey, conveys the pollen which he neglects to do, from one flower to the other. It is to her, or to others of the roaming insects, that we are to ascribe also some of the variegations which occasionally break out in our gardens, especially among the pelargoniums, in which our gardeners have imitated her example with surprising success. The pollen grains are so light as to be readily conveyed by these winged co-adjutants, and the hairy body of the industrious bee is a provision which was manifestly intended principally for this end. The eminent botanist, Willdenow remarks that it is by the agency of insects

drop their pollen freely upon it. It is curious that the flowers of the alce are bent downwards at the precise period of fecundation, and raised both before and afterwards.

These are the least singular of the fertilising expedients. The extraordinary movements of the different portions of the flower exhibit a remarkable departure from ordinary laws for a special end. Mechanical contrivances are also to be found assisting in the operation. The petals of some of the *Labaceæ*, as the indigo tree and the lucerne flower, are in a remarkable manner connected together by minute hooklets. When the development of the flower is complete, these little hooks give way, and the petals fly back with an elastic force, striking the stamens in such a manner as to shake off the pollen dust from their anthers on to the stigma of the flower. The dull looking, unlovely flowers of the common nettle are more singularly endowed still. Just before the expansion of the flower, the filaments are made to press with an elastic force against the divisions of the calyx, the flower then suddenly bursts open, and the concussion casts the delicate pollen granules into the air. On a warm, still day, it is said to be very singular to watch this process going on, until the plant is surrounded with a delicate mist, produced by the pollen floating around it. The grains are thus wafted by the air, or simply fall by their own gravity upon those flowers which they could not otherwise have reached.

Nature seems to have intended that the course of true vegetable love, at any rate, should run smooth, if we are to judge from the multiplicity of means she adopts to effect its accomplishment. Thus, there is a provision against rain supplied to many flowers, the ardour of whose affection might be seriously damaged by a passing shower; or, to speak botanically, water has a destructive effect upon the pollen of all plants, and the mischief it might cause is averted in many ways. In

some cases, the anthers are curiously protected by tiny umbrellas, or underneath splendidly painted canopies, by being placed so as to lie back in the recesses of the corolla, as in the *kolmia*; or they are sheltered by being under cover of the petals above, as in the *fuchsia*; or the corolla is reflected back, as in the American cowslip. What can be more admirably adapted than the flower of the henth tribe to defy the beating of the most drenching shower? Then again, think of the hooded flowers, and the keel-coloured flowers, the trumpet-flowers, the casque like flowers, and the purse-shaped flowers, and a score more that might be added to the list, to show us how in little dark nooks, and vegetable cells, and underneath gaily painted domes, the requisite protection is found. The tightly closure, top, of some flowers, and the hygrometric shutting of others, has a similar end in view. But, it will be asked, what of the aquatic plants? How are they protected against the very element in which they live? And it might be answered, when was the Author of Nature ever at a loss for means to an end? The fecundation of the seed can only be accomplished out of the water, or in air, and these are the ingenieties by which it is effected. Many aquatic plants simply elongate the flower-stalk, and thus bear the flower up above the surface of the stream. Among such are the water-lilies both white as well as yellow. Others spend a roaming existence upon the waters, having no attachment to the mud beneath, and floating from place to place, accomplish the end of their existence in so doing. For others which cannot rise to the surface, a little air-chamber is prepared by the folding up of a leaf in which the flowers are developed; and in this beautiful contrivance, the fertilisation takes place as readily as if it were in the open air above. A more uncommon device still, is that which provides the plant with swimming vessels. The *trapa natans*, or

that were made by the same Magistrate who was to preside over us on that day, to quit the colony within 48 hours for not being in possession of the Registration Certificate under Act 2 of 1907, which, every one of us thought, if submitted, to, would be humiliating to us and, moreover, that it would be an insult to the whole Indian nation and its traditions. The hour of appearance was at 10 o'clock. That morning, before the clock struck 9, there were about 3,000 people in front of the Court anxious to know how our fate would be decided on that day. Owing to some instructions received from the head-quarter (Pretoria) our case was put off till the afternoon. Just a few minutes before our names were called out by the Superintendent a wife was received that a number of leaders in Pretoria were sentenced to six months' hard labour which was fortunately commuted to the term of our imprisonment which I shall hereafter relate. Mr. Ghandi was the first one to be put into the box and after having given the formal evidence and made the statements, pleaded that he should receive the severest punishment the law could possibly inflict upon him as he was chiefly responsible for the agitation. The Magistrate, who said that he was there to punish him for disobeying the order of the Court and not for any other offence, and who was therefore of opinion that a term of two months' simple imprisonment would be an adequate punishment for the offence, sentenced us all similarly. Mr. Ghandi was taken to the Court by himself and the rest were conveyed to the same place in a covered vehicle. On my arrival at the main gaol, I was struck with horror to see my leader attired in the native criminal convict's prison garb. My wish, in the present instance, was to make a noise, but Mr. Ghandi, who was acquainted with my deportment, at once, told me in a mild tone: "Simply do what you are told, Naidoo." Without a further word we divested ourselves of our clothing and stood stark

naked for our bodily marks and other descriptions to be taken and also to be weighed. While this ceremony was going on, instructions were given that we should be provided with sandals and trousers, which, of course, was a special concession given to us by the prison authorities. Before the whole performance was completed the clock struck 5-30. We were each given half a loaf of bread and were marched off to the cell. There, we were provided with 2 blankets each, a pillow, a coir mat and a plank bed. The cell was lit with electric light, and one bucket of water was given. There were also two buckets for sanitary purposes. We managed to pass our night sleeplessly and in meditation. The next morning, as we were all novices at the game, we were not ready to meet the inspecting officer in order, &c, our blankets folded, dressed and ready to be marched out; in fact, one of my friends was still lying on his bed, when the officer came in. The officer after having warned us in an authoritative manner that "that won't do" ordered us out for breakfast which consisted of a dish of mollic meal porridge. None of us, excluding Mr. Ghandi, who wished to show that it was good food, relished it as our breakfast at home. One spoonful was hardly eaten by me. For midday we were given 4 ounces of rice, 1 ounce of ghee and in the evening 4 ounces of haricot beans. The next day was an awful one but the subsequent ones were passed much easier. We were provided with books, writing materials, &c., but no work; as we had to pass our days either by sitting, standing, walking, lying down or reading, we found it a very tedious task. We therefore requested the Governor of the Gaol who used to visit us daily, to let us know if we were alright and if there were any complaints, to give us some exercise which he did by ordering one of the warders to give us an hour's drilling both in the morning and afternoon. We were gradually joined by Thambi Naidu, the great, stalwart

because they might familiarise themselves with the new conditions of life and the courses they intend to take, but also because the seas are not so rough in spring, as to spoil all the joys of travelling.

At the time of registration (i. e., entering one's name on the college register) the fees for the term, the semester or the quarter as the case may be, must be deposited with the treasurer, who will then and there issue a card entitling the holder to attend lectures with a particular class. This card must be shown to teachers concerned in the first day of lecture recitation, "or quiz",—but no 'quiz' comes later on, as it devotes oral questions and answers on the subject matter of previous study in class. It partakes of the nature of an examination, whereas recitation is a daily lesson and lecture a discourse by the Professor or Instructor. The grades or divisions in which students are placed on the result of term examinations are as follows:—9 points out of 10 (i. e., 90 per cent. of maximum marks). . . . first grade 8 points out of 10, second grade 7 points out of 10, third grade 6 points out of 10, fourth grade less than 60 per cent. in any subject constitutes a 'condition,' that is to say, students must take the examination in that particular subject over again, during the coming term on payment of a small extra fee. The student has several chances given him of making up his shortcomings before graduation. The examination is not to him a perpetual nightmare, nor is the University Hall dreaded as a slaughterhouse. His own teachers examine him. When the papers come before their critical eyes, they are disposed to consider them with an attitude of justice tempered with sympathy not with the pedantic notion of establishing an ultra "high standard," or showing off their superior intelligence.

To proceed to details. The expenses of a college education in America vary in different

parts of the country, with the kind of college (State or private), the nature of the course (Classical or professional) and the location of the city. Generally speaking, State Universities being a culmination of the free educational system of the United States, charge nominal fees. Professional training costs more than classical, because of the expenses involved in the up-keep of first grade workshops and excellent laboratories. The libraries, richly endowed as they are, form an important asset of every college. The colleges have halls and dormitories for the accommodation of students, but "residence" is not compulsory. Students may arrange for their own room and board from six to ten dollars (1 dollar about Rs 3 2½). The tuition fees in private Universities and institutes (decidedly good in the East) range from 150 to 250 dollars per annum. The total annual expenses average to about Rs 2,000, because besides the tuition fees, there are several incidental fees (e. g. for gymnasium, laboratory, clubs, &c.) and the cost of books, trips, medicine, has to be met with separately.

Most of the colleges are beautifully built and nicely located, near lakes or rivers—on hills or out in the country, hiding themselves near the heart of Nature, best companion for seekers after knowledge. The college grounds are called the *campus* (in Harvard, the Yard has kept its name). On the campus are the playgrounds, the lecture-halls and laboratories, professors' houses and Fraternity buildings or dormitories for students. The Fraternities are peculiar to American Universities. They are semi-mythic brotherhoods of students, having chapters in almost all the colleges. They are independent of the Faculty. The student members own and 'run' the organisation. The Fraternity is a kind of substitute for the home. To get recruits, the freshmen are "rushed" by the Sophomores, i. e., the first year men are

in accordance with the law. The Magistrate after consideration ordered me to leave the colony within seven days from that date; which I accepted and proceeded to Johannesburg on the very same night. About 14 days after my arrival in Johannesburg I received a letter from the Registrar of Asiatics about my permit. As it was decided by me never to put my foot in that office I have not as yet seen whether the permit looks blue or black. I had to proceed to Kleinsdring, a small town in the Transvaal, on some business. While I was there, a friend of mine wrote to me that 23 Indians, including the Chairman of the British Indian Association, were arrested and that an appeal was filed against the conviction of Thambi Naidu and two others. It struck me that the golden opportunity had come for me to suffer for the sake of my countrymen and thus came to Johannesburg, 30th January, 1909, being the day fixed for the trial of the 23 men. I was until the afternoon of the 29th, ignorant that my presence also will be required on that particular day. I may say that the Superintendent telephoned to Mr. Gandhi that I also should appear on the 30th. I was the first to be called. I declined to plead and the Court decided to file a plea of guilty and a sentence of three months' hard labour was imposed upon me and likewise upon the others.

We were all handcuffed and marched off to the Fort; there our descriptions were taken. We were kept for four days and were drafted to Deepkloof Convict Prison which is about eight miles from the town and which was indignantly styled by a leading Solicitor of Johannesburg Mr. Benson as "Hell on Earth." There, after having gone through a second process of identification, we were sent out to work on the third day of our arrival. Being a rainy season and an open veldt we were drenched on the very first day we went out. We had to pass our nights in wet clothes. On the following morning before we were marched out, one of our men asked for a change. The acting

chief of the prisons then humanely gave order to the officer in charge of us to see that we dried our clothing, that is the jumper, which is supposed to be the jacket. We begged to be allowed to keep our jackets on, as it was terribly cold and windy; besides that, we had several sickly and elderly persons amongst us.

"I am sorry," said the officer politely, "that is the instruction I got from the chief officer and it must be carried out." At about 10 o'clock that day the Overseer, whose callousness one cannot sufficiently condemn, came to see how the work was going on. We were carrying bricks from a kiln to another spot close by to pack. The Overseer stood, picked out the weakest man in the crowd and hurled a brick which came down whirling. Of course, to catch a brick that is thrown to hurt a person is not easy. The poor fellow, in order to escape being hurt jumped out of the way for the first one and managed to catch the second. "Passive resister" he said in a most sarcastic manner: "if you have come here for conscience' sake, you Bloody—well, do hard labour for my sake." Thus, he told the warder to see that we did our work properly. We were kept on that work for a few days only. The Overseer thought it was a very light job for the passive resisters; he therefore put us on to dig a dam. Half of the men were to dig and the other half were to clear the earth away. Heavy iron wheel barrows were provided for the purpose. The warder was instructed to see that the barrows were filled up to the brim. The weight when filled must have been 150-200 lbs. This we had to be continually wheeling for 8½ hrs., with a breakage for an hour for the midday meal. Many got ill owing to the change of diet; and many through excessive work. As Thambi Naidu and myself thought that we should not allow the warder to say anything to us and also because we desired to set an example to others to do their share unflinchingly, we always had our barrows well-filled; of course, to the dissatisfaction of our

to give "yells" for the players as they enter the field or when they acquit themselves well.

Baseball is the American substitute for cricket. It is played in the spring and summer. The field, having four bases and forming a quadrilateral, is termed "the diamond." The football ground is called the "gridiron." Indoor football (known as basketball) is mainly a winter game. Besides, a director of physical instruction, who teaches drill and gymnastics and also lectures on hygiene and physiology (being a Doctor of Medicine, fitted to take care of wounded players), instructors are appointed to coach the teams.*

However, some students are as ardent in intellectual pursuits, as others are interested in physical contests. There are clubs of all kinds, glee, music and orchestra clubs, and debating, historical and dramatical societies, side by side with boat crews and teams of baseball (or golf in richer colleges).

Another trait of American Universities that would commend itself to many, especially to foreign students is the wide circle of electives or optional subjects, from which the individual scholars may make his own choice of subjects best suited to his mental aptitude or capacity and best adapted for the professional training he intends to pursue later in life. He can satisfy his taste and unhampered by bitterness of restraint, put his whole heart and mind into his studies. He has to take a certain number of "points" or electives from a total of some hundred subjects. To help him out, cognate subjects are grouped together and a few subjects made compulsory.

The President of a College is not necessarily a teacher but the manager of a big concern. He is mainly a financial agent. Clergymen have,

* It may be said in this connection that some professionals are in the employ of certain ball leagues in different States, whose sole excuse for a fat salary is their pre-eminence in sport. They are willing to spend all their time in play. The baseball fever works havoc on the pulses and nerves of a large section of the people in this country. (U. S. A.)

as a rule, been the incumbents of this responsible office, but now a desire to open it to laymen is manifest. In some respects, the change will be beneficial to the Universities. The President is generally selected from among the old alumni or the teachers of the college. He is thus in hearty sympathy with the students and jealous of the good name of his University. He is the head of all the Faculties,—a monarch of all he surveys, whose right there is none to dispute."

Next to the President come the Professors, the Assistant Professors, Instructors, Tutors, Secretaries, Librarians, Clerks, Janitors and Car-takers. In one college, the President gets a salary of about Rs. 1,800 per mensem, the Professor about Rs. 1,000, the Assistant Professors about Rs. 400 and the Instructors only about Rs. 150. The students of course do not get,—they pay; but some of them are given scholarships, generally as "debts of honour." Students can however secure employment in factories, restaurants, stores and offices during the summer vacation. The student, ubiquitous, to be met with everywhere,—as newspaper boy, hawker, clerk, workman, waiter and what not. Some of them thus earn enough to pay part of their college expenses. Students act as tourist guides, library assistants, guards, motormen, clerks, waiters in summer hotels or at tables in the dining halls. One student in Harvard earned as waiter about Rs. 300 in the first and the second years and Rs. 1,500 in the third year. One can not, however, count on luck every time. Foreigners specially are seldom favoured so by fortune.

After completing the four years and passing the examinations (which include a thesis or essay) the student prepares for the big event of his bachelor life. The function for conferring degree comes off in June and is termed, with apparent inconsistency, the Commencement. It ought properly to be called the "Conclusion" (or the Finishment as our President's daughter facetiously

A complaint was lodged to the chief officer that I was lazy and insolent. The chief warden called me the following morning and said that there was a charge against me for being insolent. "Yes, Sir" I said "that may be true. I have also a charge against the officer for being drunk and insolent while on duty." "What!" said the chief, "I shall bring you up for that and if you do not prove it you will be punished for making a false report. I paraded all the officers before they went out. He was perfectly sober this morning." "He might have been sober then but was not so while he was on the field, and he is not perfectly sober now." So I told him exactly what happened on the field. That was the last I heard of the charge that was preferred against me and the warden was not to be seen at Deepkloof again. What happened to him I cannot say. Our day for discharge was close at hand and the chief warden often used to call me into his office, to ask if I was satisfied with his treatment and so forth. That was only to find out what my private opinion was. When I told him that we were treated like beasts, I was not called again to express an opinion. On the day of our discharge, the chief for the last time called me into his office and advised me not to come back. "As long as the Government does not fulfil their promise and as long as that Act is in the Statute Book, you can rely upon having me in your gaol" was the last word I told him before I was discharged for the first from the Deepkloof gaol and the second time from the Transvaal gaol. For 17 days I was at liberty to go about. On the evening of the 18th May, at a meeting which I did not attend, my friend Thambi Naidu assured that I would go and take up the managing of the store at Vrecongving about 30 miles from Johannesburg, belonging to Mr. Aavat, the Acting Chairman of the B. I. A. The business was to be carried on without a license as it was refused because the owner had burnt his V. R. Certificate. When I was informed of what took place at the meeting I got ready

to leave by the 9.30 train that night. I was accompanied by A. Varathan Chetty who also was one of those who were discharged on the 29th of April. The following morning I took up the management. Before the shop had taken two shillings the License Inspector came and demanded the license. I told him that I was the manager of the shop, the money had been submitted for the license and it had been refused. I was ordered to appear the following morning, and was sentenced to a fine of £ 25 0 0 or in default three months' hard labour. I was followed by Varathan Chetty, R. R. Naidu and a few others. There, our task was to pull a water-cart for four miles up and four miles down. We had to complete three trips a day. The cold season was setting and as Vrecongving is noted for her severe winter we were feeling the sharpness of the frost of wind. We were not provided with glee there. So a complaint was made. Our complaint was sent to the head-quarters through the Resident Magistrate and the reply was that we should be sent to Deepkloof where glee would be supplied with. Our stay at Vrecongving was only for ten days and all were (seven of us) packed off to Johannesburg. We stayed for a night only at the main gaol and the following day we were marched to the "Hell On Earth." The day was a wet one and windy in the open veldt. On our arrival at our destination, our hands were so benumbed through the cold that we were not able to unbutton our trouser buttons. Our description and identifications were taken, and we were sent to work on the Monday morning as we arrived there on a Saturday. The work this time was of various kinds, tilling, sowing, winding, reaping, planting and also carrying stones. The winter was a very severe one. Every one of us was suffering from chapped hands and cracked lips and when we asked the doctor for vaseline, we were told that if we applied vaseline it would crack all the more. So we were forced to be contented with cold water

Mining in India, Past and Future.*

BY

T. H. D. LA TOUCHE, ESQ

(Geological Survey of India, Calcutta.)

IT would be impossible to give, in the course of a brief paper such as this, a complete account of the history of the past development of mining in India, or a forecast of its probable development in the future, and though the title of my subject may lead you to suppose that I am ambitious enough to make the attempt, I can assure you that I have no such intention. I merely wish to draw attention to some of the more general aspects of the question and to deduce from certain examples drawn from the past a few conclusions regarding the point of view from which the mining industry is looked upon by the native community, conclusions which may help us to realise what must be done in the future if the people of this country are to take their proper share in the benefits resulting from the development of that industry. For, I have the audacity to think that, unless a change of some kind does take place in this respect, you will never be able to establish mining at any rate, in India as a true Swadeshi enterprise, carried on without the aid of foreign energy and capital.

Mining in India is no new thing. In all parts of the country, wherever useful and valuable ores occur, traces of former activity, both in extracting the ores from the rocks and in smelting and fashioning the metals derived from them, are to be met with. A few instances will suffice to show how widespread was this activity in ancient times. The existence of old workings in the auriferous tracts of the Indian peninsula is a matter of common knowledge, and numerous references to them are to be found in the publications of the Geological Survey. Dr. Malcolm MacLaren describes the gold-bearing reefs of the Dharwar series as honey-combed in places by old workings (Records, Geol. Surv., Ind., Vol. XXXIV, p. 120), dating back at least as far as the thirteenth century A. D., the shafts reaching a depth of 300 feet from the surface, and in one instance at least, at the Hatti mine in the Nizam's dominions, as much as 620 feet. Relics of the mills used for the

crushing of the ores extracted from the shafts are still in existence, consisting of large stone crushers rocked to and fro in depressors worn in the hard surface of the bed rock adjacent to the reefs, mortars and pestles grouped together in hundreds where water was available for washing out the gold, and so on. Even the vaguest tradition of these workings had died out when the mines were re-opened under modern conditions. In Chota Nagpur, similar traces of ancient gold mines have been found (Records, G. S. I., Vol. XXXI, p. 67), though not on so large a scale, and in addition old copper excavations have been traced along what is known as the Copper Belt of Singhbhum for a distance of at least 80 miles, from Duanparam on the Baman River on the west to Bhairagora on the borders of Mouzbhanj (Records, G. S. I. Vol. XXXVIII, p. 35). The iron smelting industry of the Central Provinces and of Birbhum in Bengal has been carried on for ages, and still survives in the face of imported iron, mainly because the soft native charcoal made iron is of a purer quality than that imported, and is therefore more malleable and more easily managed by the native blacksmiths though the methods employed in its productions are of the rudest description. I need only mention the old copper mines of Sukkim, the copper and silver-lead mines of Kumaon and Kulu, and the numerous traces of old workings that are to be found in Kashmir, in Rajputana, &c., to show how widely the industry was practised in former times. It is hardly possible in fact to travel through any of the hilly tracts of the country without coming across traces of this former activity, but with hardly an exception, and those such as involve metallurgical operations of the most simple character, as, for instance, iron smelting in the Central Provinces and the washing of gold dust from the river alluvium, all these enterprises have been abandoned and in many cases barely survive in tradition.

Of metallurgical processes also, although of as rude a type as their methods of extracting and treating the ores, the ancients were by no means without knowledge. The most conspicuous instance of such knowledge is perhaps the manufacture of the famous wootz or steel of Southern India. For centuries this material was in demand over the whole of the civilised world, and as Mr. Ball remarks in his Manual of the Economic Geology of India (p. 310): "The famous Damascus blades had long attained a reputation for flexibi-

* Prepared for the Industrial Conference, Lahore.

charged under Section 9 of Act 36 of 1908, and on the following morning at 10 o'clock, I was sentenced to three months' hard labour once again. My friends Messrs. Joseph Ruyappan, and Thambi Naidu were glad in one way but very sorry that I was deprived of a run down to my home. Thus, three months were passed as the others. But one thing extra I got was 24 hours spare diet and solitary confinement for talking on the line during meal hours. Mr. Ruyappan and others were discharged 23 days after my conviction. I was discharged on the 23rd of May with young Manilal Gandhi and was met by Messrs M. K. Gandhi, A. M. Cachalia, Kallenbach, Sorabjee, the Persees et al-wart, and others. Mr. Gandhi, whom I had not met for 17 months, naturally was the one most attractive. The following day being a public holiday I was not met by any of the police and on the morning of that I left for Durban. While I was in Durban I got instructions from Mr. Gandhi to prepare a reception for the returning deportees who were expected to arrive on or about the 12th day of May. There was a very large gathering of sympathisers and well-wishers to receive the returning heroes. Owing to some unaccounted for incident on board, the steamer was delayed and did not steer in until the following morning. This was a great disappointment both for the deportees and the people of Durban. When the ship anchored at the Wharf, the I. R. Officer prevented any one from having access to the men. Thus, we met with a second disappointment. Only 17 were admitted to land. The remaining nine, although colonial-born Indians excepting one, were ordered to return to India on the ground that they were not able to prove their domicile or birthright in that country. Many efforts were made. The greatest lawyers were engaged but to no avail. At about 8 p.m. on that night instructions were given through telephone from Johannesburg that I should accompany the returning man, and, if possible, get them landed at

Zanzibar. My efforts there, also proved abortive and thus I was enabled to come to the country to which my ancestors belonged, which I love dearly; for which I am prepared to suffer, for which I am prepared to sacrifice all I possess. It is my love for my people and my country I may say that has brought me here. May the great God whom I worship bestow sufficient courage and strength on me to serve my Motherland in every sense of the word and preserve her honour abroad.

THE ELEVATION OF THE DEPRESSED CLASSES.

By.

MR. SAINT Nihal Singh.



F recent years all appearances go to show that at last the Hindu body politic gradually is awakening to a realization of the iniquity of the treatment accorded the Pariah in condemning him everlastingly to grovel at the foot of the social, intellectual, moral and material ladder of life. The protestant Hindu faiths, such as the Brahmo and Arya Samajes, have laid down for themselves a policy calculated to give the outcaste, in course of time, the social status that really should be his by right divine. The Sikhs, whose creed radically is against caste, but who, at present, are cursed by this institution, also are making some effort to do the right thing by the submerged classes. Even the orthodox Hindus are relaxing their ultra-extreme attitude and showing a more charitable disposition toward the so-called "untouchables."

There is no doubt whatever that the Hindus are engaging in the work of lifting up the lowly ones in order to prevent them from forsaking the religion of their fathers in favour of Christianity, merely for the sake of bettering their social and economic position. Despite all their efforts, foreign missionaries have succeeded very poorly in attracting Indians belonging to the higher classes

is almost inconceivable that, among so many generations of workers, one man here and there did not arise with glimmering ideas of improvement, which, if fostered, might have led to great results. It is a striking fact that, although the rulers and great men of India have almost without exception been liberal patrons of art, and that in metal work especially nowhere else has that art reached so high a standard, yet not one of them seems to have given a thought to the men who won from the earth the material on which that art was expended. No doubt the explanation is that the Aryans were a pastoral and agricultural people, not used at the idea of descending into the bowels of the earth, and that their genius was not exerted in this direction. The miners usually belonged to the aboriginal tribes or to the very low-castes, despised by all, and, it is not at all unlikely that, even if one of a superior class had turned his attention to the invention of improved methods and processes, he would have shared in the reproach which those whom he was trying to serve laboured under.

It is not surprising that for centuries no progress was made, and that the people of this country were unprepared for the struggle with foreign competition, and, moreover, had to be shown by outsiders how to make use of their most valuable mineral assets, the enormous deposits of coal, iron-ore, and the like, the value of which in the aggregate far surpasses that of any of the minerals, even gold and diamonds, that were ever won by the native miners.

Seeing then that it has been left for an alien race to introduce new methods and stimulate progress that might have been to some extent indigenous, if personal aggrandisement at the expense of others, or purely metaphysical and religious disputations had not absorbed the energies of those endowed with more than average brains, the question arises whether it is too late for the people of this country to take their fair share in the development of its mineral resource, a share to which they are indubitably entitled, since the minerals are one of the assets that have been conferred on them by Nature. Are you content merely to receive such a share of the profits as is derived from investments in mining and manufacturing concerns, a poor way of making money at best, looking on while your country is being depleted of the raw material with which Nature has so bountifully supplied you, and compelled to pay highly for the metals which might be supplied very largely from your own mines, and for

the articles manufactured from them? A rough estimate shows that, even if all the dividends earned by mining companies remained in the country, which is by no means the case and even if the paid up capital invested in such enterprises produced 20 per cent., a very liberal estimate, you would receive less than one and a half millions sterling in dividends, while about twenty-three millions have to be paid for imported metals and machinery. I am convinced that at least a portion of this drain on the finances of India might have been saved, if more attention had been given in the past to the encouragement and development of the indigenous arts of mining and metallurgy; for, it is quite possible that, with less wasteful methods of smelting and the use of simple machinery and, above all, with the assistance of intellects of a higher order than the uneducated classes, to whom the industry was left, could be expected to possess, many of the low grade ores of copper and other minerals, which are now found to be worthless for exploitation on Western lines, might have continued to be productive if worked by improved native methods.

It is now too late for a revival of the native industry to be effected? Such a revival would entail an entire reversal of the aspect with which manual labour, except to a small extent agricultural labour, is regarded by the educated classes, the aristocracy of this country. And yet it is not impossible that such a revolution in ideas, a much more worthy object, though even more difficult of attainment, than a political revolution, might be brought about. Perhaps, in no period of English history was the division between the aristocracy and the workers so clearly drawn as it was in the eighteenth century, not much more than a hundred years ago. With very few exceptions, no 'gentleman' would demean himself by soiling his hands with manual labour, but although it took many years to break down the prejudice, and even now it is not entirely extinct, there is no doubt but that, for all practical purposes, it has disappeared. Many persons in the most elevated ranks of society are the descendants of men who, in their youth, worked in mines or factories with their own hands, and now no scion of even the proudest family deems it a dishonour, if his inclination lead him in that direction, to learn mining or metallurgy, not from books alone, but by actual manual labour side by side with men of lower culture and station in life. I recall a visit I paid some years ago to one of our

from the filthiest quarters of the town, and who have absolutely no idea of cleanliness or hygiene, are bathed at school and made to wash their clothing. Plenty of soap is supplied them, and they are taught the advantages of a life of neatness. Slovenly habits are discouraged and the little children are imbued with the thought that cleanliness is next to godliness. During the first two years of the school's existence—it was started on October 18th, 1906—over 400 pupils of the depressed classes came under its influence.

Besides this school, the Mission conducts the Donar Kachrapatta Day School and the Agripada Day School. The former was established on November 1st, 1907, and during its first year 110 boys and five girls were admitted to it. One hundred and nine of these little folks belonged to the depressed classes. The last-named school was opened on July 1st, 1908, and admitted 292 pupils during the first seven months of its existence, all of whom but one were Pariahs.

From November 12th, 1906, to December 31, 1908, 1,239 patients were treated in the free dispensary maintained by the Depressed Classes Mission. A trained native midwife also paid such sick visits as were needed.

Equally efficient work is being done by this Mission in other towns, and through its efforts, hundred of Pariahs have been uplifted from their sudden condition to a life of usefulness and happiness.

In Northern India, the Arya Samaj is engaged in a unique work to uplift the low castes of the Punjab and the United Provinces of Agra and Oudh, pursuing a policy radically different from that in vogue in Southern Hindustan. The Samajists have been actively, actually raising the social status of the Pariahs by purification ceremonies ever since 1900.

The first work along this line was done in Lahore. I was present at the ceremony when fifty Rahtia families were "purified" and thus

socially uplifted. The Rahtias rank but a trifle higher than sweepers and *chumars*, but by means of the Arya Samaj rites they were automatically lifted to the status of high castes by being invested with the sacred thread, which distinguishes the "twice born" from the lower classes. It so happened in this instance that the Rahtias who were thus "purified" were Sikhs, and in the course of the ceremony, they were divested of their long hair. After this the thread ceremony was performed before the sacred fire, to the accompaniment of Gayatri Mantras, and the erstwhile Pariahs distributed sweetmeats to the Hindus of high caste, who ate them as a sign that they actually considered that the social stigma had been removed from the Rahtias. The same evening the leaders of the Arya Samaj dined with the newly-created high caste families, their meal being cooked by the ladies who had been purified along with their husbands, and who, that same morning, would have been considered to have polluted food merely by touching the vessel in which it was cooked.

The Arya Samajists found that they had brought down a hornet's nest upon their heads by the radical step they had taken. Not only had they alienated themselves from the orthodox members of their community, but they had incurred the ire of the Sikhs for cutting off the hair from the head of the Rahtias, thus causing them to be looked upon as "perverts" by the Sikhs. The President of the Arya Pritinidi Sabha, who took a leading part in inaugurating the movement and engineering the ceremony in the case of the Rahtias, was threatened with death as a consequence of his activity. The result, however, was that the Sikhs became aroused to a sense of their duty, and from that year forward began to vie with the Arya Samajists in the *Shudi*—purification work. Indeed, the followers of Nanak took up this work almost at the same time as did the Samajists. The

DO THE PLANTS LOVE ?

By

MR. KESHAVALAL, LOZA, B. A.

“H O does not love a garden ?” remarks Hood, in one of his inimitable fusions of the tender and the comic which he calls his *humorous papers* and then he goes on to reply to this question, in the names of many of the mighty dead Adam and Eve, I remember, set forth their love of Eden and, I think, Semiramis talks grandly about her Babylonian Hanging gardens. Plato speaks of Academeus; Boccaccio, and Milton and Lord Bacon, all declare they love a garden. The only person who declares that he does not love a garden is Hamlet's father's ghost, who, considering the circumstances, may be excused for his bad taste.

My respected fellow creature!—why do you not love a garden? Because you are a great pundit, or a great politician, a great philosopher, or a great philanthropist? Because you think square roots, or word roots, or radical reforms, better than all the roots of the vegetable kingdom? Because any branch of the tree of knowledge—any specimen of the *genus homo*—is more worthy of your attention than all the trees and flowers on this side of Paradise?

Classical writers are fully alive to Love's power and extent over the vegetable kingdom. Claudian writes—

“Boughs live for love, and every flourishing tree in turn feels the passion: palms and nutmeg trees, poplar sighs to poplar, plane to plane, and alder murmurs to alder.”

Ut amor plantarum, love consumes the plants, was the singular and appropriate motto with which Linnaeus graced the title page of his essay upon the sexual differences of flowers. The use I am about to make of it is, to bring together under its sanction a short account of some

of the more remarkable circumstances attendant upon the process of fertilisation in plants. The ordinary steps of this process, the bursting of the ripe anthers, the scattering of the pollen, the reception of the pollen-grains by the opposite apparatus, and the mysterious further progress of the pollen tubes—these are sufficiently familiar to render comment upon them, at any rate, here, superfluous. But these are only first principles, subject to countless variations in the manner of their operation, to the more striking of which, clothed with no other poetic garb than that in which Nature has herself arrayed them, I am desirous of drawing attention.

Let us commence with the plants in which the flowers are of distinct sexes; the one male, the other female, as the terms are used by botanists. The question to be answered is how are these two parties to be united; or in plainer words, how is the pollen of the distant flower of the one kind to be conveyed and applied to the stigma of that of the other? It is effected by intermediate actors; and in the fanning breeze, in the restless insect, and in the glittering humming bird, and more nearly at home, in man himself, they are to be found. Let us speak of man, as the officiator in these floral rites, first.

Experience taught the inhabitants of the East, of old, that there actually existed a distinction between the sexes of the flowers of trees with which they were most familiar, which were palms. They found that date and palm trees generally, standing alone, never produced fruit, and probably by accident, as we speak, they were led on to the discovery that by touching the flowers of the date palm with those of a different character, but of the same species, the trees were no longer barren. So remote is the history of this custom,—for such it afterwards became,—that we find Pliny, in his *Natural History*, describing the manner in which it was performed by the Eastern nations in his time,

intellectual, political and moral condition of his subjects.

The reigning ruler of Travancore was born on the 25th September, 1857, under the star Mulam, hence he is called Mulam Tirunal Rama Varma. On the demise of his uncle* Vishakam Tirunal Rama Varma " who endeavoured to squeeze into five short years of his reign the work of a whole lifetime " he ascended the *nyana* of his ancestors when only 28 years' old.

At the public installation held in the old Audience Hall in the Fort, His Highness addressed the assembly as follows :—

" I little expected that at the early age of 28, I would be called upon to undertake the grave responsibilities of a ruler and coming as I do after an illustrious line of ancestors—not the least eminent and wise of whom have been my two lamented uncles, His Highness the late Maharaja and his immediate predecessor—I feel all the more my own unworthiness to fill a position to which they have done so much honour. It is no small consolation to me that I shall have the cordial aid and counsel of the British representative at my Court and the support and protection of the Paramount Power to whose fortune those of my house are fortunately indissolubly linked : ... And, above all, I am full of faith and hope and devoutly pray that the Author of all good ... may what in me is dark illumine, what is low raise and support; guide me in the straight path of duty ... and enable me, to the best of the light vouchsafed to me, to strive to promote the well-being and happiness of the nearly two and half millions of peaceful and industrious subjects so unexpectedly committed to my charge "

The early training of His Highness was entrusted principally to a private tutor, Mr. Raghunath Rao (who subsequently became Deputy Dewan) assisted by the then Principal of the Maharaja's College. Under the zealous care of these gentlemen His Highness received a thorough training in all the ordinary branches of English education. Provision was made at the same time for his acquiring a knowledge of Sanskrit, essential for Hindu liberal education.

His Highness has fulfilled the most sanguine expectations that were formed of him ; and he is loved and revered by his subjects on account of the great personal interest he takes in all

* Succession being in the female line nephews inherit the uncle's rights and property.

matters affecting the welfare of the people, and his intimate knowledge of even the smallest detail of the work of every department of the State.

Deeply religious, although not disdaining Western culture, he devotes a considerable time to devotional exercises. He is full of sympathy with every public and philanthropic institution as befits the ruler of a country whose motto is : " Charity our household divinity."

His Highness' reign has been directed to provide for every subject the advantages of a medical man, a teacher, a postmaster, a registering officer, a magistrate and a judge within a reasonable distance. His solicitude for the prosperity of his subjects has been shown in measures which are intended for the advantage of the agricultural classes which form the backbone of the population.

The most prominent of these changes are the extension of free primary education, the introduction of technical education, the establishment of agricultural associations, the elaboration of irrigation schemes, the abolition of taxation in kind and others, which have contributed to the consolidation of the feelings of love and loyalty which His Highness' subjects cherish towards him.

Among several constitutional changes may be mentioned the establishment of a Legislative Council, the introduction of Town Improvement Committees, the creation of a High Court as the Supreme Court of Judicature and the formation of the representative assembly.

The Srimulam Popular Assembly, that was devised and brought into existence during this short administration of Dewan V. P. Madhava Rao, has proved itself a considerable success in bringing the executive officials into contact with the people and thereby bridging the gulf of ignorance and separateness between them.

With regard to general administration the Maharaja's reign has been one of steady and continued progress exhibiting the most enlightened statesmanship.

During the last 25 years the population has increased from 2½ millions to 3 millions and the income from Rs. 66 lakhs over 117 lakhs.

May His Highness the Maharaja be blessed with long life, health and prosperity to make his reign more glorious in the future than it has been in the past is the prayer of all.

again re-appeared on the scene in Barcelona. Its main object, of course, is to overthrow the present dynasty. They have M. Jeame as the Pretender. Till now the forces of the State have been able to keep down this rebellion. But it may be a question whether the smouldering fires later on may not lead to a conflagration. We hope not. Europe views with sympathy the internal struggles of Spain and wishes it to come out from it fully successful. The success will be an historical fact while finally detaching the Roman Episcopate from all State interference everywhere. The spirit of the times is dead against this remnant, this shadow we may call, of mediæval Catholicism. The shadow must depart and allow even Catholic Europe, enlightened as it is to day, to breathe more freely. Rome has had its day—aye, perhaps longer than many a terrestrial organisation—and must cease to be.

Germany has next attracted attention. As usual the muffled fist displayed its vigour. And lo! there was screaming throughout Europe. The words he carelessly allowed to escape him when rushing to the ground certain fortifications have been construed to breathe the spirit more of war than peace. The fiery Imperialistic tribe in Great Britain, the same which forced the Boer War, at once shrieked after the manner of the Shrieking Brotherhood, in their shrieking organs of public opinion. It is fortunate however that both Little and Great Englanders, at least the overwhelming majority, have kept their heads cool. The Emperor's words, which he himself took the early opportunity to interpret, have been taken at their true worth and the 'incident' is forgotten. But the fire eaters are now on another track, to inform the British that, say what they will, the German is the most covert enemy of England and that Germany is determined in time to come to be the Mistress of the Sea and reduce the old country to the status of Holland! Look, they cry aloud, at Heligoland.

It was a folly to have ceded that island some years ago to Germany. Is it not now a fortified place all round, an omnipotent naval base, masked of course, to destroy the British navy in the North Sea! Then look again at Emden and the naval fortifications there. Consider these latest German naval developments along with the speedy construction of Dreadnaughts to vie with those of the British by the year 1912, and it will be seen at once what dreadful prospect of the British empire there is. Unless the nation is aroused, unless naval expenditure is doubled, trebled and quadrupled, unless the army is made a fighting machine, which it is not, there is no hope for England. Thus, it is that this bold band of Neo-Imperialists or anti-Teutons have raised the spectre of the coming German War which will have for its aim the destruction for ever of the naval power of England and, therefore, of its present prosperity in trade and commerce. But the greatest political event of the month is the striking victory which the Socialists have gained, increasing their seats in the Reichstag. The autocracy of Emperor William II. has hardly been able to crush this new element of German democracy which is now increasing in volume and vigour. It is one to be seriously reckoned with. What fresh combinations of parties and what further shuffling of groups will now be witnessed in German Parliament remains to be seen.

Leaving the fiery Cassandras of England to roast themselves in the boiling cauldron of their own manufacture as regards Germany we may survey while the realities of the present situation in old England. There is, of course, a lull in British politics. Soon, ministers and politicians will return from holiday-making to take up again the battle cry of the Constitution. We shall later on hear how far the Conference has made progress and what are the probabilities of a solution which may satisfy the nation; though, of course, the trumpet has already been sounded

marron d'eau, or water chesnut, said to have furnished food to the ancient Thracians—as the *nagbara* nuts to the inhabitants of Kashmir, and the two horned *trapa* to the Chinese—is one of these plants. When the flowering season approaches, the petiole of the leaves becomes distended with air, and the specific gravity of the plant becomes altered to such a degree in consequence, that it leaves the mud, and rises to the surface, where flowering takes place. When it is finished, the air disappears, and the plant again sinks to the bottom. The butter worts possess little vessels full of a mucus, whose density is greater than that of water, they act like anchors to the plants. As the development goes on, and when the flower is to be completed, the mucus is expelled from these vesicles, and air takes its place—this is like raising the anchor. The plant rises to the bosom of the water, the flower expands, and dies, fresh mucus is secreted, and the wanderer returns to its soft bed once more, there to nourish its seeds. The celebrated *callionima*, the favourite of poets, takes the next place. Its curious act is thus narrated by botanists—

The flowers of the one kind are attached to a long spirally haired stalk, those of the other, on the contrary, are set on a very short stalk. As the time approaches, the one flower leaves the bottom of the stream and rises to the surface; the other flower is then detached from its stalk, and rises through the water in quest of its mate: their functions are completed, and they wither and float away, while the first flower is again withdrawn, to fulfil its duties as a parent at the bottom of the stream. Mr. Quekett, who has published a Memoir upon this plant in the *London Physical Journal*, considers that this account is not altogether correct. There is a curious water plant, found in the ditches of the south of Europe, the flower of which is related to separate itself from the

parent plant, to rise to the surface, expand, and live long enough to complete fecundation and then to die.

The effect of this process on all flowers is very striking they rapidly lose their beauty and die. Orchids, for example, will remain for some little time in all their splendour, if they are undisturbed, but a blow will often cause them, in a manner which has to some appeared unaccountable, to wither up and perish. It seems probable the determination of the process is effected by the concussion. Here another vast field opens before me, but it must be left to the study and consideration of every flower-loving reader.

FIVE TIMES TO THE TRANSVAAL JAIL.

BY MR. P. K. NAIDU.

(An Indian Passive Resistor.)

FROM the very first day I heard of the passive resistance struggle in the Transvaal, my desire was to be one of its silent sufferers. I had to take up that course because I was, in the first place, a poor scholar and, secondly, a bad speaker. In my short sojourn in Madras, very friendly relations have been formed between myself and Mr. G. A. Nateson, the energetic Joint Secretary of the Indian South African League and our well-wisher and sympathiser, and he persisted that I should give him in writing a brief account of my sufferings in the Transvaal gaols. Although it is against my wish I cannot do otherwise than to comply with the request, and, thus, I venture to lay before my countrymen the experiences of my prison life.

It was on a bright Friday morning, in the month of January, 1908, that our esteemed and revered leader Mr. Ghandi and a few of us, including the Mr. Leung Qian, the Chairman of the Chinese Association were to appear to answer a charge of not complying with the orders

politics would do well to digest this work of Mr. Ramsay Macdonald who is indeed a thinker and practical statesman combined.

France is quiescent, but here, too, economic problems, not unconnected with politics, were to the fore. The French Press is discussing the wisdom or otherwise of lending monies to countries which, by their secret or open alliances and agreements, may be deemed to be unfriendly to the country. For instance, there are now negotiations for a Hungarian loan. It is superfluous to say Hungary is interested in the Triple Alliance. The annexation of Bosnia and Herzegovina by Austria-Hungary has led to a large State expenditure—mostly offensive and defensive—which, of course, has to be met from loans, say of something like 24 millions! France, as we are all aware, is a thrifty country. Her peasantry is the most prosperous because it is most thrifty. And the French Press rationally discuss whether self-interest and self-defence do not demand that the savings of this people should be invested in further development of the resources of France rather than be lent to unfriendly nations. In reality, a loan of this character just referred to signifies that France should supply the sinews of war to her own enemies! France cannot allow Austria-Hungary to build Dreadnaughts from her own monies to fight against her in times to come.

Going back to Germany for German economic we may notice that by unexpended savings and by reason of a normal growth in revenue the Chancellor of the Exchequer has been able to show for the year 1909, a deficit of only 6½ million sterling against the budget one of 14½. Though this on the surface may be deemed satisfactory it should be pointed out that the large saving of expenditure is at the sacrifice of the poor. There was to be a fund specially invested for surviving widows and orphans of labouring men. This fund has allowed to be lapsed during the budget-

ary year. The fact is all big States, when sorely pinched for want of the eternal pence, throw overboard certain beneficent grants originally allotted. In India, we have very bitter experience of such lapses.

Another economic question very active in Germany is that of high prices of food stuffs. There is again the meat question. There have been large advances in the price of meat (pork) which is the food of the masses. In industrial centres meat prices have reached almost famine prices. They are organising measures in Dresden and Leipzig to facilitate the importation of meat from Austria, though the last country in this respect is no better off.

Further, the troubles prevailing for sometime past in the shipbuilding industry have not yet been satisfactorily settled. There is a fear that the contagion of strike may overtake other large branches of manufactures. Again, the cotton industry is depressed as everywhere else and there is little indication of improvement.

In Austria, they celebrated with the greatest éclat, the 80th birthday of the aged Emperor Joseph who has now sat on the throne of the Hapsburgs for the last 62 years. He is really the doyen of all the monarchs of Europe at present. It is of no use speculating on what may happen when by the flux of time he is gathered to his fathers, though he has been carefully training the heir-apparent in the difficult art of governing the dual monarchy with its burning internal schisms and with the outward dangers which the Triple Alliance may any day bring forth. Meanwhile, the filching, of Bosnia and Herzegovina, thanks to the insouciance or imbecility of the great Powers, England included, has necessitated enormous State expenditure for which Hungary wants 560 million crowns. A large expenditure is required on State Railways, both commercial and strategic. It remains to be seen whether France is prepared to lend the sum wanted.

passive resister and many others. The food which was prepared by the natives was not to our liking. We appealed to the Governor to allow one of our men to do the cooking for us which was immediately granted. On the whole, before the compromise between the Indian leaders and the Government was effected, we had approximately 120 men in gaol, the majority for hawking without license. During our 24 days' incarceration, we were visited by several noble European clergymen who expressed their sympathy and assured us of help. Thus, I may say that my first experience of gaol was not an eventful one. The compromise was effected. The gossip of the town was that Mr. Gandhi and his companions had betrayed the Indians and the talk was wild and furious. Mr. Gandhi was assaulted and many other squabbles took place. Many declined to register; some demanded explanations, 'tiffs with the Registrar of Asiatics were now and then a common thing. However, with one good effort on the part of the Indian leaders the registration was completed most satisfactorily on both sides. Many permits were granted within eight days from the date of application, but many were not even informed whether their applications were under consideration or otherwise, and among the unfortunate many, my humble self was one. I wrote several times to the Registrar of Asiatics for my permit, and stated that I was anxious to go to Natal to join my people, but to no avail.

As things were looking gloomy and confusing and my permit was not granted I thought of abandoning all hopes of getting a permit, but was determined to remain in the country without one. My business in Durban needed me badly and I had to leave. On the third day after my departure a letter was addressed to me by the Registrar of Asiatics that my application cannot be accepted and that I should leave the colony within eight days. I left instructions with a friend to open

my letters and on discovering that I was doomed, the letter was immediately posted to me.

On opening the letter I was astonished. A citizen of the Transvaal for 20 years to be refused the rights of citizenship! What really annoyed me was the cowardly act of the Registrar who kept me in ignorance of his intention until I left the country. Surprise on one side and anger on the other accelerated my return to Johannesburg. I consulted my mother and explained to her how shabbily I had been treated and implored her to permit me to face the difficulties with my countrymen in the Transvaal once again. Were it not for the encouragement I got from my mother and my people, perhaps I might not have stood so bravely as I have and faced the difficulties which I shall hereafter relate to you. It was on the 20th of August, 1908, I left Natal for Johannesburg. On my arrival at Volksrust, I was accosted by the Police Officer who demanded my permit. "I have not got anything," I said. I was arrested and was released on £10 bail which was paid by an unknown Indian gentleman. Telegraphic communication proceeded between the Police of Volksrust and the Registrar of Asiatics at Pretoria. The following morning I appeared before the Magistrate. My case was remanded for eight days pending the arrival of an officer from Pretoria to urge the prosecution. I, having decided to defend myself, immediately wrote to Mr. Gandhi for instructions and was prepared to meet both the injunction of the law and also the coming officer. On the day of my trial many other cases were on, in which I was engaged to be the interpreter and afterwards was placed in the box at about 11 a.m. The officer, on one side, contended that I had no established rights in the country, and I, on the other, maintained that I was a resident in the colony for 20 years, and if I were considered a prohibited immigrant I was entitled to seven days' notice to quit the colony.

under British protection. The party led by Sir Francis Younghusband is wildly talking through its shrieking organs of opinion any amount of nonsense about Chinese consolidation of Tibet. More. In order to inflame the British they are now flying all sorts of wild kites, with very little foundation in fact, about the Celestial coquetting with the Shan tribes. The fact is, by hook or by crook, they are intent on having some kind of *casus belli* to go to war with China, and by that stratagem, once more to occupy the coveted part of Tibet. There is a great deal of interested nonsense appearing in some of the Jesuitical organs of Anglo-Indian public opinion which should never be believed. There seems to be an organised conspiracy of the fire eaters to pauper at present for their own ends the Dalai Lama and to work on his fears, if not also on his cupidity and ambition, with the view of making him stray where he is. They would like to keep him as a sort of *deus ex machina* on British soil and thus give trouble to the Chinese and thwart them in every way from coming to amicable negotiations with the deposed ecclesiastic. Indians should not be deceived by this Asiatic game and ought to be extremely cautious to place any credence in the reports which the Forward party of the north-east frontier is sedulously spreading. Just as before the seizure of Upper Burma, the organs of Calcutta traders and merchants circulated all sorts of stories about King Theebaw, his drinking bouts so called and his alleged murders of his eunuchs and relations, so now the organ of the Rangoon mercantile community is spreading all sorts of stories about the Chinese on the banks of the Irrawadi. It is lucky that there is still a Liberal Ministry with Sir Edward Grey as Foreign Minister and Lord Morley as the Secretary of State for India; but we may be positively sure that no sooner the Unionists are in power than the battle cry will be heard in all its fury leading Heaven knows where. It is certain that we shall have a Indian Chinese War, the sole objective of which will be the annexation of Tibet to the British Indian Empire.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

"The Master As I Saw Him." By Sister Nivedita. [Published by the Swami Satyakanis : Udbodhan Office : 12-13, Copal Chandra Neogi's Lane, Baghbazaar, Calcutta].

We expect from Sister Nivedita's pen a book of absorbing interest and of great sympathy with the people of India. "The Master As I Saw Him" satisfies both these requirements. It is not a biography nor a critical study of the sayings and doings of the Master. It is largely a chronicle of the work and preachings of Swami Vivekananda. It, therefore, is lacking in the personal element which a writer of the sister's experience can impart to sketches of this character. In re-stating in English some of the Indian stories which mark the individuality and aspirations of our nation, the learned sister clothed them in language of exquisite beauty and made the translation more attractive than the original. She entered into the spirit of the narration and she was able to infuse into the telling of them her own spirit of sympathy and of reverence which her knowledge at first hand enabled her to do. In the pages of "The Master As I Saw Him," some of these elements are wanting. They are replaced by an unbounded adoration of the Master and by a fine taste for the beauties of Nature and of landscape which the Himalayan home and wanderings of her teacher enabled her to witness. The admirers of Swami Vivekananda will find in these pages how much the Ramakrishna Brotherhood owed its impetus for good work to the initiative of one of the masterminds of the last century. The unbounded admiration of the disciple makes the Swami live in these pages as one of the truest patriots of India and as one whose chief object in life was to raise the country to the foremost place in the scale of nations.

friends who complained that we were simply over-working them. While this was going on, one day, the acting chief officer ordered our cook to mix our vegetables, which was always cooked and served separately with the mealie meal porridge. We got scent of it, as usual Thambi Naidu stood as spokesman and protested against it as it had not been hitherto done. No notice was taken of our protest. The only alternative we had was to go on strike. The eventful hour came and we were marched to receive our rations. Those who were in the lead declined to accept the food on the ground that they were not used to eat porridge and vegetables cooked together. "If you don't like it do without it" was the courteous reply. Thus was our first strike and we had to repeat it twice before the Governor gave us the concession to have our vegetables separately.

Now, the dam work was going on, many falling sick through weakness. Many were brought up for loading and were sentenced to 24 hours' solitary confinement and reduced diet. As this was going on, the Overseer once more thought that the work was not hard enough and some were put to work side by side with the long term hardened criminal natives, and our task there was to till the ground.

It was a piece of uncultivated ground that was selected for the purpose. The orders were that if we did not keep up pace with the natives we should all be brought up for idling. The job was not a pleasant one. We had to work very hard, and the Kaffirs were used to that sort of work, and besides, later on we came to hear that the native servant was told to work us out if possible. We were not getting quite at home with both the work and the insults of the Overseer. My friend Thambi Naidu, who was sentenced a month before me, was discharged. So I was left alone with my other friends to manage the rest. One day we had a new warder sent to watch us. He was one of those who would do anything to please the master.

All of us were working well and hard. We had to do so, for, the voice of the warder could be heard every five minutes shouting "Come along Sammy" and that is a call for us to keep up with the natives. I made up my mind that day to beat the natives, and I was a few yards ahead of them; both my hands were blistered terribly and while I was working one of the blisters burst, and the burning was great. I stood for a second only, to see the sore; that moment being an evil one for me, the warder saw me inspecting the palm of my hand and shouted out "Have you come here to work or to stand?" I at first thought that he was speaking to some one else, so I turned round to see to whom he was addressing. "To you," he said pointing out to me, "Don't you hear me?" "Yes, I do Sir," I said and was about to start my work when he came up and said "Come along, let me have your ticket." "What for," I asked. "What for you ought to know, you have come here to hard labour, and not to loaf!" I was surprised at what he said. I showed him my hand and explained him that I was only standing for a few seconds to see my hands. "I have nothing to do with that, bring me your ticket" he said. Of course, if I refused to obey it would be insolent. So I dropped my spade and was going to fetch my bucket. "Yes, I know you well outside" he said, "you are an agitator, are you not? If you agitate outside we will knock it outside of you inside." This was an unpleasant expression for me. I replied "What has it got to do with you if I am an agitator or not. You are put here to see that our work is being done properly. Please do not complicate my agitation of outside with your work of inside." "Oh, you are insolent, are you?" He said - "I shall lay this charge against you, one for idling and the other for being insolent to an officer." While we were thus discussing, the officer absent-mindedly, I may say, pulled out from his inner pocket a small flask containing some liquor and quenched his thirst.

A Corner of Spain. *By Water Wood.*
(George Bell & Sons, London.)

Perhaps no other country than England has produced so large a number of observant travellers and to-day their name is legion. Mr. Wood has given a charming picture of a little known corner of Europe, the Spanish Province of Galicia. As Major Martin Hume, in his Introduction, informs us, Galicia and the Gallegos have much of interest for Britishers, if only for the racial and economic kinship existing between them and Ireland and her people. The picture that Major Hume draws of the economic condition of the people is a pitiable one, but the bright light of hope, based on work, is shed over it. Mr. Wood seems to have done his work well, and has been much helped in presenting it to us by his illustrator, Mr. Frank A. Mason, whose colour-pictures add greatly to the interest of the book which, in addition, contains numerous photographic records. The publishers are to be warmly congratulated on this pleasing production.

Mental Medicine *By Rev. Dr. Oliver Huckel*
[William Rider & Son, Ltd., London.]

This book contains the subject-matter of a series of Conferences between Rev. Dr. Huckel and the Youngmen's Christian Association of the John Hopkins Medical School. They were intended to investigate how far there was common ground between medical men and clergymen. Physicians of the body and healers of the spirit may here discover that there are many problems of mind which both are set to solve, and regarding whose solution, mutual co-operation is not only useful but vitally necessary. On page 157, we find a characteristic utterance: "Take up a sad; we need diversity of interests. Fads are blessings in disguise." The author of such a thought must be a man worth knowing. The book contains an Introduction, by Professor Lewellyn F. Barker, M.D., of the John Hopkins University, and appended is a valuable bibliography.

Baths and Bathing *By "Uncle Bob."*
(Health and Strength Library, 12, Burlington Street, London, W. C.)

One of the charms of "Uncle Bob's" books is undoubtedly the chatty way in which all his points are discussed. The reader is not bored by vague technicalities and statistics that mean nothing to the home reader. The book is just a talk—one-sided, of course—but the talker is one who knows his subject thoroughly, and can consequently advise easily and with authority. We were eager to recommend these little books to our readers. Included in this series are two other books by the same author. Errors in training are explained in "Physical Culture for Beginners," whilst "Skipping" is an admirable little compendium of information dealing with the value of this old-time sport for health and athletics. Every book in the series is published at the easily-afforded price of 6d., and we most heartily welcome "Uncle Bob's" books.

Routledge Rides Alone. *By Will, Livingston*
Comfort. [J. B. Lippincott Company.]

This is a novel of some special interest to Indian readers, as it has a bearing on the Indian unrest. It unveils the life of the East end the Far East and an English hero interests himself in the fortunes of India, China and Japan. The author has a real faculty for phrase-forming and there are expressions which linger in the reader's memory. One cannot but wish that the novelist might have avoided the constant indulgence in the technicalities of war and newspaper oddities. There are however some fine touches of Indian life in the novel which will command interest in this country.

LORD RIFON.—A Sketch of his Life, and a copious extracts from his Indian Viceroyalty, with a portrait. Price As. 4.
 G. A. NATESAN & CO., S. SUNKRAMA CHETTI ST., MADRAS.

and soap to heal the dew cracks. The severest cold we have ever experienced, I should say in the whole of my life, was during the 14th, 15th, 16th, 17th of August, 1909. The cold was so great that the warders even, notwithstanding the warm cloths they had on, felt it so much, that they had to set fire to the dry grass to warm themselves. Our task on those days was to work with pick and shovel. Our hands became stiff so much so that we were not able to hold the picks. On the night of the 16th, it started to rain. The wind also was blowing furiously. Nothing could be seen by us. On the morning of the 17th, when the prison cell door was opened we were all astonished to see the ground covered with a very thick layer of white snow. I was to be discharged that morning at nine. Nobody was taken out to work. I was called out at about 8.30 to get ready. Before my clothes were given to me I requested the chief officer to allow me to stay on that day. I was told that I could do so; but by myself separately and not with my friends. I knew that I could get the conveyance, and I stayed no longer. It may become worse, and although the snow was falling very heavily, I decided as a good passive resister, to tramp my way to Johannesburg. Snow falling was going on freely. On my arrival at the office all were surprised as they did not expect one to be discharged on that day. This time I left my friend Thambi Naidu a month behind as he was arrested a month after I was sentenced at Vredegang. Our delegates were all gone. I had not seen Mr. Gandhi for eight months. When I was out he was in, and when he was out I was in, and on this occasion he was gone to London. I was left at large for about three months this time and all were becoming anxious why I was not arrested. Things were going on smoothly until the 23rd of November, 1909, when I was told that the Superintendent was anxious to see me. The following morning, with my books in hand I called at the Court to ascertain why he wanted to see me.

"Well, Naidu. You were out long enough this time. I'll see if I can't put you out of the way for a few months." Then he demanded my permit.

"I haven't got one" was the reply. "Well, you give me a specimen of your signature or your finger and thumb impression." "No." "No! then I arrest you," he said and I was arrested. My case was remanded for a day, and on the 24th, I was sentenced to three months' hard labour. This time was similar to the last one; but not so cold as the last three months. We had to make two hunger strikes, because the acting chief warder tried to deprive us of the water in which the vegetables were boiled. After repeated complaints to the Governor we were again allowed to have it. On the 23rd of February, 1910, I was discharged and was met at the gaol gate by R. S. C. Pillay, A. Caodaswamy Moodally and was driven to Johannesburg office. I was very anxious to take a run down to see my people, especially my daughter. Many letters were waiting, requesting me to come home and also two telegrams. After having given a full account of the difficulties we had in gaol, I and one of the volunteers in the office of R. R. Naidu, left at 11.30 A.M. just 2½ hours after my discharge, he with a few urgent telegrams in his hands, and I to my room. We had to pass the courtyard, and as we were going along my young friend saw the detective step back to keep out of our sight. "I am afraid Mr. Naidu, you will not be able to go to Durban if you don't step back," he said. "Why?" I asked. "Detective Krause is standing there, he will surely arrest you." He said. "Well, if he does it won't matter much." I said: "I shall go to Durban after having completed this three months, so come along." I said and walked on. As soon as we came near him, we were arrested in the usual form by his asking for our permits, signature and finger impressions. Thus, I may say I was not a free man for fully three hours on this occasion. We were taken to Superintendent Vernon to be charged. We were

Can Geometry Replace Euclid ?

"Ratio" laments the replacement of Euclid by Geometry, since the dawn of the present century, in the pages of the *United Service Magazine* for July. He devotes his article, now that the "heartless fellows of the Mathematical Association have declared him to be a humbug, or at any rate quite up to the times," to "recalling his career in a short 'obituary notice,' pondering on the debt that England owes him, and, above all, considering whether his place as an instructor of youth can be adequately filled by the 'practical' geometry of the protractor and squared paper."

Of some of the defects found in Euclid, the writer says:—

His style has been called prolix, his arrangements arbitrary, his classification imperfect. His problems and theorems are said to be badly associated and grouped. Even his definition of a straight line has been disparaged, and "his treatment of parallels depends on an axiom that is not axiomatic." On some points his detractors cannot manage to agree amongst themselves. For instance, many urge as a fault his "sparing me at superposition as a method of proof," and most of the newest school geometries have done their best to remedy this deficiency, but many of the highest and most modern critics have denounced "the whole theory of superposition" as "pure and simple nonsense."

The writer says that logic has long been neglected in England, and till now, Euclid has supplied the only basis for scientific reasoning and a logical method of thought. "It is, with all its failings, the logic of our parliamentary orators, of our fiscal argumentary of our daily press, and even of our more pretentious weekly and monthly reviews." The other nations of the earth had long ago abandoned Euclid; but they had given special prominence to the study of logic. In England, however, logic has been left to take care of itself. The writer believes that "because Englishmen are not taught logic properly, that the Government of England is pawing more and more into the hands of lawyers."

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Mr. A. Govindacharya of Mysore, writing on this subject in the *Theosophist* for August, disputes the widely prevalent notion that Sanskrit is a dead language, like Greek or Latin. There are three data which help us in determining whether a language is dead or living and they are:—

(i) Where a language is more of the State than of the Church, it fails to be invested with that sacrosanct nimbus which makes for permanence. (ii) Where a language is concerned mostly with the secular affairs of a State, its life is necessarily coterminous with the life of that State. When the Grecian State ceased to exist, for example, the death-knell of Greek was tolled. (iii) Where a language is merely the ventilation of the philosophical views of a nation, its life is limited, in as much as it leaves the realms of a nation's heart untouched.

Sanskrit cannot be said to have died, when these considerations are applied, and when it is remembered that this language is chiefly the interpretation of the religious sentiments of the Hindus. Mr. Govindacharya observes further that, in spite of the tremendous cataclysms to which the nation and religion of the Hindus have been subjected, they yet survive and the Sanskrit language with them. He says:—

Applying these data to India, we find (i) that from its very beginning Sanskrit has been primarily of the Church and the use of it for purposes of State possesses no more than a consequential value; (ii) that as the spirit of Sanskrit is bound up with the interests of Spirit not with those of matter, its life is bound up with affairs more of the transcendental than with those of the sublunary; (iii) that as Sanskrit is more the exponent of the heart of the Indian nation (Hindus) than of the intellect merely, its life is assured as long as the heart of the nation shall not cease to beat.

Mr. Govindacharya deprecates the neglect of the study of Sanskrit encouraged by the Universities. He says that Indian princes should help actively in its revival as by doing it, they will not only be the friends of India, but of the whole community "to whom the wealth of its literature must be freely given now."

and they have been forced to content themselves with converts from amongst the poor, depressed castes, who, during famine times, have flocked in large numbers to their relief stations. As is quite natural, the Hindu leaders have looked with concern at this depletion of vital blood from their religious organism, and have sought to stop off its flow by imitating the missionaries, both by opening relief works in seasons of food scarcity, and by removing the social disabilities under which the Pariahs labour.

At the psychological moment, political issues involved in the case are coming to strengthen this movement. Since the publication of the recent Reform Measures, the Mahomedans have been loud in declaring that, properly speaking, the outcastes are beyond the pale of Hinduism, and therefore their strength should not go to swell the numerical force of the Hindus, strictly as such. This argument, despite its speciousness, has not succeeded in reducing the Hindu majority, for the Select Committee, which met in July last to consider the Census Bill, gave it an effective quietus by refusing to take the coming census on the basis of such an interpretation. Whatever its merit, this reasoning has, however, gone some way to stir up the Hindu leaders, and there is no doubt whatever that the movement for the uplift of the depressed classes will benefit by this Moslem agitation.

However, it is very much to be regretted that while many sporadic efforts are being made by the Hindu community to remove the stigma from the outcastes, no systematic organised attempt, on a large scale, is being made to effect this reform. In a matter of this nature, however, even uncoordinated efforts are good in their own way: but the problem is a large one and needs a well defined, persevering campaign of education, intelligently waged in the various parts of the country.

Probably, the best organised work that is being

done by the Hindus to uplift the so called "untouchables" is being carried on in Southern India. For the last thirty years the Prarthana Samaj, the Theistic Church of Western India, has conducted night schools for the low castes and has endeavoured to better their condition by providing suitable employment for them, by remedying their social disabilities, and by preaching to them ideals of religion, personal character and good citizenship.

Realizing that united effort would be required effectually to carry on this great reform work, a mission was started through the combined exertions of all the agencies then working to better the conditions of the depressed classes. The work began in Bombay, but quickly expanded out of that city. At present, the main energies of the propagandists are concentrated at Parel, where, besides teaching in the schools, the workers minister to the various needs of the poverty-stricken people of the locality by arranging lectures, games, excursions and other amusements, rendering medical assistance, holding Sunday classes and divine services, visiting the poor in their homes, distributing clothing and food and performing other small charities such as are within their means, in times of emergencies.

The Depressed Classes Mission Home at Parel has been so fortunate as to secure the active services of four high caste women. The existence of the Mission is solely due to a generous Hindu philanthropist who regularly gives a large monthly donation to carry on the work.

One of the chief aims of the Mission is to improve the sanitary condition of the "untouchables" by teaching them habits of cleanliness and temperance, affording cheap or absolutely free medical relief and seeking to substitute sane notions about the laws of health in place of the many superstitions rampant amongst the low caste people. In consonance with this effort, the children in the Mission School, who come

The Problem of Nationality.

Those who are inclined to put faith in the discussions and resolutions of the Conference recently held in London for considering the "claims of nationhoods and subject races," may read with advantage the article in the *Modern Review* for August on "The Problem of Nationhood" by Mr. Willis. We would draw attention in particular to the following paragraph—

The differentiation that the organisers made between what had hitherto been known as "subject races" and what they called now dependent nationalities, marked at the very outset a very important advance in the general thought of the people in regard to ancient countries like Egypt or India. In some sense this Conference sounded a counter-blast to Mr. Theodore Roosevelt's gospel of civilisation and the big stick. This is not, of course, the first time that liberal minded and sympathetic members of the dominant European race pleaded before their own people for a just and kindly treatment of the peoples subject to their rule. There is an old organisation in England whose object it is to watch over the moral and material interests of what are called the native races in Africa and elsewhere. This and similar organisations of the kind never seem to have gone to the root of the problem which they have been trying to handle. They never questioned the claims of the dominant European powers to a higher civilisation, upon which they based their moral right to rule the less civilised races of the world. The government of these so-called native races by some civilised European nation has always been accepted as a good thing, both in the interests of those races themselves and in those of humanity at large. European domination over non-European races spells the participation by the latter in a higher civilisation and life. It means the substitution of peace and order for disorder and anarchy, the replacement of the rule of might by the law of right, the progress of the people from savagery to civilisation. This general moral plea had never before been examined, much less seriously questioned. The right of every people whatever the state of their progress or the character of their culture to freely live their own life and evolve their own destiny, without any let or hindrance from their stronger, and possibly more advanced neighbours, has never before been boldly asserted. All that the friends of so-called native races tried to do was to make their lot a little easier and their yoke a bit lighter. Their claims to sympathetic rule and humane treatment had been strongly urged before, but their absolute right to self-government and their legitimate freedom of self-fulfilment had never been recognised. There was an implicit recognition of these fundamental principles in the work of this International Conference on the claims of nationalities and subject races.

Education in Ancient India.

The invaluable lessons that the modern educational reformer may derive from a study of certain aspects of education in Ancient India are succinctly described by Mr. D. G. Dalvi, M. A., LL. B., in the last number of the *Students' Brotherhood Quarterly*. The writer observes that "the principal aim of education in Ancient India was to help the student to understand the problems of life and, by enforcing strict conformity to the moral code and regimen of daily life, to elevate his soul to a higher state of existence." In Ancient India, education was practically free and compulsory and independent of State control. The King of course collected taxes, but did not concern himself with popular education, which was looked after by Universities—independent institutions managed and controlled by their presiding *Gurus*—which were supported from resources obtained from the piety and charity of the people as well as the King, and the voluntary offer of the pupils. The education was free and was under the strict control of the *Guru*. This compulsory education was in earlier times extended to girls also. There was plenty of religious and moral education, and as times progressed, secular instruction also began to be imparted. *Veilingas*, rhetoric, astronomy, prosody, grammar, law, mathematics and medicine began to be studied until the list included 14 *vidyas* and 64 arts and sciences. The peculiar advantage of these institutions was the enforced residence of the pupils in the University, which were in forests not far from towns and to which pupils were attracted by the reputation of the *Gurus*. Thus, there were, in ancient Indian education, the three features on which insistence is now placed to-day by educationists and publicists: (1) free and compulsory education; (2) compulsory residence at the University and (3) strict moral discipline in schools and colleges.

ESSAYS IN NATIONAL IDEALISM. By Dr. Ananda K. Coomaraswamy. Rs. 2-8.

G. A. Natesan & Co., 3, Sunkuram Chetty St., Madras

Rahtia incident merely acted as a spark to fire their zeal and cause them to begin actual work instead of merely talking as they had done up to that time. Theoretically, the Sikhs are no respecters of caste, their *Gurus* having uncompromisingly declared themselves against the institution. But in actual practice they revere caste as highly as do other Hindus. It therefore was meet and proper that they should engage in the work of uplifting the depressed classes. Dr Jai Singh initiated the work amongst the Sikhs, and other leaders have enthusiastically taken up the thread of the movement and are engaging in uplifting members of the low castes like the Rahtias and Muzbies, "purifying" them by *Amrita* in order to raise them to the common level.

So actively have the Arya Samajists and Sikhs taken up this uplift work that to-day, in scores of villages of the Punjab, the propaganda has found successful expression, and it has come to pass that to-day there are villages in the Province of the Five Rivers where you find but few "untouchables." As a rule, the rank and file of orthodox Hindus accept the people who have been thus "purified," without questioning the agency that has done the work of "purification." Indeed, it no longer is considered necessary for the purified people to bathe in the Ganges in order to be admitted into the select Hindu fold.

Not only is the Arya Samaj uplifting the depressed classes in the social scale, but it is making an effort to educate them. A school is conducted by the denomination at Sialkot which exclusively is devoted to the training of low caste boys.

The propaganda to give the Pariahs a better social status is not confined to the Punjab. Much good work is being done in the United Provinces of Agra and Oudh, where an "All India Shudh Sabha" has been established. While prominent Arya Samajists are enthusiastically active in the work, yet its membership is not entirely confined

to the followers of Swami Dyanand Saraswati, leading Hindus of the various Provinces being associated in the movement. Branches are being established in different parts of the land. A new project is on foot, in connection with the *Shukhi Sabha*, to inaugurate day and night schools and lectureships in order to educate the members of the depressed classes, while a medical mission is to be maintained for their benefit.

A comprehensive survey of the Depressed Classes Mission has not been attempted here. However, this brief outline is sufficient to show the reader the utility of the organization. It is to be hoped that many such missions will be started by the Hindus to elevate the depressed, on the one hand, and, on the other, to educate the higher classes to a sense of their duty to the lowly ones.

This brief sketch may be concluded with the words of Mr Justice Narayan Chandavarkar, President of the Depressed Classes Mission:—"In elevating the depressed classes we are but elevating ourselves."

The Silver Jubilee of the Maharaja of Travancore.

By Mr. A. J. JOHN

THE Silver Jubilee of His Highness Sir Rama Varma Maharaja's reign is an event which gives satisfaction and pleasure not only to his subjects but to all in South India, particularly to the educated people thereof. He is a very capable Indian ruling chief whose name arouses enthusiasm, respect, admiration and pride within his State as well as outside it. A prince of wide reading and deep culture, his enlightened administration, his devotion to work, his high conception of duty are on a par with the policy he has inaugurated of developing the material resources of his State and raising the

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CURRENT EVENTS.

BY RAJDUARL

ECONOMICS OR POLITICS ?

It would seem that for the time politics in the West, aye, even in the Far West, have given way to economics. Great struggles on economic questions, be they of high tariffs or wages of labour or strikes and lock outs, were more prominent than any political imbrolios. In Spain alone the war seems to be between the State and the Holy See at Rome. But even there, when we come to reflect closer on the politico-ecclesiastical struggle, we find that the ultimate issue has reference most undoubtedly to a State economic problem. Spanish finances have not been known for years to be either sound or prosperous. One of the principal reasons of Spanish revenues suffering is the vast amount of ecclesiastical estate and property being exempted from any State burden whatever. Orthodox catholicism and the old concordat between them have partially garrotted Spanish finance. But prejudicial to the financial interests of the State as this condition was, it was vastly aggravated by the invasion of the clericals who expatriated themselves from France in consequence of the separation there of Church from State a few short years ago. The clergy who were expelled or exiled themselves from France carried away to these new homes in Spain a good deal of their ecclesiastical property for which they claimed exemption under the concordat. Spanish Finance Ministers, in want of the eternal pence, at first, viewed askance at this invasion so detrimental to State interests and all the time they were thinking how to bring under their shears all ecclesiastical property. At last, a bold and courageous step had to be taken. That property was brought under the common tax-

gatherer's blade. At once there was a revolt which has been the subject of many an embittered and protracted controversy with the Holy See at Rome the end of which is indeed problematical. The statesmanlike attitude which the Pope, nurtured in the traditions of a rustic life, has assumed, almost wholly under the inspiration of his undiplomatic Secretary of State, has brought Spain to the very verge of final separation from Rome. Spain was the last hope of Rome; but unfortunately for Pius the Tenth, he has done every thing through his indiscreet Secretary, to alienate Spain, yes not only ordinary Spain, but the most devout and orthodox Spain, and bring about the last revolution which is bound for ever to deprive the Holy See of the shadow of temporality that had remained to it. War to the knife has now been declared by Catholic Spain. From his place in the Spanish Parliament, Senor Canajelas has announced to the four quarters of the globe that they are not going to tolerate any longer the Papal tyranny but shall strenuously strive to shake off the last yoke. Spanish interests demand, and Spanish people support that demand, that the country should be free from the thralldom of the Holy See and enabled to take the first forward step in sound finance which shall lead in future to the greater material welfare and better prosperity of the country. The subjection of all ecclesiastical property to the country's taxation, just like that of all non-ecclesiastic property, must be the first step towards a solid improvement of Spanish finance and if any Prime Minister in recent times is capable of carrying out this heroic measure, by and with the consent of the whole population, it is Senor Canajelas. The gauntlet has been thrown into the arena; and it remains to be seen how far the Pope will be successfully able to meet the challenge. For the good of Spain all wish that the Prime Minister will succeed, if only relieved from the political trouble which somewhat threatens to complicate matters. The Carlist party has

National Movement in India.

Sir Charles Elliott recently read to an audience of Church dignitaries and notabilities a paper on the "Unrest in India." The full text of the paper has been published in the *Southwark Diocesan Chronicle* for August. Among much that is coloured by bureaucratic prejudice, there are several passages which are thoroughly just in their conception of the situation. The following description of the Nationalist spirit may be noted:—When I went to India, more than fifty years ago, the people of Bengal, Bombay, and of Madras had no common interest, no links of sympathy almost, I may say, no knowledge of each other's existence. But within this period intercommunication has been opened by railways and by trade. Under the influence of a uniform code of laws and a system of government a feeling of solidarity has grown up and the youth in schools and colleges, reading Shakespeare and Milton, and finding in a hundred other books the glowing expressions of our passionate love for England have begun to say: 'Why should not we, too, cultivate the same passions, and love our country with equal fervour? Why should not we become a Nation, and make ourselves feared and respected like Japan?' In this way, during the last ten or fifteen years the new Nationalist spirit has grown up—a spirit which, if rightly directed, may lead to much good, but which is at present artificial, for it springs entirely from the study of English literature; imaginative, because it is not based on the history of the country in the past; and superficial because it has not as yet spread far beyond the numerically small though influential class of people who have enjoyed an English education. . . . We encourage movements in Japan and Turkey, encourage them in Ireland, and there—such a movement condemned in well starve anyone who had not a fire in an Arctic hut and a fire in

powder magazine are two very different things. The movement in itself is right and praiseworthy; it is the diversion of it into the current of race hatred that is dangerous.

I can imagine some of you saying to me: 'You are a professed and enthusiastic educationalist, and so you put education in the foreground as panacea for all evils.' But while I put it in the foreground as a direct rampart, against calumny and ignorance, I would urge strongly the importance of indirect action towards creating better relations between the races.

In an interesting article in the *Nineteenth Century Review* for April, Mr Wodehouse, lately a Professor in the Government College at Poona, wrote that. 'A careful study would probably reveal that in nine cases out of ten the anti-English feeling is due in its ultimate analysis merely to intense aspirations, not to racial dislike. It is not the Englishman as such, but the Englishman in the Indian's ideal, who is the object of this statement,' or, rather, as I would put it, the Englishman in the abstract; an imaginary Englishman, evolved from the death of a consciousness perverted by misrepresentations, and utterly unlike the real Englishman, as the Indian finds out whenever he gets an opportunity of studying him. It is mainly by the establishment of present relations that an atmosphere of kindness and confidence can be created which will extend far beyond the individuals so related. The pity of it is that we are so few and they are so many. What can a thousand Englishmen, though all be men of good will, do to influence the hearts of fifty millions? Well, they can do more in that impressionable, imaginative country, than they could anywhere else.

A FRAGMENT ON EDUCATION.—By J. Nelson Fraser, M. A. (Oxon.) Principal, Secondary Training College, Bombay. Price Rs. 1. To Subscribers of the *Indian Review*, Rs. 12.

G. A. Natesan & Co., 3, Sankurama Chetti St., Madras.

that the Opposition is now determined to leave no stone unturned to bring about the defeat of Government. But we may leave this hollow blast to take care of itself. Meanwhile there is a great economic struggle going on in the very centre of industrial activity. The dismal condition to which American cotton has subjected the cotton industry of Lancashire has ushered a series of strikes and lock-outs. Masters and operatives have not been on the best of terms and as we write arbitration has been refused. Worse still are the proceedings of the Industrial Conference where the bone of contention is the judgment known as the 'Osborne.' The Labourites and the Trades Unions and the Socialists are all at loggerheads with each other. The judgment of the Court has decreed that Trades Unions have no power to spend money for salaries to Labour Members of Parliament. This has flattered greatly the dovecot of the Labourites. Indeed, the triangular struggle now going on at the seat of England's greatest industry bodes no good. It is bound to bring forth fresh economic developments, which being mixed up with politics, are most likely to have a portentous effect on Lancashire in the near future. It is to be hoped that the practical common sense, which is the British characteristic, may prevail at last and bring about a compact and solid cohesion between the then contending sections so as to spell progress in British politics. At present, it would seem as if greater political progress of the Labour Party on the one hand was having its disadvantage by way of what is called "economic bondage" on the other. Perhaps, in this connexion it may not be uninteresting to quote an observation or two of one of the most rationalistic and level-headed of Socialists. In his most excellent and well-thought out work on "Socialism and Government" Mr. Ramsay MacDonald says:—"Society in modern times includes a state of political liberty and of economic bondage. The workman who has become politically free is still beset with all the

economic pains and disabilities of a wage-earner. Economic forces have been organised to such an extent that the *economically independent individual has become a mere myth for credulous people to believe in*. The individual has become a member of an economic class. He belongs to the class which owns the instruments and other means of production, and which organises markets and labour, or which owns nothing but the common endowment of humanity—strength—upon which education has superimposed skill. If he belongs to the latter class he has a most precarious hold on life. *Poverty is always at his door, uncertainty sits with him in his home*. There is no regular demand for his labour, the income, as a rule, is insufficient to enable him to make adequate provision for his family, for times of slack work, for old age. Influences over which he has no control determine whether he is to continue in prosperity or fall into penury, and the very fact that his standard of life is higher lays him open to more woeful experiences when misfortune overtakes him. . . . There is a steady tendency to increase the financial power in industry, as more and more people, shirking the responsibility of using their own possessions, hand them over to some one else who uses them as a hired servant. Thus, the official and impersonal use of capital has been established already. Capital, indeed, becomes more effective in consequence of this concentration and organisation, *but this increased effectiveness makes the community more dependent upon the financier, and the operations of the industrial system become harder in consequence*." Thus, in the last sentence, we have quoted, may be discerned, as if in a nutshell, the effect of organised capital on labour. This development is now to be seen in the strikes and lock-outs and other outbursts of economic phenomenon going on not only in Lancashire but all over Europe and in the United States. In this respect, Indian students of economics and

India and Japan in Modern Times.

A well-known Japanese Mr. Duto Shimaji writes as follows in the Journal of the Indo-Japanese Association:—

After the Restoration, the first Japanese who visited India and its historical places connected with Buddhism was my father-in-law, the Rev. Mekuru Shimaji. At the order of the late Lord Abbot Kosen Otani, he set out for Europe with several companions in January, 1872, and made observations on the religious state of the West. They were indeed the first Japanese Buddhists who ever set foot on the soil of Occidental countries. On the way home next year, the Rev. Shimaji passing through Rome and Greece went to the Holy Land of the Christians; and being attended by the late Mr. Ochi Fukuchi, a celebrated man of letters of modern Japan, as interpreter, he arrived at Bombay and thence made his way to Buddhagaya. At his stay in India was brief, his observations there were not very extensive, yet he should properly be crowned with laurel as the first Japanese Buddhist who entered India after the door of the country was widely open to the world. This solved a problem which had been pending for thirteen hundred years, and many Japanese Buddhists having since followed his example, the two nations have actually approached to shake hands for the first time through the medium of the Buddhist faith.

Since the Restoration Japan has striven to introduce the new civilization from America and Europe, the importance of which was also recognized by our religionists, and in 1870 two young men the Rev. Shunyo Nanjo (Vice President of the Indo Japanese Association) and the late Kenjo Kasahara went to England, where they learned Sanskrit from the late Prof. Max Muller in the Oxford University. Kasahara went to India on his way back to Japan after his seven years' stay in England. In 1884 the Rev. Nanjo also graduated and returned. After him another Japanese the late Rev. Doryu Kitabatake landed in India when he was home-bound from his European tour. On one side the newly introduced knowledge with the study of Sanskrit at its centre inspired scholars of this country, while on the other the report of Mr. Kitabatake who visited Buddhagaya when yet in the middle of its excavation gave a clear idea of the Buddhist remains to the Japanese public. Thus was aroused the hope of a pilgrimage to the sacred place and the study of the Buddhist doctrines. The visits of Kosen Shaku, Soyen Shaku, Hogen Yoshitaura, and Onjo Azuma, etc. to India are the direct results of the preceding examples. The Rev. Kosen Shaku went to Ceylon in September, 1880 and received instruction from Samangala and afterwards crossed over to the Continent. In the next year the Rev. Nanjo and the Rev. Soyen Shaku also went there in succession. The former returned on account of the death of his father, while the latter remained and learned Buddhism in Ceylon. 1883 Yoshitaura went to Siam in company with the Siamese Minister, and after six months he went back to Ceylon. In August of the same year Onjo Azuma sailed for Ceylon and learning under Samangala for four years took a journey to India

In 1880 the Japanese Buddhists met with an interesting and exciting event. It was the arrival of Colonel Oleott and Mr. Dharmapala. They were brought back by Mr. Zenshire Noguchi, who was sent to India on purpose by the Japanese Buddhists. As a well-known, the old civilization of this country which is traced back 1300 years ago derived its source from India, and introduction of the new civilization of fifty years' standing was ushered in by the American nation. That Colonel Oleott, whose nationality was American and whose faith was similar to ours, came from India accompanied by Mr. Dharmapala, a disciple of the Southern Buddhism, roused in the heart of the Japanese a deep feeling of interest and delight. There had not been a case in our history until that time of the Japanese shaking hands with any Buddhist among the Occidentals, and we had not heard of an instance where the people of this country welcomed an Indian Buddhist since the time of Bodhisena. It is quite natural that the Japanese Buddhists received them with enthusiasm and vied with one another to shake hands with them. What influence was produced on the Japanese by this event can be known by the six-coloured flags to be seen fluttering at the gates and eaves of the Buddhist temples on holy occasions, to hoist them having become the custom since that time. (The six coloured flag was first introduced by the two guests from India. The Japanese Buddhism had taught four colours of blue, yellow, red and white, or the five colours with the addition of black but never six colours, and even these colours were unknown as usual for flags.)

Since the above event took place how the popular interest taken in India grew more intense can be known from the fact that when Col Oleott left this country after his three months' journey, the four students Ryota Kozumi, Teishin Kawakami, Ryeshe Asakura and Chizawa Tokuzawa were sent with him to study in India. After this the number of the Japanese priests who went to India and Ceylon gradually increased.

Let me refer to the relation between the two countries from 1889 to 1901. During this period those who went to India followed one after another, though their motives were not the same, for some went simply for a pilgrimage, while others for study and scientific investigations. Among them Yoset Furuma (who went in 1892), Eiryu Iseura (in 1893), Shingu Shaku (in 1893), Kojin Omya (in 1894), Tetsu Ito, Gire Ashikaga, Teishin Watanabe, Douchi Iida (in 1896), Kaho Kojima, Eki Kawaguchi (in 1897), Nindo Shintani (in 1898), Eyo Ashi, Tekusho Takeda, Gicho Sakurai, Hogen Mukoyama, Keshin Kude, Kwayu Yoshimatsu (1900) are my acquaintances; and there may be more besides them, if enumerated. They all revered India as the Holy Land of their faith and went there to acquire the old but new knowledge, that is, knowledge concerning Buddhism.

AGRICULTURAL INDUSTRIES IN INDIA.—By Serdick R. Bayani. With an introduction by Sir Vitaldas Damodar Thackersey. The book contains a great deal of useful and valuable information regarding the present state and future possibilities of the principal cultivated crops of India. Price Rs 1. To Subscribers of the *Indian Review*, As 12.

G. A. Natesan & Co., 3, Sankurams Chetti St., Madras.

Affairs are quiet in Turkey which also is a large borrower. She wants six million pounds from France which she is not quite willing to lend for almost the same reason that she is disinclined for the present to advance any monies in Hungary. But, of course, Turkey stands in a somewhat different category. She is outside the Triple Alliance, while there is a large bond of sympathy between the Turks and the French. It is, therefore, more probable that Turkey will ultimately get the loan though there are her friends who would like to see her developing the rich internal resources of the Ottoman empire rather than spending large sums on the navy. Politically, Crete is troubling Turkey. The election of four Cretans to the Cretan Parliament was again the subject of much ardent controversy between Constantinople and Athens. For the time it has subsided owing to the withdrawal of the four deputies on the advice of King George of Greece. If the Turks are anxious to have a strong navy, however unambitious, it is more for putting down Crete's revolt once for all and over-awing it permanently in Cretan waters. None can blame the Ottoman so far. But it is to be hoped wiser counsel will prevail and the Cretans will drop all their pretensions.

ASIAN POLITICS

In the Middle East, Persia is as bad as it was a few weeks ago though they are now taking measures to restore some kind of order in the south where anarchy and plunder have long prevailed. In the Far East, Japan is forging ahead in Korea. Its absorption by that militant Asiatic Power is now an accomplished fact. The deposed Emperor is not even a *roi fainéant*. He is now a royal pensioner on the bounty of Tokyo! Alas, for the vanity of things in this world! But this very fate which has overtaken the Korean Sovereign should be a stern lesson to Japan. There is in this world such a thing as Retributive Justice or what is vulgarly called Nemesis.

Japan, in the plenitude of its power and triumph, is carrying a swelled head. But pride has been the ruin of nations and Japan cannot escape its own fate. Who knows what Time in its whirligig may bring on Japan. As affairs are going on in Korea we cannot but look with disfavour on the draconic *Zubberduste* which the new Viceroy is exercising over the poor Koreans. Conquerors and "peaceful" revolutionists and annexationists are always stern of mood. A people brought to foreign subject away cannot be expected to take things "lying down." But it should be the aim of wise statesmanship to do all it can by sympathy and conciliation to attract rather than alienate them. A subject people, originally free and independent, cannot but be sullen at heart. They cannot be at once reconciled to the new order of things. The transition state demands patience and a power of persuasion. To set up their back is to prolong the period of sullen alienation, if not something worse, and possibly sow the germs of an active rebellion. Military *Zubberduste* is the worst form of consolidating one's power over an alien people. But Japan seems to discard wise statesmanship. So much the worse for Japan.

China is developing her resources and intent on increasing her wealth by greater production. She is fast moving in the cotton industry. At the commencement of 1910, she had as many as 7,82,242 spindles and 3,300 looms and the yarn produced last year equalled 5½ crore pounds which is, of course, not at all negligible. In ten years' time China is bound to give a rude blow both to Indian and Japanese yarn. Indian mill-owners will have to increase their home consumption or to go more and more to Levant for their offtake and Japan must find out markets in her newly acquired province.

THIBET.

Thibetan politics are still in a perturbed condition. The Dalai Lama is still cooling his heels

to draw water from the village well, lest he should "pollute" it by his touch, and where there is no second well for the "untouchables," the hardship is cruel, especially in seasons of drought when casual water dries up. In every circumstance of his life the viler of his lot is brought home to the wretched pariah by an elaborate and relentless system of social oppression. I will only quote one or two instances which have come within my own observation. The respective distances beyond which Panchamas must not approach a Brahman lest they "pollute" him differ according to their degree of uncleanness. Though they have been laid down with great precision, it is growing more and more difficult to enforce them with the increasing promiscuity of railway and street car intercourse, but in more remote parts of India, and especially in the south, the old rules are still often observed. In Cochin a few years ago I was crossing a bridge and just in front of me walked a respectable-looking native. He suddenly turned tail and, running back to the end of the bridge from which we had both come, plunged out of sight into the jungle on the side of the road. He had seen a Brahman entering on to the bridge from the other end, and he had fled incontinently rather than incur the resentment of that high caste gentleman by inflicting upon him the "pollution" of forbidden propinquity, as the bridge, though a fairly broad one, was not wide enough for them to pass each other at the prescribed distance. In the Native State of Travancora it is not uncommon to see a Panchama witness in a law suit standing about a hundred yards from the Court so as not to defile the Brahman Judge and pleaders, whilst a row of *peons* or messengers, stationed between him and the Court, hand on its questions to him and pass back his replies.

No doubt the abject ignorance and equalor and the repulsive habits of many of these unfortunate castes help to explain and to perpetuate their ostracism, but they do not exculpate a social

system which prescribes or tolerates such a state of things. That, if a kindly hand is extended to them, even the lowest of these depressed can be speedily raised to a higher plane has been abundantly shown by the efforts of Christian missionaries. They are only now beginning to extend their activities to the depressed castes of Northern India, but in Southern India important results have already been achieved. The Bishop of Madras claims that within the last 40 years, in the Telugu country alone, some 250,000 Panchamas have become Christians, and in Travancora another 700,000. During the last two decades especially the philanthropic work done by the missionaries in plague and famine time has borne a rich harvest, for the Panchamas have naturally turned a ready ear to the spiritual ministrations of those who stretched out their hands to help them in the hour of extreme need. Bishop Whitehead, who has devoted himself particularly to this question, assures me that, in Southern India at least, the rate at which the elevation of the depressed castes can be achieved depends mainly upon the amount of effort which the Christian missions can put forth. If their organizations can be adequately strengthened and extended so as to deal with the increasing numbers of inquirers and converts, and, above all, to train native teachers, he is convinced that we may be within measurable distance of the reclamation of the whole Panchama population. What the effect would be from the social as well as the religious point of view may be gathered from a recent report of the Telugu Mission which most lay witnesses would, I believe, readily confirm:—

"If we look at the signs of moral and spiritual progress during the last 40 years, the results of the mission work have been most encouraging. It is quite true that naturally the Panchamas are poor, dirty, ignorant, and, as a consequence of many centuries of oppression, peculiarly addicted to the more mean and servile vices. But the most

to draw water from the village well, lest he should "pollute" it by his touch, and where there is no second well for the "untouchables," the hardship is cruel, especially in seasons of drought when casual water dries up. In every circumstance of his life the viler of his lot is brought home to the wretched pariah by an elaborate and relentless system of social oppression. I will only quote one or two instances which have come within my own observation. The respective distances beyond which Panchamas must not approach a Brahman lest they "pollute" him differ according to their degree of uncleanness. Though they have been laid down with great precision, it is growing more and more difficult to enforce them with the increasing promiscuity of railway and street car intercourse, but in more remote parts of India, and especially in the south, the old rules are still often observed. In Cochin a few years ago I was crossing a bridge and just in front of me walked a respectable-looking native. He suddenly turned tail and, running back to the end of the bridge from which we had both come, plunged out of sight into the jungle on the side of the road. He had seen a Brahman entering on to the bridge from the other end, and he had fled incontinently rather than incur the resentment of that high caste gentleman by inflicting upon him the "pollution" of forbidden propinquity, as the bridge, though a fairly broad one, was not wide enough for them to pass each other at the prescribed distance. In the Native State of Travancore it is not uncommon to see a Panchama witness in a law suit standing about a hundred yards from the Court so as not to defile the Brahman Judge and pleaders, whilst a row of *peons* or messengers, stationed between him and the Court, hand on its questions to him and pass back his replies.

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TOPICS FROM PERIODICALS.

The Situation in India

Indian affairs continue to occupy a decent place in the English Periodicals. In the *National Review*, Asiatics thus criticises the point of view urged by those who were raising a powerful agitation for the appointment of Lord Kitchener as the Viceroy of India.

The writer says —

The appointment of the new Viceroy cannot be discussed without some reference to the strong movement which was set on foot to advocate the claims of Lord Kitchener to the Viceroyalty. It would be invidious now to debate Lord Kitchener's admittedly considerable qualifications as compared with those of the Viceroy Designate. One argument advanced in all sincerity in Lord Kitchener's favour, though no doubt entirely without his approval, has, however, a very close relation to the nature of the grave task which lies before Sir Charles Hardinge. It was an argument largely based upon a misapprehension of the real condition of India. It was urged that the situation was alarming, that trouble might possibly arise, and that it was best to send a man who would not hesitate to resort to the sternest measures if occasion arose. "We should show India that we mean business," was the frequent cry. The premises were no doubt justifiable enough. The situation contains alarming elements, and it is quite possible that serious trouble may occur. If trouble ever arises in India, however, it can never be settled by a policy of blind repression. The situation suggested will call, not so much for soldierly qualities as for statesmanship of the highest order. To the superficial thinker the alternative proposition seems obvious. Let us suppose that grave difficulties arise in India—a series of assassinations of eminent persons, wide-

spread and organised riots, strikes of the railway and telegraph staffs, anarchy in outlying districts, the mutiny of units of the Native Army, any or all of these things. Our superficial thinker argues that if the people are promptly and sufficiently hammered at the bidding of a great and inexorable soldier, the sun of peace will soon shine forth again. "The only thing that Asiatics really understand, is force," is the shallow remark constantly heard. The fact is that Asiatics are not, in these matters, very different from the rest of mankind. They bow to force, but it is better to lead than to drive them.

The advent of grave disturbances in India, if it ever arises, will call for the exercise of restraint quite as much as for stern repression. The men on the spot will do all the repression that is necessary. We have capable soldiers and efficient troops in India who are quite equal to handling any disturbance, however widespread. We do not need to waste our greatest living soldier upon the task of watching for still nebulous possibility, nor is it wise to convert him into a Bogie Man for the benefit of India. We have to remember as we remembered in South Africa, that we have got to live with these people afterwards. We must be firm and swift and, if necessary, briefly ruthless but we must not run amok, as some people seem to think will be desirable. We are not dealing with the hordes of wild savages which confronted our army at Omlahman, but with three hundred millions of the most ancient and according to their lights, most civilised peoples on earth. It is not a mere matter of shooting them down. It is a question of preserving their toleration of our rule.

SEDITION OR NO SEDITION: THE SITUATION IN INDIA. Official and non-official views from notable pronouncements. Price 2s. 6d. To be had of the *Indian Review*, As 4.

G. A. Natesan & Co., 3, Sankararaj Street, Madras.

"A Government within easy reach of the latest thought, with unlimited moral and material resources, such as there is in India, should not remain content with simply asserting the equality of men under the common law and maintaining order, but must sympathetically see from time to time that the different sections of its subjects are provided with ample means of progress. Many of the Indian States where they are at all alive to the true functions of Government, owing to less elevating surroundings or out of nervousness, fear to strike out a new path and find it less troublesome to follow the policy of *laissez faire* and to walk in the footsteps of the highest Government in India, whose declared policy is to let the social and religious matters of the people alone except where questions of grave importance are involved. When one-sixth of the people are in a chronically depressed and ignorant condition, no Government can afford to ignore the urgent necessity of doing what it can for their elevation."

THE POLITICAL ASPECTS OF THE QUESTION.

Can the Government of India afford to disregard so remarkable an appeal? The question is not merely a social and moral question, but also a political one. Whilst some high-caste Hindus are beginning to recognise its urgency, the more prosperous of the socially depressed castes themselves are showing signs of restlessness under the ostracism to which they are subjected. From almost all of these castes a few individuals have always emerged, who acquired wealth and the relative recognition that wealth brings with it, and the numbers of such individuals are increasing. In some cases a whole caste has seen its circumstances improve under new economic conditions entirely beyond its own control—like the Namasudras of Bengal, who, as agriculturists, have had their share of the growing agricultural prosperity of that region. They are materially better off than they used to be, and so they are no longer content

with their old social status of inferiority. Not only Christian but Mahomedan missionaries have been at work amongst them, and though the vast majority remain Hindus, they note, like the Panchamas all over India must note, the immediate rise in the social scale of their fellow-castemen who embrace either Christianity or Islam. For, it is one of the anomalies of this peculiar conception that the most untouchable Hindu ceases to be quite as untouchable when he becomes a Christian or a Mahomedan. The Bengali politician was quick to see the danger of losing hold altogether of the Namasudras, and he set up a propaganda of his own, which I mentioned in a previous article, with the object of winning them over to his side and to his methods of agitation by promising them in return a relaxation of caste stringency. The question with which we are confronted is whether we shall ourselves take a hand in the elevation of the depressed castes or whether we shall leave it to others, many of whom would exploit them for their own purposes. Is not this an opportunity for the Government of India to respond to the Gaekwar's invitation and depart for once from their traditional policy of *laissez faire*? In the Christian Mission they have an admirable organization ready to lend which merely requires encouragement and support. Though there are manifold dangers in giving official countenance to proselytizing work amongst the higher classes of Indian society, none of those objections can reasonably lie to co-operating in the reclamation of whole classes which the orthodox Hindu regards as beyond the pale of human intercourse. From the religious point of view, this is a matter which should engage the earnest attention of the great missionary societies of this country. The hour seems to be at hand when a great and combined effort is required of them. From the moral and social point of view they may well claim in this connection the sympathy and support of all denominations and non-denominations that are interested in the welfare and progress of backward races. From the political point of view the conversion of so many millions of the population of India to the faith of their rulers would open up prospects of such moment that I need not expatiate upon them.

Form of the City Municipalities

W of the proposal to reform Municipal ration generally, and introduce the city system in other important cities, the suggestions made in the *Calcutta* for July, by Mr K C Kamal, B L, ng the reform of Municipal administration uita have their own value. —The first matter ight to be done is to have the existing Act of 1902 brought into conformity and har with the liberal and generous spirit of Lord y's reform scheme. Attempts should also be (1) to get inserted a provision for an d Chairman for a term of years (2) to secure gible majority of non official members on the icipal Board limiting the number of official nominated members representing minorities backward communities to one third of the le body of Commissioners, (3) to have a free d in framing the Budget Estimate unfettered official control or interference which should confined to revision or check and not dictation. Eventually, of course, these reforms should tend ards the lightening of the existing heavy nicipal burdens and the redressing of every day ty grievances which are legion. It is necessary at provision be made for scrutinising whether solutions passed by the Council are carried out by he Executive and whether the matter elicited on terpellations—which stand in need of improvement—are attended to and not ingeniously voided.

Again the principle, accepted by Lord Morley, of having non-official majorities in Provincial Councils, ought to be applied to the Municipal Corporations, so as to have in the Council a majority of elected Councillors. It is necessary also that the provisions in the existing Acts, which empower interference by Government in Municipal affairs, should be done away with, so as to make the Chairman feel that he is a servant of the

Corporation. "This can be only if he is elected from among the Commissioners.

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G. A. Natesan & Co., 3, Sankararam Chetti St., Madras.

We know that the Imperial Government of India is in favour of the work in which we are engaged. This is not the first meeting that has been held on behalf of the suffering Indians in South Africa. They have been held up and down all through the country. When I was in Benares, a public meeting was held and a petition was sent to the Viceroy. We know the Government of India is alive to all this and the difficulty lies not in Calcutta or in Simla, but in White Hall and it is there that this battle has to be fought. I know there are difficulties in giving self government too soon to a people who do not realise their duty of justice and of equal liberty. There is no use in giving power to these who are not yet fit to wield it, because they are not just. In doing that, a blunder was made which is now fettering the hands of the Government. But in as much as the error was theirs, in as much as they made the mistake of letting South Africa pass out of their control into so-called colonial self-government, the fault is theirs, and it is their duty to find the remedy and to see that wrongs are not done under the British flag and in the name of England—for no Imperial nation can venture to permit any of its subjects to be unjustly treated by this rest. The evil that can be done to a great Empire is to make some of its subjects believe that the law is for them no help and no protection, and this prison is made the way of martyrdom instead of the badge of disgrace. It was thought at first that by sending these men to prison to herd with criminals that these were unworthy of citizenship and were a disgrace and that honourable and upright men would not face the scandal of being committed to the common prison like an ordinary prisoner. But where a great principle is concerned, men have gone to prison and have been honoured, not disgraced—for disgrace lies in crime and not in imprisonment. Disgrace lies in lack of courage, but not in courage carried to the uttermost

possibility of heroism. And those men who have suffered are men whose names will live for ever, for they have fought for others and not simply for themselves. They are suffering for India—India as a whole—for if the Indian is treated in that way in one part of the Empire, what security has he anywhere else? It was Rome's glory in the days of her power that wherever her eagle flag spread its wings, there the subject of Rome was safe. Shall it not be the glory of the modern Rome, the glory of Britain, that wherever the flag of England flows there justice shall be done to the poorest, the most miserable and the most unhappy. Nor could anywhere a word be said that we are doing any harm when we find ourselves in remarkably good company. Lord Ampthill has spoken fairly strongly on the subject. The Bishop of Lahore in the North and the Bishop of Madras in the South have both rightly identified themselves with the cause of their suffering brethren. Only a little more pressure is wanted to be put on His Majesty's ministers in England and they will be grateful to be forced to do that which is right and just. Is it a strange thing that this great Western nation should not think of the Asiatic as unworthy of companionship, alienating one to the throne of divinity and trampling the other down. We send our good-will to those who are suffering for the good name of India, for if they gave way, it would mean that the Indian could be treated on a level with the criminal. They suffered that all of you may have your name preserved; and, surely, those who suffer for the motherland shall feel the throbbing of the heart of the motherland, feeling for their suffering and their pain. Then, we recognise with gratitude the labours of those who have been deported. We sympathise with them in their suffering. We pity them and wish them God speed on their return. But would to God that in wishing them well, we are not sending them back to suffering, to continued separation perhaps from

is to exclude all coloured races, whether English subjects or not, and no distinction is made on that score. With reference to your last question as to laws affecting resident Asiatics, I think there is nothing with which you would be concerned. There are certain regulations as to Chinese factories and as to the branding of all furniture made by Chinese or other non European labour, but, so far as I am aware, these are the only laws which discriminate against resident Asiatics. I may add that I am informed by the Officer administering the Act that passports are obtainable by merchants, students or travellers desiring to visit Australia for a period not exceeding twelve months, but the law is very strictly administered as to immigration for the purposes of residence here.

Natal Indian Immigration Law

The *Provincial Gazette* of the 21st Instant contains the following Notice:—

His Excellency the Governor-General-in-Council has been pleased, under Section one hundred and sixteen of the Indian Immigration Law, 1891 (Natal) to approve of the following rules framed by the Indian Immigration Trust Board:—

1. Employers of indentured Indian immigrants shall be bound and obliged to erect and provide shelters and temporary accommodation to the satisfaction of the Indian Medical Officer or of the Protector of Indian Immigrants, as the case may be, for the children of such Indian women as may be working in the fields or otherwise in the open.

2. Any employer failing to comply with the foregoing rules shall be liable, on conviction, to pay a fine of not exceeding two pounds sterling (£2), and such penalty may be enforced at the instance of the Protector of Indian Immigrants in any Magistrate's Court having jurisdiction.

Indian Subjects in the British Empire.

In the August current number of the *Review of Reviews*, Mr. W. T. Stead, writes as follows:—

The British Empire looks very well on the map, but when it is tested by the ordinary rules, it does not seem to be much of an Empire. Adam Smith regarded an Empire—all the component parts of which did not contribute to their common defence—as a shadowy semblance of an Empire rather than the real thing. But matters are still worse when we are confronted by the impossibility of securing for all the subjects of the King equal justice and free transit through all his dominions beyond the sea. The Indians residing in Canada have preferred a temperate petition to the Government asking that the Dominion Immigration Laws may be amended. Japanese are allowed to enter Canada on showing they possess from £ 6 to £ 10. No British Indian can land unless he has £ 40, and has come direct from India—which is an impossibility.

Emigration to the Colonies.

The Emigration Congress, convened by the Royal Colonies Institute, has issued its report. The chief point is that a permanent Committee on emigration has been set up to act as an intermediary between emigrants, Emigration Societies, Government Departments and Agents General for the Overseas. The Conference set forth the following eight ways in which existing Societies could help emigration:—(1) Suggesting a workable scheme for a National Emigration Association; (2) bringing before the various Overseas Governments the desirability of making use of an established society; (3) establishing relations between the Overseas Dominions and the various existing societies; (4) passing a resolution that the theory of the farm school system is worthy of being taken up inter-governmentally, or failing that privately; (5) suggesting means, practical and as effectual as possible, for the ready employment of emigrants and for the recovery of money advanced; (6) consideration of the question of child emigration; (7) advocating greater protection on the voyage, etc., and in the establishment of hostels for the reception of girls; (8) promoting co-operation and co-ordination between societies.

Reform of the City Municipalities

In view of the proposal to reform Municipal administration generally, and introduce the Bombay city system in other important cities, the following suggestions made in the *Calcutta Review* for July, by Mr K C Knapik, B L., regarding the reform of Municipal administration in Calcutta have their own value.—The first matter that ought to be done is to have the existing Act amended so as to bring it into conformity and harmony with the liberal and generous spirit of Lord Morley's reform scheme. Attempts should also be made (1) to get *inter alia* a provision for an elected Chairman for a term of years, (2) to secure a tangible majority of non official members on the Municipal Board limiting the number of official and nominated members representing minorities and backward communities to one third of the whole body of Commissioners, (3) to have a free-hand in framing the Budget Estimate unlettered by official control or interference which should be confined to revision or check and not dictation.

Eventually, of course, these reforms should tend towards the lightening of the existing heavy Municipal burdens and the redressing of every-day petty grievances which are legion. It is necessary that provision be made for scrutinising whether resolutions passed by the Council are carried out by the Executive and whether the matter elicited on interpellations—which stand in need of improvement—are attended to and not ingeniously avoided.

Again the principle, accepted by Lord Morley, of having non official majorities in Provincial Councils, ought to be applied to the Municipal Corporations, so as to have in the Council a majority of elected Councillors. It is necessary also that the provisions in the existing Acts, which empower interference by Government in Municipal Affairs, should be done away with, so as to make the Chairman feel that he is a servant of the

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Free Education in Jamkhandi.

Among the Native States where Free Education has been introduced is Jamkhandi, in the Southern Maratha country, and we read in a new report that the result has been a constant increase in the number of scholars. In the total State area of 524 miles, with a population of 1,05,000, there are now 72 schools with 5,471 pupils, and the past year has seen five new schools opened and 672 added to the number of scholars. The policy has been to provide schools in the large villages first, and there are now only two or three places possessing a population of 500 and upwards without one. About 48 per cent. of the "real" income of the State is spent on education, and of the entire population 52 per cent. are under instruction in schools. Special endeavours are being made to draw in the children of the depressed classes and a policy of free meals and other methods have been adopted to encourage numbers.

Tobacco-Growing in Cooch Behar

Tobacco-growing experiments are being continued at Cooch Behar, and it appears from the Administration Report of that State for 1909-10 that the three varieties of American tobacco, viz. Yellow Prior, Bright Yellow and White Borley, which were found to give good results in the previous year, are being cultivated. No White Borley seeds could be obtained from America and this variety was grown from farm grown seeds. Turkish and Cuban tobaccos were also tried in small areas and air cured, and the results obtained from them were encouraging. The appearance of the parasite *Nicotiana Glaberrima* in large numbers showed that plots required a longer rest than that of a year to recover fertility. The Yellow Prior and the Bright Yellow tobaccos gave very good results in fire curing. The White Borley sowed into a bright yellow colour, but subsequently turned comparatively brown at the drying process, this probably being due to the fact that the White Borley was not grown from American seeds, and points to the necessity of importing fresh seeds from America every year to ensure the successful growing of yellow tobacco. The total yield of tobacco was about 130 maunds.

The Rani of Kapurthala.

The beautiful Rani of Kapurthala who has just been on a visit to England, writes the *Daily Sketch*, was the daughter of a cafe-keeper named Delgado in Malaga. After a modest bringing up, she and her equally lovely sister, Victoria, moved to Madrid with a view to earning a precarious livelihood as dancers at the Cafe Concerts. At first they had a very rough time, but eventually they obtained a fairly lucrative engagement at the Kursaal, where they appeared as the Sisters Consilia. Their father obtained a situation at the same place as a waiter.

This happened at the time of King Alfonso's marriage, when millionaires and princes were almost as numerous as tabby cats in the Spanish Capital. Among the visitors was the fabulously wealthy Indian Sir Jagatjit Singh Bahadur, Maharajah of Kapurthala. One evening Sir Jagatjit strolled into the Kursaal and there beheld the fair Anita and her sister performing a "pas de deux." Sir Jagatjit fell in love with Anita at sight, and vowed that he would make her his Rani.

The Maharajah was as good as his word. Senorita Anita was married to him with remarkable pomp and splendour at Kapurthala in 1908. The highest State Officials, in gorgeous uniforms, were present, and Anita wore a magnificent dress, richly ornamented with jewels. Over her dazzling apparel was flung the classic mantilla of her race, and her coal black hair was decked with carnations to remind her husband of the moment when he first caught sight of her, dancing for dear life at the Madrid Kursaal. She resides in a Royal Palace which for beauty and splendour eclipses any similar building in India, the country so rich in monumental treasures. The Maharajah built it for his winter palace at a cost of £3,00,000.

Industrial Outlook in Bengal.

The *Indian World* for August has a very plain spoken article on the "Industrial Outlook in Bengal" from the pen of Mr. Satyanadha Bose, M. A. He thinks that Bengal has done much, in the matter of the promotion of industrial activity, by spreading the Swadeshi spirit, and by starting and reassociating such industries as weaving, pens and pen holders, buttons, knives, socks, soap factories, tanneries, pottery works, pencil and match factories, spinning and weaving mills, etc. Also insurance and banking companies have been established. All this is true, but the enthusiasm of the first years has somewhat abated. And it cannot be said that every thing that has been attempted has been successfully carried out. And for this, the management should be blamed, in a large degree. The following are the defects, which no false pride or vanity should induce Indians to disregard —

(1) Undue haste in starting has characterised many of our new concerns. No account has been taken of the capital required, the raw products wanted and the market which existed for the output. No expert advice has been taken.

(2) The experts that were appointed were sometimes no experts at all. They knew the theory well, but of practical training they had not much to boast of. "The fault is not so much of these experts as of the Association that had sent them, its principal care being their number and not their efficiency. They were not given sufficient facilities to enable them to complete their training."

(3) The management is often composed of people who are amateurs, and who cannot spare any time for the business. A successful lawyer or a successful physician becomes the managing director or the manager of a company, and the point urged in his favour is that he works without any remuneration. The result is that the

business never prospers. The system of having honorary directors or managers is vicious in principle. There should be pecuniary interest.

(4) There has been want of co-operation among firms engaged in the same business, resulting in unhealthy rivalry.

(5) The proprietor or the shareholders, as the case may be are often ignorant and impatient for their money's return.

(6) The directors of a company are often found to be intolerant of criticism and there is regrettable lack of discipline among them.

Indian Education and Art.

The *Hindustan Review* for August, opens with an article on "The Place of Art in Education" by Miss Franceses Arundale. She begins by observing that science and art should go hand in hand and that the stage of development of every nation may be approximately judged by the condition of its art, where the art in a country has degenerated there is only one-sided development and a lack of that marks the perfect unfoldment of a nation. Comparing the tendencies of Western thought and Eastern thought she points out that "the tendency of Western thought has been to exert mind at the expense of feeling, while the tendency of Eastern thought has been to depreciate the expression of the emotions by stoical neglect of feeling. Both have had the same effect, beauty is banished from men's lives in the West in the pursuit of money, and the toiling lives of thousands are condemned to be passed in most unlovely surroundings, with nothing to draw out that side of human nature which elevates man above the animal." In the East art has been for a pretty long time relegated to the background, but recently there has been discernible a desire to stem this retrograde movement. The question is one of great importance and it is incumbent on the Indians to resuscitate Indian art and restore it to its pristine glory.

Lead Pencil Factory.

A factory for the manufacture of lead pencils has been started at Tollygunge by the Small Industries Developing Company Ltd., of Calcutta, and is now engaged in turning out many gross of cheap black lead and coloured pencils daily. The "lead" used is a mixture of graphite and kaolin or China clay, and the wood to encase it is deodar. This pencil factory has been started at a capital cost of Rs. 46,000. The machinery is capable of turning out about 120 gross of pencils per day, though the present output does not exceed 40 gross. There appears to be a market in India for cheap goods such as this factory produces, and it is quite possible that, when more experience is gained, the venture will do well, though it can hardly expect to compete just yet in the matter of quantity and finish with imported pencils, which however are sold at over double the price demanded by the local factory.

Indian Tea in Germany.

In the course of his report to the Indian Tea Cess Committee, Mr. J. E. M. Harington, Commissioner in Europe for the Committee, observes that attempts have been made in certain quarters to show that Germany is a non-progressive field for tea. He therefore draws attention to the following facts based on official German statistics:—

In five years 1905-1909, the consumption of tea increased by about 69 per cent, the consumption of Indian tea increased by about 108 per cent, while the population increased by 6 per cent. Unless these figures can be explained away, it is a fact that Germany is drinking more tea, and especially British grown tea; whilst there is evidence to show that the active propaganda latterly carried on by Ceylon and India has had and is having most useful effects

Banana Cloths.

There is not a village in India that has not its clump of banana trees and not a village in which the fruit is not gathered and the fibre in the stalk wasted. It has been left to the Chinese to teach us how the tons of banana fibre thrown on the rubbish heap every year can be converted into banana cloth and sold at a most remunerative price. A sample of this cloth was recently shown at the Chungking fair and, so far as we can gather, the process of manufacture is very simple and quite within the reach of the Native of India, particularly those—and there are thousands of them—who have had some little textile training in cotton or jute mills. One-year old plants are selected and the stalk is unrolled and steamed over cauldrons of boiling water till soft. It is a simple matter then to remove the green outer skin by passing strips of the stalk through an instrument provided with a couple of blunt blades, which act as scrapers. The fibre thus obtained is placed in cloth and pounded in order to drive out excess moisture; and is next cleaned and twisted into yarn for weaving. It will be noticed that the process is very much like that followed in this country in connection with the ramie industry, but is simpler. Banana cloth is said to be eminently suitable for tropical wear and has the credit of being very durable. At present, the price would seem to be almost prohibitive as a roll of banana cloth five yards long and one yard wide sells for about Rs. 17-8. As this enterprise is a brand-new one, high prices are to be expected, but these are sure to right themselves as the demand for this kind of cloth grows and the supply endeavours to keep pace with it. The important point is that this appears to be an industry well suited for exploitation in India, and perhaps the Agricultural Department or the Puna authorities may care to see what they can do with it, for unless the lead is taken by some one, the ordinary villager is not likely of his own initiative to become interested in the matter—*Pioneer*.

QUESTIONS OF IMPORTANCE.

The Depressed Castes.

The special correspondent of the *Times*, Mr. Valentine Chirol lately in India, writes:—

The "Depressed Classes" of whom we generally speak as Pariahs, though the name properly belongs only to one particular caste, the Pariahs in Southern India, include all Hindus who do not belong to the four highest or "clean" castes of Hinduism, and they are therefore now officially and euphemistically designated as the Panchamas—i.e., the fifth caste.

Many of the Panchamas, especially in Southern India, are little better than bonded serfs; others are condemned to this form of ostracism by the trades they ply. Such are not only the scavengers and sweepers, but also the workers, in leather, the Chamars and Muchis of Northern and Central India, and the Chakilians and Madigas of Southern India, who with their families number 14 or 15 million souls, the washermen, the *tadi* drawers and vendors of spirituous liquors, the pressers of oil, and, in many parts of the country, the cowherds and shepherd castes, &c. They are generally regarded as descendants of the aboriginal tribes overwhelmed centuries ago by the tide of Aryan conquest. Some of these tribes, grouped together in the Indian Census under the denominational rubric of 'Animists' and numbering about 8 millions, have survived to the present day in remote hills and jungles without being absorbed into the Hindu social system, and have preserved their primitive beliefs, in which fetish worship and magic are the dominant elements. Low as is their social status it is but little lower than that of the Panchamas, who have obtained a footing on the nethermost rung of the social ladder of Hinduism without being admitted to any sort of contact with its higher civilization or even to the threshold of its temples.

Hinduism with all its rigidity is, it is true, sufficiently elastic to sanction, at least tacitly, a slow process of evolution by which the Panchama castes—for there are many castes even amongst the "Untouchables"—gradually shake off to some extent the slough of "uncleanliness" and establish some sort of ill defined relations even with Brahmanism. For whilst there is on the one hand a slowly ascending scale by which the Panchamas may ultimately hope to smuggle themselves in amongst the inferior Sudras, the lowest of the four "clean" castes, so there is a descending scale by which Brahmans, under the pressure of poverty or disrepute, sink to so low a place in Brahmanism that they are willing to lend their ministrations, at a price, to the more prosperous of the Panchamas and help them on their way to a higher status. Thus probably half the Sudras of the present day were at some more or less remote period Panchamas. Again, during periods of great civil commotion, as in the 18th century, when brute force was supreme, not a few Panchamas, especially low-caste Mahrattas, made their way to the front as soldiers of fortune, and even carved out kingdoms to themselves at the point of the sword. Orthodox Hinduism bowed in such cases to the accomplished fact, just as it has acquiesced in later years when education and the equality of treatment brought by British rule has enabled a small number of Panchamas to qualify for employment under Government.

But these exceptions are so rare and the evolutionary process is so infinitely slow and laborious that they do not visibly affect the yawning gulf between the "clean" higher caste Hindu and the "unclean" Panchama. The latter may have learned to do *Puja* to Shiva or Kali or other members of the Hindu Pantheon, but he is not allowed within the precincts of their sanctuaries and has to worship from afar. Nor are the disabilities of the Panchama merely spiritual. In many villages he has to live entirely apart. He is not even allowed

OTHER MINERALS.

Tin, all of which is mined in Burma, has very considerably increased, although the total output is still only 1,520 cwts.

Chromite from Baluchistan has dropped to half the quantity produced in 1908, and magnesite which is mined in the Madras Presidency has dropped to one-tenth of the production of 1908.

Limestone also, which in 1908 was 101,569 tons, has fallen in 1909 to 56,802 tons. This practically all comes from the Katni quarries near Jabalpur. During the year twenty separate mines were worked, some of the mines comprise several quarries. Work is not carried on continuously throughout the year, but during the monsoon there is a complete stoppage, and takes some time to pump the mines dry. Many owners indeed use no pumps but bail out the water by coolie labour. Others wait until May and June by which time much of the water has been evaporated by the sun's heat.

Essays on Indian Art, Industry & Education.

BY, E. B. HAVELL.

Late Principal, Government School of Art, Calcutta
Author of "Indian Sculpture and Painting," etc.
EXTRACTS FROM THE PREFACE.

The various Essays on Indian Art, Industry and Education which are here reprinted, though mostly written some years ago, all deal with questions which continue to possess a living interest. The superstitions which they attempt to dispel still loom largely in popular imagination, and the reforms they advocate still remain to be carried out.

CONTENTS:—The Taj and Its Designers, The Revival of Indian Handicraft, Art and Education in India, Art and Industry Reform in India, Indian Administration and 'Swadeshi' and The Uses of Art. Crown 8vo, 200 pp.

SELECT OPINIONS

The Englishman, Calcutta:—Mr. Havell's researches and conclusions are always eminently readable. His pen moves with his mind, and his mind is devoted to the restoration of Indian Art to the position it formerly occupied in the life of the people, to its reclamation from the degradation into which Western ideals, falsely applied have plunged it, and to its application as an inspiring force to all Indian progress and development.

The above are a few ideas taken at random from the pages of this remarkable little book. It is full of expressions of high practical utility, and entirely free from the jargon of the posturing art enthusiast.

Price Rs. 1-1. To Subscribers of the "Review," Rs. 1.

G. A. Nateson & Co., 3, Sankararam Chetty St., Madras.

The Wire and Tinsel Industry.

Disguised in the uninviting covers of a blue-book, we receive from the pen of Babu Mallinath Ray, a minor official of Bengal, an interesting and valuable monograph on the wire and tinsel industry, which unfortunately, like other Indian native crafts, is being slowly killed by European competition. Babu Ray describes the conditions, in which it makes its struggle for existence in great detail, and we trust that the information which he supplies may suggest to the Government of Bengal some means by which India may still preserve one of her most ancient trades. Exactly how long ago the industry originated is unknown, for its early history is lost, but the workers in Patna and Calcutta believe that the Biblical Joseph, the son of Jacob, was its founder, and that in his leisure hours his pastime was to work wire and tinsel embroidery upon handkerchiefs. To this day the young apprentice makes his offering to Joseph when he begins to learn his art, and right through his life-time that offering has to be repeated on the last Wednesday of every Mahomedan year. In all probability the industry came into India with the Mahomedan era; at least it is certain that it has flourished in towns which were ancient Mahomedan capitals, and is generally in the hands of Mahomedan workmen even now. The products of their art are always in demand for the decoration of caps and turbans and festival garments, but especially during the *Pujas*, when it is the practice to decorate Hindu idols with tinsel work. The principal centres of the tinsel industry are Calcutta and Patna, although tinsel ornaments are also manufactured in Krishnagar, Sherpur and Dacca. As a rule, as we have said, the workers are Mahomedans; but in Calcutta, a number of women from middle class Hindu families take part in the work in their leisure time and earn four or five annas a day in the slack season or ten to twelve

hopeful element in their case is that they are conscious of their degradation and eager to escape from it. As a consequence, when formed into congregations under the care of earnest and capable teachers, they make marked progress materially, intellectually and morally. Their gross ignorance disappears; they become cleaner and more decent in their persons and homes; they give up cattle poisoning and grain stealing, two crimes particularly associated with their class, they abstain from the practice of infant marriage and concubinage, to which almost all classes of Hindu society are addicted; they lose much of the old servile spirit which led them to grovel at the feet of their social superiors and they acquire more sense of the rights and dignity which belong to them as men. Where they are able to escape their surroundings they prove themselves in no way inferior, either in mental or in moral character, to the best of their fellow-countrymen. Especially is this the case in the Mission Boarding Schools, where the change wrought is a moral miracle. In many schools and colleges Christian lads of Panchama origin are holding their own with, and in not a few cases are actually outstripping, their Brahman competitors. . . . In one district the Hindus themselves bore striking testimony to the effect of Christian teaching on the Pariahs. "Before they became Christians," one of them said, "we had always to lock up our storehouses, and were always having things stolen. But now all that is changed. We can leave our houses open and never lose anything."

In the heyday of the Hindu Social Reform Movement, before it was checked by the surrush of political agitation, the question of the elevation of the depressed castes was often and earnestly discussed by progressive Hindus themselves, but it is only recently that it has again been taken up seriously by some of the Hindu leaders, and notably by Mr Gokhale. One of the utterances that has produced the greatest impression in Hindu circles is a speech made last year by the

Gaekwar of Baroda, a Hindu Prince who not only professes advanced Liberal views, but whose heart naturally goes out to the depressed castes, as the fortunes of his own house were made by one of those Mahratta adventurers of the eighteenth century to whom I have already referred. His Highness does not attempt to minimize the evils of the system —

"The same principles which impel us to ask for political justice for ourselves should actuate us to show social justice to each other. . . . By the sincerity of our efforts to uplift the depressed classes we shall be judged fit to achieve the objects of our national desire. The system which divides us into innumerable castes claiming to rise by minutely graduated steps from the Pariah to the Brahman is a whole tissue of injustice, splitting men equal by nature into divisions high and low, based not on the natural standard of personal qualities, but on accidents of birth. The eternal struggle between caste and caste for social superiority has become a constant source of ill-feeling. Want of education is practically universal amongst the depressed classes, but this cannot have been the cause of their fall, for many of the so called higher classes in India share in the general ignorance. Unlike them, however, they are unable to attend the ordinary schools owing to the idea that it is pollution to touch them. To do so is to commit a sin offensive alike to religion and to conventional morality. Of professions as a means a livelihood these depressed classes have a very small choice. Here, too, the supposed pollution of their touch comes in their way. On every hand we find that the peculiar difficulty from which they suffer, in addition to others that they share with other classes, is their "untouchableness."

After a powerful argument against the theory of untouchableness and against priestly intolerance, the Gaekwar urges not only upon Hindus but upon Government the duty of attacking in all earnestness this formidable problem.

AGRICULTURAL SECTION.

Agricultural Reform in Bombay

The Bombay Government has issued the following Resolution on the proceedings of the Agricultural Conference at Poona in September last year :

After a careful consideration of the proceedings of the Agricultural Conference which met at Poona in September, 1909, the Governor in Council is pleased to pass the following orders on the several questions discussed at the Conference —

Forests in relation to Agriculture.—This question was fully considered by Government in 1909, and orders were passed in their resolution, dated 15th September, 1909, on the general question of the stringency or otherwise of the regulations for the administration of the forests in this Presidency, especially in their relation to the provision of grazing for cattle. The report of the Forest Committee appointed by paragraph 14 of the Resolution has been received and the orders on it, which will shortly be issued, will tend to relax materially the restrictions which now hamper grazing.

Agricultural Education.—The discussion on this question shows that agricultural education cannot be given profitably in primary schools, but should be given in special schools managed by the Agricultural Department. The Department has already opened an experimental school at Poona for the training in agriculture of sons of cultivators who have passed the fifth vernacular standard, and it is also training cultivators themselves in special subjects on various farms in the Presidency. The Director of Agriculture states that when the experimental stage is passed and the Department sees its way to extend such schools, it will welcome the co-operation and assistance of Agricultural Associations in conducting them. Government concur in the remarks made by the Director.

Demonstration Work and Seed-supply.—The attention of the Presidents of the District Local

Boards in the Presidency should be invited to the Resolution passed by the Conference as regards the duties, powers and obligations of the Boards in respect of the encouragement of agricultural improvements.

Grain Banks.—Grain depôts have been working experimentally in the Thana District for some years past. Any information obtained from the reports of Government officers on the working of successful grain banks will be communicated to the Agricultural Associations and to the public.

Subsidiary Industries.—Government consider that a study of the conditions under which the existing subsidiary industries are carried on affords a suitable field of work for Agricultural Associations, by undertaking which they may be able to devise measures of improvement, to extend an industry to new areas and to suggest new industries. For example, an energetic Agricultural Association might give a strong impetus to the cream-producing industry in Gujarat or lend a helping hand to the poultry-breeders in the Dhond Petha and other places in the Deccan who supply eggs to the Bombay market.

Damage by Wild Pigs.—The question as to what preventive measures should be adopted against wild pigs is under consideration.

Agricultural Journal.—The Director has described to what extent the Agricultural Department will provide practical literature in the Vernaculars. The publication of an Agricultural Journal is a matter that must be left to private enterprise, but Government will be prepared to give substantial support to such undertakings in every suitable case.

Miscellaneous Suggestions.—It appears that the more important suggestions under this head are receiving due attention at the hands of the Director of Agriculture. One of these suggestions is that arrangement may be made to allow cultivators to take salt and salt earth free of tax to manure coconut and mango trees and it is presumed that the Director will submit report on this point in due course.

hopeful element in their case is that they are conscious of their degradation and eager to escape from it. As a consequence, when formed into congregations under the care of earnest and capable teachers, they make marked progress materially, intellectually and morally. Their gross ignorance disappears; they become cleaner and more decent in their persons and homes, they give up cattle poisoning and grain stealing, two crimes particularly associated with their class, they abstain from the practice of infant marriage and concubinage, to which almost all classes of Hindu society are addicted; they lose much of the old servile spirit which led them to grovel at the feet of their social superiors and they acquire more sense of the rights and dignity which belong to them as men. Where they are able to escape their surroundings they prove themselves in no way inferior, either in mental or in moral character, to the best of their fellow countrymen. Especially is this the case in the Mission Boarding Schools, where the change wrought is a moral miracle. In many schools and colleges Christian lads of Panchama origin are holding their own with, and in not a few cases are actually outstripping, their Brahman competitors.

....In one district the Hindus themselves bore striking testimony to the effect of Christian teaching on the Pariahs. "Before they became Christians," one of them said, "we had always to lock up our storehouses, and were always having things stolen. But now all that is changed. We can leave our houses open and never lose anything."

In the heyday of the Hindu Social Reform Movement, before it was checked by the inrush of political agitation, the question of the elevation of the depressed castes was often and earnestly discussed by progressive Hindus themselves, but it is only recently that it has again been taken up seriously by some of the Hindu leaders, and notably by Mr. Gokhale. One of the utterances that has produced the greatest impression in Hindu circles is a speech made last year by the

Gaekwar of Baroda, a Hindu Prince who not only professes advanced Liberal views, but whose heart naturally goes out to the depressed castes, as the fortunes of his own house were made by one of those Mahratta adventurers of the eighteenth century to whom I have already referred. His Highness does not attempt to minimize the evils of the system —

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EDUCATIONAL.

THE BARISAL COLLEGE.

The Brajraj Mohan College has been made over to a Council constituted on an elective basis consisting of Babu Aswinikumar Dutt, the Rev. Mr. Strong, M. A., Mr. Beharilal Roy, Zemindar, on behalf of the Proprietors, Ganesh Chandra Das Gupta, M. A., B. L., Government Pleader, Hon. Moulvi Hemayetuddin, B. L., Gopal Chandra Biswas, B. L., on behalf of the Guardians, Babu Durgaprasanna Das Gupta, B. L., Satish Chandra Das Gupta, L. M. S., Hemendra Chakrabarty, B. L., on behalf of the ex-students, Babu Rajanikanta Guha, M. A., Principal, Kaliprasanna Ghose, B. A., Vice-Principal, Jogesh Mukherjee, B. A., Head Master, Rakhal Chandra Chatterjee, B. A., teacher on behalf of the staff of the institution. The Council will take up the charge of the institution very soon.

THE FERGUSSON COLLEGE, POONA.

Mr. Krishnaji Pandurang Joshi, Retired Deputy Collector, has donated Rs. 12,000 to the Deccan Education Society for founding three scholarships for Science in the Fergusson College, Poona. The following paragraph from a recent issue of the College Magazine will show what progress has been made in the matter of providing facilities for the study of Science in the College:—

The Chairman of the Council of the Deccan Education Society has received a communication from Government that out of the Imperial Grant towards University education Rs. 9,000 a year will be awarded for the three years 1910-11, 1911-12, 1912-13 to this College. Government has asked for particulars about the manner in which it is proposed to expend this grant. After the passing of the Universities Act this College has thus had allotted to it the total sum of

Rs. 87,000 inclusive of the above. Twenty-two thousand of this amount were spent on the new lecture rooms, twenty-eight thousand on physical and biological apparatus, and ten thousand on the new physical lecture room. The proposals to be sent to Government for the remaining 27,000 include a further expenditure on the physical laboratory and it is also contemplated to send a qualified gentleman to study English and other modern languages in Europe and form an addition to the College Staff on his return. It will thus be seen that this College has considerably gained by the liberality of the Imperial Government towards Collegiate education.

THE MATRICULATION EXAMINATION.

The Editor of the *Indian Education* has, in the issue of July, a few eminently sane remarks regarding the conduct of the Bombay Matriculation Examination which it is worth while for other Senates to ponder over carefully. The first reform he would propose is to put the conduct of this examination "in the hands of people who are all experts in teaching and examining. No application for an examinership should be entertained from any person who does not fulfil the following conditions:—

1. Examiners must have taught the subject in which they examine to students of the kind that sit for this examination.
2. Examiners must have no interest whatsoever in the sale of any text-book written for students of the kind that sit for this examination.
3. Examiners of written work must not be resident within the Bombay Presidency.
4. Examiners of written work must regard their appointment as being strictly secret, private and confidential.

The Editor says, apparently referring to the system of School Leaving Certificates:—

The day will come, of course, when Head Masters will send boys to the Colleges with their own certificates of the boys' fitness to proceed with the Higher Education, and the personal guarantee of responsible persons who have known the boys for seven years will be worth something more than the guarantees of strangers who have seen their brief scrawl upon the little that is examinable.

UTTERANCES OF THE DAY.

Mrs. Annie Besant on the Transvaal Indians.*

Mrs. Annie Besant said —

Friends,—Let me recall to you the difficulties through which our Indian fellow subjects have been passing for many long years in South Africa. Before South Africa as a whole was part of the British Empire the Indians had suffered under the heavy yoke of the Dutch. Among other matters their sufferings were resented, indignantly spoken of and helped to lead up to the war between Great Britain and the Republic of the Transvaal. In that war, Indians were not thought unworthy to go where bullets were flying, where death was holding sway in order that they in their cold-blooded courage—so much more difficult than the courage to fight—might pick up the wounded, succour the dying and carry back the mutilated where surgical aid and nursing awaited them. Indian after Indian volunteered for that service. Indian after Indian was wounded in succouring the English and yet the Indian who was worthy to suffer is not now in times of peace, held worthy to walk at the very place where he worked. When the war was over, while still its incidents were bright in the memories of the public, many a word of thanks and gratitude were spoken to the Indians who had risked their lives and had served and helped the soldiers. Where is that gratitude now? Where is the brotherhood which they showed and which is now trampled under foot? What is the reward for their service and what is the reward for their sacrifice? To be ruined in business, to be separated from wife and child, to find their children

excluded from schools and from the playground and then to be deported from the land that they have served, where they have made on British faith their homes! The position we occupy to-day is this, that no Asiatic there is safe either in person or in property. That he is not safe in person is shown by the fact of the numberless cases of Indians being imprisoned without crime and without wrong. That they are not safe in property is shown by many instances of commercial wrong on their property which has been the result of frugality, of industry, prolonged and honest labour. Let me give you one instance which has come under my own eyes. A few years ago, one of the Indians living in South Africa had his little boy of eight years of age sent on board a steamer to the Penares Central Hindu College for education. You know we do not take little boys. The father was well off, a merchant of good repute and fair prosperity. He came a few months ago to India whither he had sent his little boy—ruined, helpless and penniless. He was compelled to sell all his belongings at a ruinous sacrifice, at middle age. He came heart-broken owing to the troubles he had passed through. He came to India penniless and helpless to begin life all over again at middle age. That is but a single case that happened to come under my own notice. Mr. Polak will tell you of dozens of cases of that sort. Our revered Chairman has spoken of the possibility of reproach for, in speaking for our brethren in South Africa, we might be thought as strengthening the hands of the disloyal and the seditious. My answer is that this treatment has rather strengthened injustice under the British flag. Do you want to strengthen the evil of sedition? If you want to make sedition doers strong where now they are weak, then go on treating Indians unjustly in South Africa and you give them a weapon against the Government which we ought to break in their hands by justice.

* Speech delivered at the Public Farewell given to the Transvaal Indian Deputies at the Victoria Public Hall, Madras, on Tuesday, the 23rd August.

MEDICAL.

SOUR MILK.

"T. P.'s Weekly" has the followig on the sour milk treatment:—

Recognition of the soundness of views put forward by Professor Metchnikoff and others, notably Professor Massal of Geneva, has come gradually, but no better evidence of the interest which the treatment has now aroused in the profession is needed than the fact that Messrs. Aplin and Barrett, the proprietors of the St. Ivel Cheese, have received within a fortnight inquiries from no fewer than 10,000 medical men, many of whom are now recommending it to their patients.

It was the circumstance that in the Balkan States where soured milk coagulated by a living culture has been an article of diet for many years and where remarkable longevity is to be met with that first led to the study of the subject on a scientific basis.

Science has fully established the fact that some germs may be as beneficial to mankind as others are harmful, but a very discriminating discretion must be used. The *Bacillus Bulgaricus* is the one specially selected for the St. Ivel Cheese. Its cultivation is particularly associated with the name of Professor Massal, and for vigour, effectiveness, and general benefit, none exceeds it. It is the one recommended by Professor Metchnikoff.

HOW IT ACTS.

Just how it acts can be told in a few words. With the best digestion of food, decay is constantly going on in the human body and millions of undesirable germs which distribute poison throughout the system are developed, indigestion and other ailments being thereby set up. The *Bacillus Bulgaricus* makes war on these microbes and destroys them, thus preventing the dissemination of poison with all its accompanying disorders. Not only is health restored and maintained in consequence, but life in the ordinary course is sensibly prolonged.

PNEUMONIA.

G. Werley (*Medical Record*, April 16th 1910), finds the causes of death in pneumonia to be a failure to recognise the importance of a few underlying principles. The patient will recover if placed under the most favourable conditions for nature to cure him. The great needs of the body in pneumonia are plenty of air, water, food and proper rest. The first factor in unfavourable surroundings is a close room, not supplied with a plenty of cool, fresh air. The second is a failure to aid the kidneys in carrying off the toxins of the disease by giving plenty of fresh water. Over-feeding and wrong feeding are responsible for a loss of energy used up in an attempt to digest, assimilate, and excrete unsuitable foods. Meat broths are not useful because they make no energy and tax the kidneys. Sugar is a valuable energy producing food, and leaves nothing but water and carbon dioxide to be eliminated. Eggs and milk are appropriate. Fright and worry are responsible for loss of nervous energy. Failure to keep the patient in a horizontal position so as to aid the heart in carrying on the circulation is responsible for many cases of death. Drugs are only necessary to aid the heart and obtain perfect rest. If given a good fighting chance a complete cure in five to ten days is the rule.

CAMPBOR FOR PNEUMONIA.

A new treatment for pneumonia has (says the writer of *Hospital and Health* in the *London Telegraph*) recently been tried with considerable success at the St. Francis Hospital, New York, based on the hypodermic injection of large doses of camphorated oil, the injections being repeated every 12 hours until the crisis is past. The physician who originated the treatment has now used it in a considerable number of cases, and it certainly stands to the credit of the new method that not a single death has occurred among the patients thus treated.

wife and child—it may be to the suffering of the prison. Is it not a painful thing that we assembled here, law abiding citizens, quite respectable members of society, are bidding Good-bye to those who in any other part of the Empire may find themselves branded as criminals whom here we honour as our friends? This question is drawing us all together on a common platform, Hindus and Mussulmans, Christians and Parsis, all gathering together as one to ask for justice. It is uniting India as perhaps no other question could have done, for here we are of one heart, mind and soul and the unity that commands our calls for the bodies of the suffering will never again be unclasped for many years to come. Friends, I am asked to say at this meeting something about one who has been travelling up and down through India which is not his own motherland, for the sake of others I refer to Mr Polak. Himself of a persecuted race, whose blood has been shed in every country in Europe, coming of that ancient Hebrew people who are outcasts in the so called civilised countries of the West, this gentleman has not allowed himself to be soured and embittered by the suffering of his kinsfolk. He has shown himself to possess a heart softened, not embittered by suffering and he finds in the suffering of others a reason for taking the cause of the other. And so I would ask you to thank him, for he has travelled all over India from north to south, east to west for you. He has addressed large assemblies in India in every city in that land, about the sufferings of your fellow countrymen, and not his, and pleaded for their liberty and justice. He is going back to South Africa. With the warmth of this find he is going back into the chill of the country where he will be looked upon as an enemy. It is a hard and bitter work. It is a sad and painful thing to stand up against injustice in the seats of power, and speak for the poor and the oppressed. Let him then carry back with him the warmth of India, the thanks and love for the service he has rendered. Then, when he faces unfriendly people, let him feel India's love is his protection. India's heart is beating in gratitude for his work and let him know that suffering is short and the glory which is gained by it is long, for a man can only suffer during the brief life of a body, but the glory of helping the suffering, of being a martyr will live long, for remember that is a glory that lives in history and shares the immortality of a nation. (Loud Cheers)

INDIANS OUTSIDE INDIA.

Asiatics in Australia.

Mr H. W. Hunt, of the firm of Hunt and Utter, Barristers and Solicitors of Melbourne, writes to Mr Polak under date the 18th May last. From the letter we take the following:—

I duly received your letter of 6th March last but until now I have been too busy to obtain the particulars you required. I will now answer your questions as follows:—

(a) How many Asiatics—(1) In Australia? According to the last census, 1901, the number was 47,014. (2) In each of the Australian Colonies? New South Wales, 14,208, Victoria, 8,703, Queensland, 12,878, South Australia, 4,370, West Australia, 4,810, Tasmania, 949. Total 47,014. Proportion of Asiatics to the total population of the Commonwealth 1.25 o/o. I am unable to inform you as to how this number is divided up into Indians, Chinese, Japanese, etc., but I should judge that the Chinese would largely preponderate over other nationalities.

(b) As to their principal occupations, the Chinese are engaged in Queensland in banana growing and mining. In Victoria and Western Australia, largely in mining and also in these Colonies and in New South Wales, in cabinet making and gardening. Indians, so far as I am aware, are mostly engaged as merchants or hawkers of fancy goods, silks, etc.

I am sending you the texts of the Immigration Restriction Acts, 1901 and 1905, and the regulations passed thereunder. You will see by these Acts that the test act is a dictation of fifty words in any European language set by the officer administering the Act, so that, if an educated Hindu were to present himself, perfectly conversant with English and possibly with French and German, he might be excluded by having a dictation test in Russian set to him. The policy

PERSONAL.

OUR VICEROY.

In the current number of the *Review of Reviews*, Mr. Stead refers to our coming Viceroy as an able man of wide experience, but fears that the suppleness of a courtier, as he has ever been, which has stood him in good stead elsewhere, will not count for so much in India. "The post of Indian Viceroy," observes Mr. Stead, "is one of the most difficult and dangerous in the Empire. Lord Minto, being a plain, fox-hunting country gentleman with a sportsman's straightforwardness, made a very good Viceroy." He "may not always have been wise," but he could "always be trusted." We hope with Mr. Stead to be able to cry so much when the newly appointed "diplomatist, courtier and bureaucrat" has finished his Viceregal career.

A TRANSVAAL PASSIVE RESISTER

Mr. Moorgan, who surrendered with Messrs. Ruyeppen and Veera Francis, has written a characteristic letter to his aged mother at Durban. We give the important sentences from it—"I have been out from gaol but am under custody. I will be deported to Natal to-morrow (Thursday). I am determined to re-cross the border without delay. I wish to pass my lifetime in gaol until we gain the victory and that we shall without fail.

MR. H.D.E., I.C.S.

The current week says the *Pioneer*, will see the retirement of Mr. Dinjendranath De, Collector of Hooghly, the second officer in point of seniority of the Civil Service in Bengal. Mr. De entered the service at the open competition of 1873 and came out to India in 1875 amongst his contemporaries being Messrs. Merik and James Wilson of the Punjab, Finlay of the United Provinces, and J. D. Rees of Madras. He was the sixth Bengali to enter the Civil

Service, and chose his Native province as four out of his five predecessors had already done. Mr. De became a first grade Collector so far back as 1896. He has on three occasions officiated as Commissioner, but permanent promotion has passed him by. He may have the consolation of feeling that he has done much more important work for the Republic as a Collector than he probably could have done in the higher post. Since June, 1905, Mr. De, has been Collector of the Hooghly District, and it can hardly be accidental that while the other environs of Calcutta have been seething in disturbance and disorder, Hooghly, only 24 miles distant, has known nothing worse than a few petty cases of boys shouting *Bande Mataram*. When some of these youths once took to throwing mud at Europeans, the people themselves took them in charge and brought them before the Collector for such punishment as he should award. If it had been possible to multiply Mr. De sufficiently, there would have been no trouble in Bengal; but these are the men who glide out of the service unnoticed while the person who is chiefly responsible for the mischief probably makes his exit under salutes, a coat covered with ribbon and stars.

INDIAN STUDENTS IN JAPAN.

The Indo Japanese Association got Mr. E. R. Ghadiali of Baroda admitted into the Tanaka Leather Factory of Osaki, Tokyo, in April last. Through the kind offices of Mr. Kaisaku Morimura, a partner of the Morimura-Gumi, the Association helped Mr. J. N. Dutt to enter a porcelain factory in Nagoya in the month of March. Through the Indo Japanese Association Mr. P. C. Pramanik visited various factories in Nagoya and Osaka, and Mr. S. H. Oung and Mr. Muzumdar visited educational and other institutions in Tokyo.—*Journal of the Indo-Japanese Association.*

FEUDATORY INDIA.

Circulating Libraries in Baroda

With the ultimate aim of spreading knowledge amongst the masses and of awakening their interest in and keeping them in touch with the intellectual and industrial movements going on in India and other civilised countries, His Highness the Maharaja Sahib was pleased to sanction a handsome sum of Rs 30,000 for opening libraries and reading rooms in villages where such facilities did not exist before. This sum was placed at the disposal of the Department, and a scheme was formulated indicating the lines on which the Government contribution was to be made. It was sanctioned with a few additions and alterations here and there. The scheme, as a whole, is based mainly on three general principles, viz., (a) that Government should contribute as much as the people would collect but never exceeding Rs 24 every year, for the purchase of newspapers, journals and periodicals, (b) that Government should supply to these institutions a set of books on Literature, Art and Science, etc., of the value of Rs 100 provided the people collect and forward to the Vidyadharis a subscription up to Rs 100 and (c) that the Libraries should remain the property of the public so long as they are maintained in a state of efficiency. If circumstances required the libraries to be closed, the books, etc., should become State property under the direct control of the headmaster of the local vernacular school. This was not all. It was also ordered that these new libraries should be supplied with such books as the Bheshantar Store could spare. Under this special concession it has been roughly estimated that each of these libraries secures for itself books worth about Rs 125 or more. Efforts are being made to popularise these new institutions and it is hoped that the interest created by them will be sustained. The local boards of the four divisions evince

a very keen interest in the development of these institutions of public utility and make over a sum of about Rs 2,900 for the purchase of newspapers for these infant nurseries of knowledge.

As regards the progress made by these institutions it may be observed with satisfaction that at the end of the year Baroda division had in all 85 circulating libraries and 7 pure reading rooms, while Kadi division had 39 circulating libraries, and as many as 8 reading rooms. The numbers of these institutions in Navsari and Ameli districts were 5, 1 and 22, 11 respectively. Thus, there were in all 151 circulating libraries and 27 reading rooms making a grand total of 178 as against 160 of the preceding year. Books have been supplied to most of these institutions and arrangements are being made for supplying them other books from the Bheshantar Store. There are 25 villages, the people of which have sent in their contributions and orders are being issued to supply them the required books, etc. At the end of the year under report there were in all 172 libraries and orders have been issued to supply each one of them with books worth Rs 225. Government spent Rs 2,895 2 6 for buying books from the authors for these institutions. This amount together with Rs 1,160, the total contribution from the people brings the total to Rs 4,075 2 6. The discount given by the authors amount to Rs 1,176 10 6. Thus, the total amount of money spent after books comes up to Rs 6,251-13 0. The Bheshantar Store books have been given to 46 libraries. Assuming that each of these 46 libraries is given books of the value of Rs 125 gratis from the Store, it can be said that the total value of books supplied to all of them is worth Rs 5,750. In all at the end of the year, there were books worth about Rs 27,725 in these libraries. It has already been said that the State spent Rs 2,895 2 6 for the purchase of books out of the original grant of Rs. 30,000.—Extract

POLITICAL.

INDIANS IN GOVERNMENT EMPLOY.

The *Gazette of India* has the following:—In exercise of the power conferred by section 6 of the Government of India Act, 1870 (33 Victoria, Chapter 3), and in supercession of the rules published in the Home Department Notification No. 2159 (Public), dated the 2nd November, 1892, the Governor-General-in-Council has been pleased to make the following rules, which have been sanctioned by the Secretary of State in Council, with the concurrence of a majority of the members present:—

1. The Local Government may appoint any member of the Provincial Civil Service subordinate to it, who is a native of India and of proved merit and ability to any of the offices, places, and employments, ordinarily held by members of the Civil Service of His Majesty in India, to fill which it has been declared by such Local Government (by notification in the official *Gazette*) that members of such Provincial Civil Service can properly be appointed.

2. The Local Government may at any time appoint any native of India of proved merit and ability to any of the offices, places and employments specified by such Local Government in any such notification as in rule 1 is mentioned, provided that not more than one fourth of the offices, places and employments so specified shall at any one time be held by Natives of India not members of the Provincial Civil Service subordinate to the Local Government, but this proviso shall not apply to or include any Native of India (not a member of a Provincial Service) who has prior to the making of these rules been appointed under Section 6 of the Government of India Act 1870 (33 Victoria, Chapter 3) to an office, place, or employment in the Civil Service of India.

3. In addition to appointments made under rules 1 and 2, the Local Government may, whenever the exigencies of the public service render it necessary, appoint to any of the offices, places or employments ordinarily held by members of the Civil Service of His Majesty in India for any period not exceeding three months, a Native of India of proved merit and ability provided that the appointment of any such officer shall not involve his transfer from another district.

4. The Local Government may declare an appointment to be made on probation only and may prescribe the terms on which it is made and the conditions with which the person appointed must comply before he can be confirmed.

5. The Local Government may at any time suspend and remove any person appointed by such Local Government, under these rules, No 1129, in exercise of the power conferred by Section 6 of the Government of India Act 1870 (33 Victoria, Chapter 3)

FINANCE DEPARTMENT.

The Governor-General-in-Council has been pleased to make the following rules for regulating the employment of Natives of India in the offices of the Accountant-General, which rules have been sanctioned by the Secretary of State in Council with the concurrence of a majority of the members present:—

1. The Government of India may appoint any member of the enrolled list of the Finance Department of that Government not being a member of the Civil Service of His Majesty in India, who is a Native of India and of proved merit and ability to the office of an Accountant-General, provided that the number of Natives of India so employed together with any European members of the enrolled list not being members of the Civil Service of India holding the appointment of Accountant-General, shall not exceed the proportion of the offices of Accountants General which the Secretary of State may from time to time fix as tenable by members of the enrolled list not being members of the Civil Service of His Majesty in India.

2. In addition to appointments made under rule 1, the Government of India may, whenever the exigencies of the public service require, appoint to the office of Accountant General, for a period not exceeding three months, any member of the enrolled list of the Finance Department of that Government not being a member of the Civil Service of His Majesty in India, who is a Native of India and of proved merit and ability.

3. The Government of India may declare any appointment made under these rules to be made on probation only and may prescribe the term on which it is made and the conditions with which the person appointed must comply before he can be confirmed.

4. The Government of India may at any time suspend and remove any person appointed under these rules.

INDUSTRIAL AND COMMERCIAL SECTION.

Industrial Statistics.

The following is the complete list of the industries about which the Government of India have directed the collection of statistics throughout the Empire. —

1. Provision of Food — Tea, coffee, cinchona and indigo plantations. Biscuit factories. Flour, oil and rice mills. Bakeries. Sugar factories. Dairy farms. Fish curing works.
2. Provision of Drinks, Condiments and Stimulants — Breweries. Distilleries. Aerated water, opium, ice and tobacco factories. Water works. Salt crushing mills.
3. Light, Fuel and Forage — Gas and electric light works. Match factories. Petroleum refineries. Oil mills. Collieries. Forage presses. Bulk oil installations.
4. Building Materials. — Brick and tile factories. Stone, marble and cement works. Lime works and kilns. Municipal workshops.
5. Vehicles and Vessels — Railway, tramway and coach building factories. Ship yards. Dock yards. Port Commissioners and Port Trust workshops. Dredging works. Motor Car works.
6. Supplementary requirements — Paper mills. Card board manufactories. Printing presses. Mica-splitting factories. Telegraph and Postal workshops. Games and sports works.
7. Furniture — Furniture factories.
8. Arms and Ammunition. — Arms and ammunition factories. Arsenal. Gunpowder and gun-carriage factories.
9. Textiles, Fabrics and Dress: —
 - (a) Wool — Carpets, blankets, woollen cloth and shawl weaving factories. Felt and pashm factories.
 - (b) Silk — Silk filatures and mills.
 - (c) Cotton — Cotton ginning, cleaning and pressing mills. Thread glazing and polishing factories. Cotton spinning, weaving and other mills. Tent factories. Cotton carpet and rug making.

(d) Jute, Hemp, etc. — Jute presses. Jute mills. Rope works. Hemp mills. Fibre cleaning works. Fibre matting and bag-making.

(e) Dress — Hosiery and umbrella factories.

10. Metals and precious stones: —

(a) Gold, silver and precious stones — Mints. Gold, diamond and ruby mines. Jewellery workshops.

(b) Other metals, etc. — Brass foundries. Iron foundries. Iron and steel works. Machinery and engineering workshops. Lock and cutlery works. Aluminium factories. Iron, mica, manganese, etc. mines.

11. Earthenware and Glass — Pottery works. Glass factories.

12. Wood, Cane, etc. — Carpentry works. Saw-mills. Timber yards.

13. Drugs, Gums, Dyes, etc. — Gutch, lac, soap and chemical factories. Saltpetre refineries. Dye-works. Paint works.

14. Leather, etc. — Tanneries, brush and leather factories. Bones mills.

Punjab Industries.

Though an expert Department of Industries has not yet been established in the Punjab the Director of Industries is slowly collecting information as to the schemes of industrial development which promise success in that province. If capitalists who think of investing their money will apply to him he will always be ready to give them such information as he has, and their enquiries will moreover enable him to learn in what directions more information should be collected. Capitalists will also soon be able to consult a good library of industrial books in the Punjab Public Library and they will find in Mr. Latiffa's forthcoming work on the industries of the Punjab many valuable suggestions as to profitable industrial investments.



HIS HIGHNESS THE MAHARAJAH OF MYSORE.
Who has given a donation of Rs. 2,000 to the Transvaal Relief Fund.

Indian Minerals

The particulars below are taken from the Report of the Chief Inspector of Mines for 1909—

COAL

The coal trade last year received a decided setback; the demand was by no means equal to the supply, and until collieries were able to adjust themselves to the situation, stocks steadily accumulated all over the coal fields. These stocks are only now disappearing. The state of trade was reflected in the published value of coal properties which shrunk enormously and many unfortunate speculators found that coal could burn the fingers.

In spite of the slump in values, the industry today is probably in a healthier condition than it was two years ago; the fever has departed, many weak members which should never have been allowed to grow, have been excised, and with normal conditions, a steady and profitable future is bound to supervene.

Owing to the labour troubles in Australia, Indian coal had an opportunity of entering new markets. If the shipments contained nothing but clean and carefully selected coal many of these new channels should remain open.

The output for last year was 11,294,227 tons, which, compared with 12,149,020 tons, for 1908 shows a decrease of 7 per cent.

Of the total 10,660,811 tons or 94 per cent. were raised in Bengal; practically the same ratio as of the previous year. The reduction therefore has taken place in the Bengal coal fields and principally in Jharia. The Central Provinces area, on the other hand, has increased its output by 10 per cent and Assam and Baluchistan have also made progress to the extent of 11 per cent and 16 per cent. respectively.

MICA

The output of mica has decreased by 709 tons or 30 per cent, the falling off applying to all the producing districts in about equal proportions.

The Hazaribagh mica tract must be one of the richest mica deposits in the world, but unfortunately mining has been conducted with utter disregard for the future, the method adopted being simply to follow the line of least resistance, which does not always lead to ultimate success. Where fairly productive veins are outcropping at the surface, they are worked down as long as the yield is good, the water question not burdensome, and the labour ample to raise the material cheaply by hand. Should any alteration appear in any one of these conditions, the mine is abandoned, either becoming waterlogged or covered with debris; the site of the vein itself often being obliterated so that no encouragement is offered to any future worker. It would appear that the only way to safeguard the mineral is to impose restrictions as to working upon lease-holders.

MANGANESE ORE.

The manganese industry has continued the retrograde movement which set in at the end of 1907. The decrease of output is 1,37,737 tons; the figures for last year being 3,57,205 tons as against 494,942 tons for 1908.

This is a great falling away from the high-water mark recorded in 1907 when the output was 6,42,082 tons. Indian manganese is a very high grade ore, which is not costly to mine, and must always command a market excepting during the time of unusual depression.

GOLD.

The output of gold has again decreased, the figures for 1909 being 5,615 ozs as against 7,242 for 1908. This is all from the Dharwar gold field. The outlook, however, is not even as promising as the figures would indicate, as notices have been received to the effect that some of the principal mines were closed down at the end of the year. Work was also carried on in the Anantapur gold field, but no ore was crushed during the year.

efforts are very useful and not unfrequently succeed immensely, but we must have an army of workers—a *Salvation Army*—to give all human beings their legitimate privileges. If we have faith in the *Sinatana Dharma*, if we desire our own fold of religion to be all embracing, if we regret after the publication of every census-report the proportionate decrease in the numerical strength of Hindu population, we must properly exert ourselves and make vehement efforts to bring within our arms the *Namasudras* of Bengal, and the so-called filthy classes of the other Provinces of the vast Indian Peninsula. Religion and politics, economic advance, social, intellectual and moral progress of the Indian people require consolidation on sound and broad basis. The plane for the different classes of people to stand upon must be as uneven as possible. The fewer the depressions and up and downs in the field, the greater the chance of quick onward march of a nation in the path of civilization. The lowest stratum of Hindu society consisting of the depressed classes is comparatively spacious in every Province. Cultivators and wage-labourers largely number in it. They do many kinds of manual work and are very useful members of society. Without them economic condition of India will be inert. We cannot do without them for a moment: They are essential elements for the existence of society. But still they are treated as abominations and shunned as we do pigs. We are bound to have their assistance as useful members and still we would not have them as human beings. We would touch our horses, if not our dogs but would not touch our useful brothers. Such sentiment is not only unbecoming but most inhuman. Even the American slaves were better treated. What are the means we should adopt to raise them up and thereby relieve ourselves of this stigma of narrow and shameful irrationalism?

One of the means usually adopted in Bengal to show that a depressed sub-caste had not a

base origin, as is popularly supposed, is to appeal to texts of *Smritia* and *Puranas*. This is an orthodox method and the late Venerable Pundit Iawara Chandra Vaidasagaria had recourse to it to show that the re-marriage of widows was not opposed to Sastric injunctions. He quoted the well-known text of *Parasara* to support his advocacy of widow-marriage and he referred to the instances of widow-marriages in the *Puranas*. *Namasudras* of Bengal who in the late census were found to be more in number than any other sub-caste in Bengal, Eastern Bengal and Assam, have found out texts to show that originally they were not Sudras at all but that they lost the badge of the twice-born in later times merely by accident. This may or may not be. I am more disposed to appeal to reason than authority. *Argumentum ad hominem* is legitimate but not always successful. The wrath of the Brahmins or the caprice of a powerful king who could wield the power of a Caesar as well as a Pope might denunciate an entire sub-caste and thrust it headlong into abyss, making it untouchable by the superior and more favoured castes. Bengal traditions speak of the power of King Balal Sen as making and unmaking sub-castes: He raised the *Vahishyas* and degraded the *Vaishyas*. The rich and enlightened class of *Subrnanik* in Bengal was, it is said, denounced by this great king. The *Namasudras* might thus have fallen, while *Haris* and *Doms* might have been the latest accessions into Brahminic fold while retaining partially their original non-Aryan filthy habits and practices. But they were included as necessary evils.

The orthodox method—recourse to texts—has its advantage with orthodox people and the priestly class who would not like to budge an inch without some text, even if spurious, to support it. We have the highest veneration for every word uttered by our sages and saints, for archaic texts, even though some of them bear plain

annas during the *Pujas*. Since 1897, however, the number of shops and the employment offered by them has dwindled almost to vanishing point since the trade has been captured by German manufacturers. Their first venture was in 1877, but for twenty years they met with little success as their article was too roughly finished. Since 1897, however, they have been sending out a better-finished class of goods, and although in quality it is still inferior to the Indian hand made product, the latter cannot compete in price with the machine-made article. In only one corner of the market does the Indian hold his own. His "chumki" is still preferred to the imitation silver spangle of Germany, and it is practically on this remnant of the industry that the three small shops still remaining in Calcutta manage to survive. It is distressing to see these old Indian crafts one by one disappearing, not, as Colonel Jackson reminded us the other day, being relegated to the jails, and we hope that a strong effort will be made in Bengal to preserve at least this one.—*Bombay Gazette*

M. K. GANDHI—A Great Indian. This is a sketch of the life of Mr. M. K. Gandhi, one of the most eminent and self-sacrificing men that Modern India has produced. It describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his struggles and his hopes. A perusal of this sketch, together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realise, and will be a source of inspiration to those who understand that statesmanship, moderation and selflessness are the greatest qualities of a patriot. The sketch contains an illuminating investigation into the true nature of passive resistance by Mr. Gandhi, which may be taken as an authoritative expression of the spirit of the South African struggle. With a portrait of Mr. Gandhi. Price As 4

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The Uses of Anjan Wood.

Among the trees of the ironwood family the Anjan is well known in our jungles for its density and toughness. These qualities give it a bad name among Indian wood-workers who find it very difficult to work with the inferior tools they use. At Matheran, it is generally cut before it reaches six inches in diameter and is sold for 6 annas a maund of 28 pounds as firewood, and even at that low price it is far from popular on account of the difficulty of splitting it. The recent report of the forest circles of Bombay contains a note on this wood that is not without interest. A Collector wished to test this wood for cabinet making and purchased a log which the country sawyers refused to cut up on account of its hardness, or rather of the softness of their saws. He sent it to the railway works at Bluewale where it was cut up in the workshop. A clever carpenter in Jalgaon was engaged to make a writing table of it; it took him months to make it, and blunted or broke his tools, and the Collector concluded that this wood was too hard or too heavy for such work although it had a good colour and took a fine polish. Anjan is thus condemned by the workman because his tools are bad and soft. There are, however, many purposes to which this wood is specially adapted. For bench screws it has few equals; for sheaves of rope blocks, lathe chocks, backs of small brushes, blocks for wood engraving, carpenters' tools, shuttles and all small articles requiring unusual strength and close grain, it should find a constant demand at a good price.—*The Indian Textile Journal*.

SIR WILLIAM WEDDERBURN, (Bart.). In this booklet we get a clear idea of the great and good work which this noble Englishman has for years past been doing for India quietly and unostentatiously. An account of the many schemes of reform which he has been advocating in the Indian administration and his various acts of self-sacrifice in the cause of India will be read with great interest.

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we must never lose sight of the goal. The altar of prejudices built of rocks harder than Aberdeen granite must be slowly undermined. We can not expect progress by leaps and bounds. A few short-sighted statesmen and so-called leaders of society of the present day and their blind and orthodox followers may be afraid of the emancipation of the depressed classes and may see the advance of socialism in every attempt at equalisation and solidarity of the Hindu races. The bow of condemnation may be drawn at every venture, and every association formed for the regeneration of India, however innocent, may frighten the nervous statesman at the helm of Government; but I am confident that time and sober reflection will remove even the adamantine rock of prejudices. Amongst ourselves, there is a certain *vis inertia* and there are ingrained prejudices which must be overcome. It may be a little slowly, but darkness must give way before light. The twilight may be a little long in duration. The development and progress of counterforces which we must vigorously and steadily apply may not be miraculously fast, but the ardent social reformer should not despair simply because of slow progress. The spirit of democracy is destined potentially to prosper even in the conservative Indian field. Graduation in social rank will continue as long as society feels its necessity for it and the high and the rich need not be afraid of losing the services of the low and the poor. The idea of coming socialism should not frighten any but the unthinking. On the other hand, the regeneration of the depressed classes and their sharing social privileges, which every member of a society is entitled to, will be an antitoxin to socialism and lead to harmonious working.

It is a pity that the opinions of some of our Provincial Governments are opposed to free mass education. Financial reasons may control the actions of gubernatorial authorities, but the people are free to educate themselves and the voice

and actions of patriots are never checked in the attempt to educate their brethren. It is for them to show the height which will serve their brothers of the depressed classes to find out the path out of darkness. A central association or associations such as the proposed All-India Hindu Association will do immense good to the country. The main objects of that Association are *inter alia* "to bring together the different Hindu communities and unite them as units of an organised whole, to spread education amongst the masses, to ameliorate the condition of those who occupy a lowly position in the Hindu polity and to open a wider door of usefulness to the Hindu communities." We urgently require an association or associations for these and other useful purposes. The amelioration of the depressed classes and raising them up as near as may be to those who occupy higher positions, are needs which every thinker must acknowledge. Nervousness may lead to repression, to indirect efforts at suppression, but truth must succeed and honesty of purpose must have its ultimate reward.

Education must, however, be on Hindu lines which are really the line of least resistance. The classes in low social position are within the pale of Brahminic fold and they must advance therein and should not be allowed to stay outside. The Brahminic religion and Brahminic fold have the great merit of elasticity. In its surpassing flexibility, it has elements which fits in wonderfully with every shade of intellectual progress from the lowest fetishism to the highest monothetism. It tolerates even positivist ideas. It can satisfy the hankerings of every people, whatever the stage of civilization may be. What Auguste Comte discovered from the history of civilization of the world has its aptest illustration in the existing stages of civilization of the different classes of the Indian people. So that there will be no difficulty in giving the several depressed classes or their individual members, moral and religious education

Departmental Reviews and Notes.

LITERARY.

SANSKRIT AND INDIAN OFFICIALS

Commenting on the new rules for the Indian Civil Service, Mr. W D Rouse, University Teacher of Sanskrit, Cambridge, puts in a strong plea for making Sanskrit compulsory for all candidates. A knowledge of Sanskrit not only inspires confidence among the learned classes, in India, but is practically useful in the groundwork for a number of dialects, and a man who knows Sanskrit can easily learn Mahratti and Bengali. Mr Rouse says that literature alone can give the key to the Indian mind, and a student of Sanskrit is thus able to meet Indians with more sympathy. "The present Regulations make Sanskrit a voluntary subject, and by assigning to it a lower maximum of marks than to other voluntary subjects, such as Indian Law, discourage it. The young man, obedient to their earlier training, chooses that subject which seems likely to bring most marks. Yet, if they do not learn Sanskrit here, they never will. Official work is too exacting. However, if they do begin it here they can and often do go on with it. On the other hand, Law can and must be learned, and it is best learned by seeing it in practice. As Indian Law can be learnt better in India than here, so can any vernacular dialect; but by our Regulations the subjects that can be learnt best in India are either compulsory or particularly compulsory here, and the one subject that will not be learnt in India, is so discouraged that few learn it."

A PASSIVE RESISTANCE SONG.

Mr John Andrew, one of the Transvaal Indian deportees, has written some lines, the sentiment of which is so good that we have re-arranged them where it appeared necessary,

and have pleasure in printing them below. The words may be sung to the well known tune of "Onward, Christian Soldiers," repeating the first four lines of each verse for the chorus:—

EXCELSIOR !

Brothers, look up bravely
At the lowering sky ;
Brace your nerves together,
Trusting God Most High !
Turn your faces sternly
To the bitter blast ;
Leaving near and dear ones
And the well loved Past !
Pressing onward, upward,
Give us courage, Lord !
Guard and guide our footsteps ;
Us Thy strength afford !
Fearlessly, undaunted,
We, without a sigh,
Up the path of Duty
Climb, e'en if we die !

INDIAN OPINION

S S Unjalli, }
May, 1910 }

JUBILEE RESEARCH PRIZE.

It is notified by the Registrar of the Calcutta University for general information that the following two subjects have been selected for the Jubilee Research Prize for 1912:—

- 1 The Theory of Plane Curves.
- 2 The Bengalee Alphabet—its origin and development.

The thesis should be sent privately to the Registrar not later than the 30th of June, 1912. Every thesis should bear a motto but not the name of the candidate and should be accompanied by a sealed envelope bearing the same motto outside and containing inside the name and address of the candidate.

of the Indian. Their indiscriminate attack, not infrequently accompanied by vitulence and calumny of the educated classes, is exceedingly common and growing in volume of late which cannot but prove most harmful in the long run to good Government.

The Anglo-Indian, again, has created a caste of his own in this premier country of all castes. Is it surprising if we find among the members of this caste of "white Brahmins" from the West all the arrogance and the innate prejudices which that caste engenders. They denounce the indigenous system in measured or unmeasured terms, while telling us how they belong to an irreproachable caste, so pure and undefiled as to be free from all honest and disinterested criticism! Psychologists have informed us how far the different races of the world are fundamentally the same, never mind what the degree of veneer each may have of "civilisation." There is not a pin to choose between the European and the Asiatic in point of either in intellect or morality. Our common Humanity, when scratched to the original tegument, is identical. It is tarred with the same brush, albeit that in some races the tar is put on thickly and in others thinly. But it would argue either ignorance or presumption to deny this fundamental fact which our modern physiologists and evolutionists have taught us.

Thus, it is that there are hardly half a dozen works, purporting to treat of Indian problems of administration, that might be considered as impartial and free from the defects arising from selfishness, arrogance, and so-called racial superiority. They must be ruefully pronounced to be untrustworthy and unfit to command the respect of the stern and unbiased historian. We must, therefore, necessarily leave them severely alone.

As to writers on 'Indian Problems,' be they Continental or American, not belonging to the hierarchy of Anglo-Indian Civilians, it should be observed that hardly any one is distinguished for

original thought which may arrest attention and lead to practical action. Whatever has been said or written by this class is mostly based on the writings of the Civilians themselves. *A fortiori*, it is even of less value than the originals from which it has derived its inspiration. More or less these "foreign" writers have been obligingly aided in their work by the official classes. If not they have scribbled under official inspiration. The original and independent writer is a rarity. When discovered he is immediately denounced as *Paget M. P.*

Now, the most recent "foreign" writer on 'Indian Problems of Administration' is M. Joseph Chailley, a member of the French Parliament. But we should remind the reader that he is not a *Paget*, for he has chosen to indite his book under the cover of official wing, and that wing, of no less a person than the Honourable Sir William Meyer, late of the Government of India but now a member of the Executive Council of Madras. In his preface, M. Chailley observes that his work "is the fruit of twenty years of thought and ten of actual labour." Further on, he declares *urbis et orbis*: "I desire to state that it is not my sole work; it is also that of my friend Sir William Meyer, the author of the translation which is simultaneously appearing in London. Sir William did not content himself with mere translation; he corrected facts and dates; he criticised and sometimes revised my historical and technical expositions." But the French author takes care to remind us that while Sir William has criticised and sometimes revised his expositions, "he has in fact abstained from revising my theories, even those which, as an Anglo-Indian officer, he could not be expected to approve."

Now, as to the confession of faith of the translator himself. But before we acquaint the reader with it let us introduce M. Chailley in the words of Sir William Meyer. He is "a student of Oriental problems. He is a distinguished

LEGAL.

THE NEW BOMBAY JUDGE

Mr. Sidasiv Ganpat Rao, a Vakil of the Bombay High Court, who has been appointed to officiate as a Judge during the absence, on leave, of the Hon. Mr. Justice Macleod, has, says a Bombay contemporary, enjoyed a leading practice at the High Court for many years, and is popular among all his confreres. He began life as a teacher in the Old Money School. At the Bombay University, where he graduated M A and L.L. B., he had a distinguished career, and some years ago was appointed Principal of the local Government Law School at the Elphinstone College, a post which he held with distinction for five years. More recently, on the elevation of the Hon. Mr. Chaudhary to the Governor's Council, Mr. Rao succeeded him as Government Pleader.

A COPYRIGHT CASE

An interesting copyright case is going on in the District Judge's Court, Lucknow. The Proprietor of Usafi Printing Press has sued Moulvi Abdulhai for infringing his copyright in the commentary on *Fakaya*, a Mahomedan religious book. The allegation of this plaintiff is that his forefathers wrote out the commentary which he was selling for Rs. 4 per copy. The defence is that the book was written 600 years ago by Vahidullah; the plaintiff's ancestors had neither written nor compiled it. The defendant had reduced the price from Rs. 4 to Re. 1-13 0 per copy and was making profit of only 4 annas per copy. The book was first published in 1847 before the enactment of the Press Act.

A PRAYER FOR ALL LAWYERS.

A respected friend sends us the following from the *American Magazine* for March 1910:

O lord, thou art the eternal order of the Universe. Our human laws at best are but an ap-

proximation to thy immutable law, and if our institutions are to endure, they must rest on justice, for only justice rests on thee. We beseech thee for those men who are set to make and interpret the laws of our nation. Grant to all lawyers a deep consciousness that they are called of God to see justice done, and that they prostitute a holy duty if ever they connive in the defeat of justice. Fill them with a high determination to make the law courts of our land a strong fortress of defence for the poor and weak, and never a castle of oppression for the hard and strong. Save them from surrendering the dear-bought safe guards of the people for which our fathers fought and suffered. Rather revive in them the spirit of the great liberators of the past that they may cleanse our law of the ancient wrongs that still cling to it. Let not the web of obsolete precedents veil their moral vision; but grant them a penetrating eye for the rights and wrong of to-day, and a quick human sympathy with the life and sufferings of the people. May they never perpetuate the tangles of the law for the profit of their profession, but aid them to make the law so simple, and justice so swift and sure, that the humblest may safely trust it and the strongest fear it. Grant them wisdom so to refashion all law that it may become the true expression of the new ideals of freedom and brotherhood which are now seeking their incarnation in humanity. Make these our brothers the wise interpreters of thine eternal law, the brave spokesmen of thy will, and in reward bestow upon them the joy of being conscious co-workers with thy Christ in saving mankind from the bondage of wrong.

THE HON. MR. GOKHALE.—An exhaustive and comprehensive collection of his speeches, with a biographical sketch and a portrait. Over 1,000 pages, Crown 8vo. Price Rs. 3. To Subscribers of the *Review*, Rs. 2-8.

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the work done is better! It is to be presumed that after this oracular opinion of the French deputy we should all cease to wag our tongues, and tell the Government at once to remain a fixture on the bill for 12 instead of 6 months of the year. Shall we not have *better lives and more qualitative work* and possibly, a smaller burden of pensions? Excluded, therefore, in the future will be *cheap at any price* It is a "necessity" And yet we repeat inconsistently the following sentence: "All the working and frivolous elements in India go to Simla when they can, and the rest dream of going there!"

Next, in the Chapter on Religions, we are treated to a wonderfully facetious and deep-sighted analysis of the Hindu and the Mussulman which tells us what a wonderfully sagacious statesman M. Chailley is, and how wonderfully he has utilised his two visits to India! That the analysis is more or less borrowed rather than original is plain from the context. As a man of spirit the genuine Briton appreciates the genuine Mussulman, "the man of war," so opines the Frenchman. Let the reader assess at its true value this sapient pronouncement. We dare say the Mussulman will be delighted and would straightway present M. Chailley with an "address" For, where could he have found another ardent admirer of his character as a "man of war" in certain possible eventualities. Here is another profound opinion. "I am inclined to believe that the British have, on the whole, *reason for relying more on the Mussulman than on the Hindu portion of their subjects.*" So here we are with the latest confirmation of the theory of patronage of the Mussulmans by our rulers. The cat is let out of the bag. But what about the less favoured Hindu? Of course, according to M. Chailley, he is "patient and ambitious (?), is capable of reasoning himself to the conceptions and methods of the Western world, although I do not pretend to deduce from this how he would fare as a govern-

ing power. For this reason he is in a way, though employing perfectly legitimate methods, the *rival of the British!*" What a discovery! It takes our breath away! The Hindu has no compensation in the eyes of M. Chailley. If the Mahomedan is a "man of war" the Hindu is "the rival of the British." Does not that furnish the key to the differential treatment of the two? But the Frenchman felt that he had gone too far in his analysis, whether his own or inspired. So tremblingly he retraces his steps and delivers himself of the following oracular pronouncement: "But the English are very careful to rely on the Mahomedans alone. Without exactly aiming at an equilibrium of forces among elements of unequal value, they endeavour to take advantage of their subjects." We wonder whether the Government of India has taken careful note of this pronouncement of the French student of Oriental problems! If they have, we trust that at some early day they will either contradict or confirm this expression of opinion.

We thought that the chapter on the "Economic Conditions" of the country would be the chapter of chapters in the entire book. We fondly hoped that if the previous chapters were mere concentrated essences of the general pabulum of blue books on area, population, religion, &c., &c., at any rate the one treating on the economics of the country would be found most solid and instructive. We expected that a learned Frenchman's view on such a subject would be informing and illuminating. But to our great disappointment we found the chapter, to be one of the briefest of the brief, and withal absolutely uninforming and un-instructive. For that matter, M. Chailley for his own reputation might have entirely omitted it. To head the chapter as treating of economic conditions and then to say absolutely next to nothing on the subject is a kind of delusion. But we do not know whether the delusion was deliberate or unconscious. Be that as it may, we

SCIENCE.

ELECTRICAL STETHOSCOPE

An Electrical Stethoscope has been invented, says the *Chambers' Journal* for August, whereby not only can the distinctive sounds of internal human organs be heard upon the spot, but at a remote distance over the ordinary telephone wires:—

The success achieved in this matter is stated to lie in the discovery of a telephone relay which produces exactly the same effect upon the telephone as upon the telegraphic wire circuit—collects the attenuated waves and magnifies them to a marked extent. There is a short tube carrying at its outer end a specially contrived cup covered with an ebonite diaphragm. The opposite end of this tube terminates in a brass diaphragm. When the outer end of the tube is laid against the body in the region of the heart, for instance, the vibration of the ebonite diaphragm sets up a certain disturbance of the air within the tube, which is duly communicated to the brass diaphragm at the opposite end. The latter diaphragm is also vibrated, and the sounds thus set up, by being passed through the telephone relay, are magnified something like sixty times. Tests with the instrument in the hospital have enabled the heart-beats of patients to be so intensely strengthened that, although the physicians listened with a complete headpiece, the sounds were distinctly heard by those standing round, and even by the patient himself. When the instrument was connected up to the telephone it was possible to hear the sounds as distinctly ten miles away as if the listener were equipped with the ordinary stethoscope and standing beside the patient. The supreme test was when a trio of physicians in the Isle of Wight listened to the heart-beats, over the telephone of a person in London, about a hundred miles distant. The beats were strikingly audible. The characteristic sounds of other organs of the body can also be similarly listened to, and diagnosis is appreciably facilitated. The inventor has also devised a system of tuning the apparatus whereby it is possible to listen only to one peculiar sound to the exclusion of all others. For instance in listening to the heart, the sound of respiration, which in the instrument is converted into quite a roar, is eliminated. The perfection of this selectiveness should render the apparatus still more valuable to the medical world.

AN INGENUOUS FOLDING AND COLLAPSIBLE SEAT.

Distinct ingenuity has been displayed in the design of a new folding and collapsible seat which has recently been placed on the market, and which is quite different from the usual seat of this type —

Its features, says the *Chambers' Journal*, are extreme rigidity when set up, while when closed it is completely concealed from sight. Its weight is about ten pounds, and yet when it is packed the thickness is only one and a quarter inches, so that two dozen seats can be stacked in the space that is ordinarily occupied by one chair. It is excellently adapted for motor-cars, restaurants, assembly-rooms, and indeed just meets those conditions where a permanent fixed seat is not required, but where in cases of necessity it is extremely useful to place an additional chair. If it is used as an extra seat in a motor-car, a shallow well can be cut into the floor and when the seat is packed up it will rest entirely within this space and be concealed from sight by a mat. The mechanism is extremely simple, working on a lever system, while all parts are made interchangeable, so that should any part be broken it can be easily and cheaply replaced. The design ensures that the greater the weight brought to bear upon it the more firmly does it lock itself in possession. It is opened simply by taking hold of the chair by the back and letting it drop into position, while collapse is brought about by pulling a lever and letting it fall gently so that the legs telescope into one another. The inventor has devised a folding and collapsible table upon the same principle and the system is one of the simplest and most efficient that has ever been evolved.

THE WATER OF THE GANGES

The reputation of the water of the Ganges among the Hindoo millions of India is known to all, and most of us were content to believe that in a hot and thirsty land like Northern India such a magnificent river as the Ganges had many claims to be highly thought of but it would appear as if modern science was coming to the aid of ancient tradition in maintaining a special blessedness of the water of the Ganges. Mr E. H. Henkin, in the preface to the fifth edition of his excellent pamphlet on "The Cause and Prevention of Cholera," writes as follows:—"Since I originally wrote this pamphlet I have discovered that the water of the Ganges and the Jamuna is hostile to the growth of the Cholera microbe, not only owing to the absence of food materials, but also owing to the actual presence of an antiseptic that has the power of destroying this microbe. At present I can make no suggestion as to the origin of this mysterious antiseptic."—*Indian Medical Gazette*.

ceremonies of declamation and imprecation, a very different matter from the solemn and decent avowal of a great pity really devoted to the good of the country." Now, all this is pure *hathos*. We refuse to believe that this passage could have been written by M. Chailley. Whoever may be the writer or inspirer, it is a gross tissue of the most flagrant misrepresentations of the actual work of the Congress as every true and honest Congressman knows. We have already observed that this chapter is in many respects a remarkable one for its fallacies, inequality and inconsistency. One paragraph nullifies what a preceding one says. Indeed, even the most ordinary intelligence can declare that they are the composition and views of two different persons. Let us now give another extract: "The fact remains, however, that the Congress leaders include men who by their moral worth, their enthusiastic eloquence, or their calm judgment have been able to rally to it fresh recruits and to give the movement a serious character which must be reckoned with. It is all very well for Anglo-Indians to go about saying that the Indian Government will concede nothing and that England will not do any thing for people who have no votes. *The Government does concede*. Follow the Budget debates in the Provincial Council and in the Viceroy's Council of Calcutta, and you will see native members taking up regularly the role of assailants, criticising facts, denouncing abuses, and, finally, *snatching from the administration, reforms or measures which it ought to have given itself the credit and prestige of putting forward spontaneously*." It will be noticed from the above extract how inconsistent it is with the previous one in denunciation of Congress and its methods. But we need not say that such inconsistent and contradictory statements are to be met with in other important chapters besides this. From such conflicting assertions it is impossible to make out what may be the *independent views of the writer*. So far, the book becomes almost misleading,

valueless, and irrelevant as is the greater part of it for Indian students of the British administration in this country. But it is not possible to pursue the review any further as it is utterly unprofitable to do so and a waste besides of energy and time. Our own opinion of the entire volume is that it is most unequal in its matter and abounds in numberless statements which are open to challenge. The salient parts touching the people and the Government are so contradictory that neither head nor tail can be made out of them. It is doomed to be consigned to the limbo of oblivion. Even to the Frenchman, it can never be a standard or classic work of reference on the Indian administration. The author says it is the "fruit of twenty years of thought and ten of actual labour." If so, we do not hesitate to say that the fruit is worthless. It has all the flavour of the Dead Sea apple; and that the ten years of actual labour have been absolutely wasted. For that matter M. Chailley might have employed his mind and energy on a more congenial and profitable task. We cannot in all conscience congratulate him on his work. Neither can we recommend the work to the study of our countrymen, for its non controversial pages contain nothing which is not known to them while the controversial are more or less misleading and full of statements the absolute veracity of which are open to the gravest challenge. We took up the book with an open mind, specially as it was heralded both in the British Press at home and in the Anglo-Indian Press in this country with quite a loud flourish of trumpets. We were anxious to discover for ourselves wherein lay its merit which was the subject of so much eulogy. Alas! when we laid down the book we were extremely disappointed to find that there was not a single original chapter on which we might honestly congratulate the author.

GENERAL

THE RAMKRISHNA SEVASHRAMA.

At Kankhal, this was started nine years ago by Swami Kalyananda who did excellent work during the famine of 1900 in Rajputana. The Swami had acquired some knowledge of Medicine and he resolved to devote himself to giving much needed medical relief to the thousands of Sadhus and others who flock to Hardwar every year. The rapid progress of this humane work is evident from the fact that the number of patients treated last year was well over 10,000. We are particularly pleased to note that no distinction of race or creed is made as regards the relief given in the Ashrams, Christians and Mahomedans being welcomed quite as freely as Hindus. We commend this good work to the sympathy of well to do persons. Contributions should be sent to the Swami at the Ashrams, Kankhal, Hardwar, Saharanpur District.

HOW AN INDIAN PRINCE'S DEBT WAS PAID

A Delhi correspondent says that Bahadur Mohamed Kiwan otherwise known as Mirza Suriya Jah, who is a direct descendant of Bahadur Shah, had a longstanding debt of about Rs 80,000 and had mortgaged all his landed property in his possession. He went to Hyderabad (Deccan) with the intention of raising an amount to clear his debt and there he was introduced to King George the 5th, then Prince of Wales, who was touring in India. It is said that His Royal Highness then recommended his case to the Punjab Government which is now reported to have taken upon itself the repayment of the entire debt and would deduct Rs. 400 a month from the annuity of Sahzada Mohamed Kiwan Shah until the whole debt is cleared.

PUBLIC BODIES AND LOANS

The Secretary of State has suggested that in future municipalities, port trusts, and other public

bodies, which are in the habit of issuing loans to the public, should arrange that these separate loans should in each case be made part of one general loan, so as to avoid the difficulty of having separate loans redeemable at different dates. At present if a port trust issues a loan in any particular year, redeemable 35 years hence, and another loan in the following year for a similar period, the two loans, owing to the different dates at which they terminate, must appear as separate loans in stock exchange quotations; whereas, if the second loan were made redeemable on the same day as the first, the complexity at present unavoidable would be done away with.

THE THEOSOPHICAL CONVENTION.

It has been finally decided that the next convention of Theosophical Society, Indian Section, will be held in Adyar, Madras, during Christmas week. The convention lectures will be delivered by Mr. Arundale, Hon Principal, Central Hindu College, Benares.

PUNJABEE WRESTLERS IN ENGLAND

A sensational international catch as catch can match between Bultan Singh of the Punjab and Jack Winrow was decided at Atherton, in the presence of 3,000 spectators. The men were practically on their feet for two hours and 49 minutes, the pair indulging in fierce neck work, with the result that the Referee awarded the Indian a fall owing to the foul tactics of the English heavy weight. Winrow afterwards refused to continue the contest, and the men were ordered by the stakeholders to meet again. The Lancastrian, however, decided to retire from the contest, and Bultan Singh was declared the victor by the Referee.

Gama the Indian, and Zbysco, were to wrestle at the Stadium, Shepherd's Bush on September 10th.

Andaman and certain outlying tracts on the confines of Burma, the Punjab and Kashmir; they extended in fact to the whole India with the exception of a small disturbed tract in Burma and a part of Baluchistan where tribal disputes and the possibility of disturbances rendered it inexpedient to attempt an enumeration.

DATE OF THE COMING CENSUS

The fourth general Census of India will take place on the 10th March, 1911. The selection of this particular date is determined by several considerations. The moon will be at the full on the 15th March and there will therefore be enough light on the 10th to enable the enumerators to complete the work of checking the schedules before midnight. In fixing the date for taking the Census, days universally acknowledged as auspicious for marriages have to be avoided; as also the greater festivals and important fairs which attract away people from their houses on a large scale. The date fixed complies with all these conditions and has been agreed to by all Local Governments and Administrations.

THE CENSUS ORGANIZATION

A Census is a matter of special difficulty in India. In the first place, the area is great; the Indian Empire contains 1,766,597 square miles of country and is therefore greater by 12,000 square miles than the whole of Europe excluding Russia. Secondly, the physical features and climate are highly diversified and the population which is derived from many different sources is on the whole illiterate. Thirdly, special care has to be taken to obtain a full enumeration of the floating population and of the wild and jungle tribes. Fourthly, the machinery for adequately coping with the work has to be carefully organized and properly arranged in time long before the actual Census day. As a Central organising and directing authority an officer of high posi-

tion and vast experience is therefore appointed as Census Commissioner for the whole of India about a year before the Census day; and a few months after the Commissioner's appointment, Superintendents of Census Operations for the different Provinces and principal Native States are appointed to carry out his instructions and organise the Census machinery for the territory placed under their charge. To facilitate the obtaining of the required information a Census Act is passed which remains in force till the operations last and makes it obligatory on the part of the people to give correct information in all matters in which they may be asked for by the Enumerators. The Census Commissioner for India draws up the Imperial Code of Census Procedure on the basis of which the Census Superintendents of different Provinces and States prepare the local Codes with such modifications in matters of details as are needed to meet local requirements. He issues orders and instructions to make the Census uniform and complete and Provincial Superintendents see to their being properly carried out. The Superintendents have also to arrange for the printing and distribution of the necessary Census forms in time, to prepare instructions for the subordinate district staff, to collect information for special points laid down for the report, to pass the Census operations through the various stages such as house-numbering, preliminary enumeration and the final Census and by touring in the districts, to inspect the work as it is done in its different stages and satisfy themselves that the men on the spot understand fully the instructions issued to them. The arduous and anxious work of the Commissioner and the Superintendents commences long before the actual Census day and does not end with it. They have to continue their labours for about a year more, in abstracting and tabulating the information contained in the schedules and writing the report.

tionable except in the case of a few who can be trusted to understand the Schedule and enter the particulars correctly. The Indian Census has therefore to be taken by persons specially appointed for the purpose called *Enumerators*, each of whom deals with a specified number of houses usually about 50. The beat of an Enumerator is called a *Block*. The Enumerators are generally village Patwaris, Kulkarnis or Talatis and are of course literate, but their general education is usually of a very low standard and in order to obtain correct entries in the different columns of the Census schedules, it is necessary to drill them beforehand very carefully. With this object in view a regular scale of Census officers is appointed. Over a compact group of from 10 to 15 blocks, a Supervisor is appointed whose beat is called a *Circle*. He is generally a Revenue Circle Inspector or a Police Sub-Inspector and sometimes a non-official and is responsible for the work of all the Enumerators in his Circle. He has to train the Enumerators and inspect the work done by them. Though the Supervisor is of a much better stamp than the Enumerators, it is still necessary to supplement his written instructions by oral teaching and to keep a careful watch over his work. For this purpose every district is parcelled out into *Charges*, each under a Charge Superintendent who is in almost all cases an official. A Charge generally corresponds with a Tahsil or Taluka and the Charge Superintendent is usually the Tahsildar or Mamlatdar for the area of his Tahsil or Taluka. When Municipal towns form a separate Charge, the President or Vice President of the Municipality is the Charge Superintendent. It is the duty of the Charge Superintendent to train the Supervisors, exercise general supervision over the Census operations and test as large a portion as possible of his subordinates' work. The Charge Superintendents are in their turn subordinate to the District Magistrate and his Sub-Divisional Officers who instruct them and exercise

general supervision over them. Some idea of the magnitude of the Census Organization in India may be formed from the fact that in the Census of 1901, excluding Kashmir and two districts in the Punjab for which returns had not been received, the total staff of Census officers employed in the whole Indian Empire included in round numbers 9,500 Charge Superintendents, 1,22,000 Supervisors and 13,25,000 Enumerators.

VILLAGE REGISTER.

The first step towards a taking of the Census is the preparation of a Village Register, *i. e.*, a complete list of all the villages and hamlets in existence in each Taluka, Tahsil or whatever the local unit may be, with the approximate number of houses in each village, and the names of persons qualified to act as Supervisors and Enumerators. This register is completed by the middle of June of the year preceding that in which the Census day falls.

FORMATION OF BLOCKS, CIRCLES AND CHARGES.

The next step is to settle finally the number of blocks into which each village is to be divided, to group these blocks by circles and the circles by charges. This is to be completed by the end of July. The Charge Superintendents have to go carefully over their charge, examining on the spot the arrangement of the circles and blocks and satisfying themselves as to the fitness of the persons named as Supervisors and Enumerators. Any changes which seem desirable are reported to the District Census Officer as soon as possible before the end of August. Supervisors and Enumerators are appointed in September as soon as possible after the receipt of the Charge Superintendent's final recommendations by a formal letter of appointment issued under the Census Act which confers on them the status of public servants and renders them liable to penalties, if they neglect their work or abuse their position. It is an accepted principle that all Government servants are bound to assist

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THE DEPRESSED CASTES

BY

DASU SARADA CHARAN MITRA

[Retired Judge of the Calcutta High Court.]

THE caste system, it has been said, separates the population in India into distinct water-tight compartments. The ancient sages and their archaic texts, however, thought only of four castes or divisions, and not the numerous subdivisions or sub-castes that we find in the Kali Yuga. They are evidently of recent growth. Instead of four water-tight compartments into which our ancient sages and law-givers, headed by most revered Manu, divided the Aryan and non-Aryan people of India, we have at the present day numerous sub-castes in each caste or Varna, more or less untouchable by each other. The mischief of untouchableness as well as numerousness is, however, the greatest amongst the lowest Varna, the Sudra. Each craft or calling gave birth to a sub-caste and each fresh inclusion into the Brahminic religious fold of a non-Aryan class or tribe also made an addition of a Sudra sub-caste, and there was no limit to the number of additions. But each new sub-caste reclaimed from the aboriginal clans was more untouchable than its predecessor, and the lowest in social hierarchy of castes was the last unfortunate adopter of Brahminic cult. Thus, the depressed classes became many in number, and as new accessions have now practically ceased and the Brahminic fold has now to all intents and purposes been finally closed for obsolescence of Hindu mission work and orthodoxy of the highest conservative character—the depressed classes of

Sudras have ceased to have onward intel. social progress and have not only continued for generations to be untouchable but even their shadows are considered to be desecration to the higher castes, especially to the sacred caste of Brahmins. This is a deplorable state of things, and how long will humanity tolerate it! Either a rising from forcible social degradation or a seceding from the Brahminic cult and fold is inevitable at no distant time.

Incarnations are few and far between. Births of heroes are like angel visits. A Gautama Buddha or a Bala Krishna Chaitanya preaching and teaching the equality and brotherhood of man, are rare manifestations of divine energy, rare incarnations of the deity for the progress and elevation of mankind. The time has come, the spirit is abroad, for the long depressed classes of the Indian people to be helped out of the depth of social condemnation they are in for no fault of theirs and we may soon expect the advent of heroes like *Srimad Dayanand Saraswati* and *Srimat Ram Krishna Paramahansa* even in the twentieth century of the Christian era, to lead society in progressive lines. We must, however, prepare ourselves for the happy days of social regeneration and make ourselves ready to follow the heroes who may incarnate for the salvation of society and take the lead in raising the downtrodden. We must be up and doing for the sake of humanity.

The depressed classes must be raised, the untouchables must be made touchable and the shadows of beings bearing the likeness of God must cease to be unholly to man. Individual

still alive within his shrine. A third finding a Census number on the village temple boldly enumerated the God inside it :—Name : Ganesh, Religion: Hindu, Sex: male, Civil condition: Married, Age about 200 years, means of subsistence: offerings from the villagers, &c. In the North-Western Provinces, entries in some of the household Schedules were made without reading the instructions printed on the back and the age of several ladies was recorded as "over 20." All these mistakes have to be discovered and corrected in time, otherwise they would vitiate the final results. Care should be taken to note the Panth or sect and caste and sub castes. Detailed instructions about this are issued by each Provincial Superintendent. In filling columns 9, 10 and 11, great circumspection has to be observed. If a Zamindar is also a Government employee, the latter is entered in column 9 and Zamindar is entered in column 10. The criterion to be kept in view is not so much—which occupation brings in the biggest income but which takes up the principal time.

THE FINAL CENSUS.

The final Census is the process of checking and correcting the record of the preliminary enumeration by striking out the entries relating to persons who have died or gone away and entering the necessary particulars of newly-born children and new comers so that it shall correspond with the state of facts actually existing on the Census night. It will commence at about 7 P. M. on the evening of the 10th March and will be completed by midnight. In order to secure reasonable expedition and to reduce the number of alterations to a minimum, proclamations will be issued some time beforehand, asking people to avoid fixing that date for weddings and other social or religious ceremonies and to stay awake at home with a light burning until the Enumerators have visited them. As special care has already been taken in selecting the date for the Census to avoid days known to

be auspicious for marriages, it is hoped that the proclamations will cause no inconvenience.

SPECIAL ARRANGEMENTS FOR CANTONMENTS, RAILWAYS, PORTS, &c.

Special arrangements will be made for the Census of cantonments and troops on the march and floating population in railways, ports, boats and steamers. Within regimental lines or other purely military limits, the Census will be taken by the military authorities. The Census of regiments on a march and of troops on duty will be taken by the officer in command. Census of so much of each cantonment as is beyond the regimental or other purely military limits will be taken by the Cantonment Magistrate acting under the instructions of the civil authorities.

The Census of all tea and coffee plantations, mines, jute and cotton mills and other factories where a number of resident labourers are employed will be conducted under the general control of the Manager.

For the Census on open lines of Railway, the Traffic Manager or some other suitable officer will be placed by the Agent or Manager, in charge of the operations as Railway Census Officer. He will arrange for the Census of the resident population at the Railway Stations, &c., to be taken and supplied to the Provincial Superintendent of Census concerned. Those who have been enumerated outside Railway limits on the Census day, will be provided with enumeration passes. An official called the Station Enumerator will be told off at each station, to enumerate all persons taking tickets at that station or alighting from a train during the night of the 10th March. He will ask them if they have been enumerated already and if they produce enumeration passes or otherwise satisfy him that they have been enumerated, the Enumerator will let them go. He will fill up all the columns in the Schedule for each person who has not already been enumerated and give him an enumeration pass telling him to show it to any

number noted against them. The Book-totals were posted in a register and added up for the figures of a taluka or other unit and the district total was obtained by the addition of the taluka figures. The "tick" system was very inconvenient. Under its use, the abstraction sheets had to be made several feet long so as to provide spaces for all the particulars. If a discrepancy was discovered, it was necessary to re abstract completely. Similarly apart from the comparison of the totals, the only possible way in which the work could be checked was to re abstract the whole of the entries for a book. For these and other reasons, Professor von Mayor, a distinguished Bavarian Statistician, and Census Administrator condemned the "tick" system as a "clumsy, untrustworthy and antiquated method of procedure," and introduced the "slip" system in the Bavarian Census of 1871. It has since been successfully worked in the various European countries and was introduced in the Indian Census by Sir Herbert Risley in 1901. This "slip" system will be used in the present Census also.

THE SLIP SYSTEM.

Under the slip system, a separate slip measuring two inches by four and a half, containing all the prescribed details is prepared for each individual enumerated. In order to reduce the amount of writing work to be done, in the preparation of slips, papers of different colours are used for the different religions and symbols are printed on the slips to indicate sex and civil condition. These slips are then sorted for all the final tables in turn. Each sorter is provided with a set of pigeon-holes which are labelled to indicate their contents. For instance, when sorting for caste, one pigeon-hole is labelled "Brahmin," another "Kayasth" and so on, all slips on which Brahmin is shown as caste are placed in the pigeon-hole labelled "Brahmin" and all those for "Kayasthas" into the hole labelled "Kayastha." When the sorting for a table has been completed, the slips in each hole are counted

and the result noted on a form called "Sorters' ticket." The figures in the sorters' ticket are then posted in "Tabulation Registers" and added up to form the district total. The slip system has many advantages. It is much less complicated than the old method; the work is more easily tested, and by putting together and sorting at one time, the slips for a large number of persons, the operation previously known as tabulation is entirely dispensed with.

THE HOLLERITH MACHINE.

In America and a few other countries, the Census results are now tabulated with the aid of the Hollerith machine, a very ingenious contrivance by means of which the total for the various tables are obtained mechanically. All possible answers to the questions in the Enumeration Schedule are printed on cards; one such card is taken for each person and holes to indicate his age, sex, civil condition, &c., are punched in appropriate places with the aid of punching machine; these cards are then passed through the tabulating machine, an ingenious electrical contrivance, which by establishing a current through the different holes, counts the entries of each kind automatically. The initial cost of a Hollerith machine is about £ 400. Several of them would be required for a single Province in India and the initial cost would be almost prohibitive. In a country where the lower class of clerical labour is as cheap and plentiful as it is here, the Hollerith machine can never compete successfully with hand labour. In the last Census, the tabulation of the results in Orissa with the aid of this machine was done by contract at the rate of 3½ cents per head or about Rs. 105 per thousand of the population, which is about fifteen times as great as the cost of the Census operations for the whole of India taken together.

THE IMPERIAL SERIES OF CENSUS REPORTS.

After the final tables are ready, the Census

suiting their intellectual capacities and tendencies and their legitimate status and privileges in Hindu social polity, emancipating them from their degraded position. Advent of a hero or heroes we need not wait for. There may already be heroes among us born to regenerate India, to consolidate its fragments intellectually, morally and socially and form a harmonious whole. Each of the band of patriots and reformers I propose to form for the raising up of the depressed classes may be a hero born for the purpose. Each of them may have the inner light of an avatar, disinterestedness and devotion to public weal. The greater the number of such heroes, the greater and quicker will be our success.

To rise in social scale, the depressed classes need not change their forms of worship of any image or images, provided the forms are not revolting. Images and forms are not unfrequently necessary. Religious beliefs again are not easy to efface and Hinduism at the present day does not insist upon any particular form or particular belief, provided you call yourself a Hindu and comply with its essential rules which are more social than religious. Cleanliness, avoidance of uncleanly food, gentle manners, want of open disrespect of Gods and Brahmins and the adoption of the habits and practices of the superior castes are all that are needed to raise a clan or tribe. Intermarriage amongst the higher castes, as Mr B De advocates, is itself a difficult step. Sudras, the depressed classes, there must be for some time to come, but that would be no bar to touchableness in the greater part of India. According to our sacred books even a Sudra may by austere practices and worship have in society and estimation of men the status of a twice born. There was a time in the history of Indian civilization when every attempt by a Sudra towards purification was opposed by the twice-born, but those days are gone and I hope never to return, and the liberal policy of the Anglo-Indian Governors is most favourable to emancipation, to regeneration and social democratisation of the entire Hindu population.

"Administrative Problems of British India."*

A REVIEW.

BY "POLITIKOS"

ANY indeed are the books published during the last half a century on 'British Indian Problems' written either by those belonging to the Service "which loves to call itself distinguished" or by persons outside the pale of that pontifical and infallible hierarchy. But it could hardly be said of the majority of them that they have presented the problems from a sternly independent and unbiassed point of view. The Civilian writers, with but rare exceptions, are nothing if not full of their own prejudices, if not also of their unsympathetic spirit, born of their native insularity. They treat Indian problems purely from the point of view of the Service which can hardly be called disinterested, while the superficiality of their reflections on the Indian people and their character is obvious by reason of that absence of the true knowledge of their inner mind. It may be said with truth that one of the indirect results of British Indian rule is the *mental exclusion* of the people. It would be beyond the scope of this review to enter into the reasons of that exclusion. It is sufficient here to record the undeniable fact. Moreover, the Civilian writer on Indian questions seems generally to be incapable of detecting the mote in his own eye and that of the sacred hierarchy to which he belongs, while ever ready of detecting the beam in the eye of the Indian, specially the educated Indian who is his "*bête noire*." The one prominent feature which uniformly prevails in the discourses and homilies of Civilian is the unstinted display of their own superior intellect, and even morality, at the expense

* *Administrative Problems of British India* by Monseigneur Chailley, translated by Sir William Meyer. Macmillan & Co.

INDIAN STUDENTS IN ENGLAND.

BY

MR. ARTHUR DAVIES, M. A., BAR-AT-LAW.

A century or two ago in England it was the habit among the nobles and wealthier classes to send their adolescent sons abroad to the Continent, to Paris and to Rome, in those and other foreign towns to learn something of the world and in particular to make themselves acquainted with the tongues and manners of Italy and France. Possibly, the tour was extended to Spain or Germany; but at any rate some knowledge of a world wider than that of their own countryside was considered a very useful if not essential part of a gentleman's education. In these days of Cook's tours, of the cheap trip, the frequent steamer and the rapid train it is quite exceptional to find an Englishman—or woman—of any social position who has not at some time or other travelled abroad; indeed with the aid of *excursions cordiales*, international unions of working men, excursions organised by political parties, such as the recent expédition of working class enquirers into the social and economic conditions of Germany sent and paid for by the Tariff Reform League, it looks as if it will soon be common for even the humblest of British citizens to have a Continental experience to look back upon.

Those who are always ready to see parallels between recent developments in Indian History and the earlier developments of English History will be at once apt to compare and liken the present conditions in India with regard to students going to England and the conditions in England in the 18th century with regard to the sons of noblemen doing the Continental tour. There may indeed be some resemblances. But as History never repeats itself, my object in mentioning the English conditions is rather to contrast than to compare. There and then, as here and

now, the expedition was rare and could as a rule only be undertaken by those who had ample means. But there is little further similarity. The main object as I have said, with which the young nobleman went to Paris was to acquire that final polish to his manners and thought which he could not learn in his rougher native atmosphere. He was to speak French and Italian, the languages of learning and literature and diplomacy and to become acquainted with the acknowledged leaders in the worlds of politics, science and art. Hear what Sir Francis Bacon, giving voice to the wisest thought of the early 17th century, has to say:—

"The things to be seen and observed," he writes in his *Essay upon Travel*, "are the courts of princes, especially when they give audience to ambassadors; the Courts of Justice, whilst they sit and hear causes, and so of consistories ecclesiastical, the churches and monasteries with the monuments which are therein extant; the walls and fortifications of cities and towns, and so the havens and harbours, antiquities and ruins; libraries, colleges, disputations and lectures, where any are; shipping and galleies, houses and gardens of state and pleasure near great cities; armouries, arsenals, magazines; Exchanges, burses, warehouses; exercises of horsemanship, fencing, training of soldiers, and the like; comedies, such whereunto the better sort of persons do resort; treasures of jewels and robes; cabinets and rarities; and to conclude, whatsoever is memorable in the places where they go. As for triumphs, masks, feasts, weddings, funerals, capital executions, and such shows men need not be put in mind of them; yet they are not to be neglected.

"As for the acquaintance which is to be sought in travel, that which is most of all profitable, is acquaintance with the secretaries, and employed men of ambassadors. For so in travelling in one country, he shall suck the experience of many. Let him also see and visit eminent persons in all kinds, which are of great name abroad, that he may be able to tell how the life agreeth with the fame."

It is obvious then that the men for whom Bacon contemplated the possibilities of travel abroad belonged to the aristocracy, and the purpose they set before them was the broadening of their minds, a liberal education which would enable them on their return to England to take their own natural places among the leaders of Society, and rulers of the State.

The Indian conditions are quite different. Here we find that those who go to England are the representatives of the many classes who have during

member and publicist of the French Colonial School and has, since 1906, represented one of the divisions of Vendée in the Chamber of Deputies. * * He personally visited India twice, in 1900-01 and again in 1904-05, charged with a mission to study our administrative systems there for the benefit of French colonial administration." Here then is the *raison d'être* of the Honourable Member for Vendée's work under review.

Let us now hear Sir William Meyer's confession of faith. "In dealing with M. Chailley's text, I suggested to him sundry corrections on minor points of fact and condensation in some chapters * * These emendations M. Chailley has generally accepted; but except in so far as an opinion seemed to have been based on an inadequate conception of the facts, I have abstained, as my official position under the Government of India dictated, from challenging or altering any of the French author's conclusions and criticisms; for these, he must be held entirely responsible." We may accept this statement unreservedly; but yet we cannot help remarking at the very outset that while carefully going through the well-nigh 600 pages of the work, it has become absolutely impossible for us, despite all disinclination, not to identify Sir William Meyer with M. Chailley's opinions and M. Chailley with Sir William Meyer's opinions. It has, however, not been a difficult task for us, humble students of Indian problems as we have been for over a quarter of a century, to discover that though the hand may be the hand of the French deputy the voice is the voice of the Anglo-Indian official. We may be excused for this brutally frank confession of our own, but we may inform the reader that it is an honest confession. It is the conviction which has irresistibly told upon us on a careful perusal of the book and we cannot get over it.

Having said so much by way of preamble we

may now briefly review the work. It is divided into two parts, the first of which and also a fairly good portion of the second, is blue bookish. To the Indian reader these blue book narrations are a weariness to the flesh. But, of course, we have to remember that the principal object of M. Chailley is *not to inform the Indian student of the administrative problems of the country but to his own countrymen and specially those interested in French colonial administration*. Such being the case we are of opinion that M. Chailley would have done wisely by never causing an English translation of it. That was superfluous; and he might have well spared Sir William Meyer, the labour of translation. For, in reality, there is absolutely nothing new to be learnt by any Indian or Anglo-Indian, and if M. Chailley was keen on acquainting the Anglo-Indian and the Indian with his own undiluted views of matter on the Indian administration, he could have easily issued a handy volume of, say 50 or 100 pages. For in that compass we should have really got all that the learned Frenchman, the student of Oriental problems, wished to say. For such a purpose he might have better invited to his aid some other English friend than Sir William Meyer—say, one altogether unconnected with the Anglo-Indian bureaucracy, one who could have given his (M. Chailley's) own pure and undiluted reflections.

Coming to the matter of his opinions rather than his facts, which are commonplace and common property, we may inform the reader that M. Chailley, on the whole, is an ardent "foreign" apologist of the Government of India more than an independent student of politics anxious to give out his own free, impartial and unbiased views. As such apologist, we are not at all surprised to see him praising the universally-condemned Exodus, on the ground that on our Indian Capuas the official is benefited both in body and mind. There is "less waste," says he, "in personnel" and the quality of

has been used to rely on caste and custom for part of his armour at least, and now by the very fact of his crossing the water and adopting new ways he has thrown off his allegiance to these old allies of virtue. The first emphatic need then of the young Indian student who purposes to go to England is stability of character. I am not speaking from theory. Years ago I came across instances of young Indians who had gone altogether wrong and since I have taken a special interest in their welfare I have heard of several more. But besides the danger of complete disaster there are subtler pitfalls to be avoided. There must be many a young Indian who leaves these shores with the blessings and hopes of his parents, but returns a few years afterwards a changed and from their points of view at least a spoilt man. There is, for example, the Indian jackdaw—if I may so call him—in borrowed plumes. He laughs at his father's superstitions, smokes cigarettes, says 'ta-ta' to his acquaintances, smacks men old enough to be his father on the back and calls them 'old chap'. The superficial imitation of English manners is generally merely ridiculous in this would-be-proceed, but when the spurious article is thrust insolently upon elders and betters, it must be condemned in stronger terms, for it not only tends to bring a bad name upon all those who go to England but shows a lack of that balance and sanity of character, without whose possession it were better a man should not travel abroad.

Next to a sturdy and sane character it is necessary that a man should possess a sturdy and sane body. I have heard quite recently of some sad cases of young Indians going to England, utterly unfitted by reason of the delicacy of their health to live in so cold and treacherous a climate. There is no fear for a young man, as a rule, if he is moderately careful of himself as young blood will soon get acclimatised anywhere but I do not think a wise parent should allow any boy to start,

about whom there may be some doubt, until he has had competent medical opinion on the risk.

Then there is the question of means. I have heard of one or two Indians who have managed on a very slender purse to fight their way through a course in England. But, as a rule, it is a fatal mistake to think that small means will do or to expect like Mr. Micawber that something will turn up to supplement otherwise insufficient funds. In America, I understand, it is possible for an energetic boy who is not afraid of manual work to help in many ways to pay his educational way. In England, it is impossible. Indians have tried it and there have been two kinds of result. Either they have found themselves unable at all to finish the course they have planned, and with a half-finished and therefore in most cases useless course behind them they have had to spend the last remnant of their funds or even to rely on the aid of charity in order to return to this country—with no result but wasted years and regrets. Or in some few cases they have tried to live on their wits by borrowing and not repaying, by trying to evade their just debts or by even shady practices, with the result that sooner or later they have come into unhappy conflict with the criminal law.

Character, health, and means all satisfactorily present, the prudent parent will not yet move till he has considered with anxious care what openings there are for his son, in what way a training in England will fit him better than one in India to enter on the particular line proposed, and how far his son is fitted for the pursuit in question. Each one of these considerations is as important as the other, and they are all interdependent. Take law. Is there a crying need for more lawyers? Will a smart young lawyer be fairly certain of getting work? Will the fact of being a lawyer help a young man to get a desirable post? Does he gain any advantage by becoming a Barrister in England rather than by being a Vakil in Madras? Or is the balance of advantage the other way? If a

repeat our disappointment is great that M. Chailley, in spite of being the ardent advocate of British Indian administration, has quietly allowed the skeleton of Indian Economics to repose safely in its cupboard. Probably, he thought, as he says in the very first sentence of this chapter, that the official statistics were "fragmentary" and therefore not worth aught for purposes of an honest expression of opinion. But surely our author might have given us an account of his own impressions as he went about the country during his two visits. Perhaps, he thought it advisable not to say aught on a controversial topic.

The tenth chapter, a long one, of course, treats of the "political reforms" in India—that great "*lets nous*" of the bureaucracy. It is a curious chapter, ingenious but not ingenuous. For, it is an amalgam of truths, half truths and no truths. And, moreover, it seems as if two minds were pulling two different ways. There is no "compromise" here. One mind records its own impressions which on the whole seem to be fair and unbiased; while the other mind seems not at all to be in harmony with them. So the other mind flies off at a tangent and records its own "*sweet*" discord! The chapter is a wonderful one in so far as it narrates all about our poor much belaboured, much abused and much calumniated Congress, and is besides a unique specimen of the literary art of how to say and not to say a thing in one breath. All the same it is easy to recognise the hand and voice of Esau and the hand and voice of Jacob. It is a most ingenious but far from an ingenious chapter. It attempts to damn the Congress with the faintest of faint praise and, to denounce it with all the vehemence of the rabid press, British and Anglo-Indian, whose misrepresentations are now so well known and thoroughly exposed. We must ask the reader to carefully go over this previous chapter in order to be convinced of what we have just said.

One question arises here. We are tempted to inquire whether the book has been *specially* published to serve some veiled object in connexion with the Congress? For here, there will be found ample denunciation, of course, in polite terms, of the educated classes and their aspirations. Be the object and the denunciations what they may, we cannot refrain from repeating that the chapter abounds in many a fallacious statement which it is not necessary even to prove. For instance, can anything be more remote from truth than the following passage which is only one out of the many in which the chapter abounds: "The Congress has committed the mistake of behaving as if it were a Parliament, whereas it is not even an Advisory Council." But when and where did M. Chailley find that the Congress thought it was an unofficial Parliament? Such a view may have been entertained by some of the fiery and unvarnished members of the bureaucracy, but not even the most ardent Congressist has ever put forward that claim. Then, here, is another nonsensical, if not utterly fallacious, passage—"The capital error of the national party is indeed its lack of moderation and equity. According to them, the English have done nothing worthy of praise. The latter get no credit for any good they do, it is represented as having been forced on them. Such indiscreet attacks, besides irritating the Government, deprive it of any inclination to examine such real grievances as may be behind them, while of late the violent language of the orators of the extreme party has exercised a cooling effect even among English radicals. The Congress meetings, indeed, with the exaggerated speeches to which they give rise, recall those seasons of the year during which ancient civilisation allowed men to give full vent to their passions. Moderate Indian opinion annually devotes a few days to the popular cause in order to have the right, during the rest of the year, not to think more about it; and when that epoch comes the Congress leaders carry out the usual

other hand, a consideration of the possibilities of acquiring the necessary training in India itself would have to be considered, and if it appeared necessary to go abroad advice on the facilities obtainable not only in the United Kingdom but in other countries as well would naturally become part of the Committee's duty. In fact, I think the logical and proper end of the Committee which Government has set up to give advice on a particular subject will be a general Educational Information Bureau, whose special purpose will be to guide students to those studies which will be most profitable to themselves and beneficial to the country, and to which therefore not only the student who contemplates going to England but all students will turn for advice.

This is a wide digression from my immediate subject. And I return to consider the question how far, together with the utilitarian end which without discussion I accept must be the main object of an Indian's Education in England, can be combined other ends more akin to the ideals with which Bacon's young man travelled abroad. I must make a note here that by a utilitarian aim I do not necessarily mean one that will bring in most money to the individual pursuing it. For instance, the teaching profession may have many vacancies for the right sort of men, and a young man may feel that he is specially suited for that profession. I should call utilitarian any steps that he may take towards becoming and perfecting himself as a teacher, because in taking such steps he is seeking an agreeable means of livelihood. But no one could possibly say that he was seeking to make money, for, if that had been his end he would have become a merchant or a lawyer: at any rate he would not have been a teacher. So that the difference that I see between Bacon's young man and the Indian student of to-day may be epigrammatically expressed by saying that while the traveller of to-day is in search of a livelihood the ideal

traveller of old England was in search of life itself and its fullness. Now, there is no doubt that in the interchange of ideas that takes place when East meets West, one of the really valuable lessons that the East has to learn is to give a comparatively higher importance than she has wont to do to the things material: but I should be rather ashamed of my European origin if I thought that we had nothing to teach Asia but how to make bridges and battleships. Surely, there may be, and is, a great commerce of thought, as well as that of cotton goods and rice: and in that commerce of thought there is merchandise not altogether shoddy to be found on English soil. I wonder there are not more young men making sacred pilgrimage to England with no other object than to study the habits of her people, the institutions she prizes, her buildings, her treasures, churches and cathedrals, Board meetings of Guardians, railway systems, libraries, theatres, House of Commons debates. Every cold season the country is flooded with American and English tourists, come to see the temples of your gods, the cities of your ancient kings. But the spirit of adventure and wonder seems yet to need awakening in the Indian breast: the romance of travel does not drive the Indian out across the world as it should, merely to see what the rest of the world eats for dinner.—The very courses which your young men choose for study at our Colleges are uncomplimentary to us in their utilitarian purpose. With the chance of four years to be spent at Oxford in close contact with the deepest thought of ancient Greece, illuminated and illustrated by centuries of the comment and added thought of modern Europe, they prefer to spend their time at Birmingham learning the art of mining. If they plead that their previous training bars them from following the Oxford 'Greats' course with profit, there is nothing to prevent them—even in combination with other pursuits, as, for instance, with call to the Bar—

THE COMING CENSUS OF INDIA.

BY MR. GOVINDBHAI H. DESAI

(*Superintendent of Census Operations, Baroda State*)

ORIGIN OF CENSUS

CENSUS is the name given to the periodical enumeration of the people. The word is a Latin one and was applied to the functions which the Roman Censors performed of periodically enumerating the people. The Roman Census was chiefly directed to fiscal objects. In Greece, a Census was established by Solon at Athens for the double purpose of facilitating taxation and classifying the citizens.

Religious prejudice prevented any Census being taken during the Middle Ages and it was not till the 18th century that the necessity for obtaining correct information as to the population of European countries overcame this feeling. Long after Adam Smith's time, the number of the inhabitants of the British Empire could only be guessed at, just as populousness of China is at the present day. Periodical enumeration of the people was not quite unknown in Oriental countries. An Imperial Rescript was issued in Japan so early as in 86 B. C., ordering the compilation of Census returns with the object of levying taxes in kind and impressing labour for public service. In his introduction to the Bombay Census Report, 1901, Mr. Enthoven refers to the novel method of taking a Census devised by the Raja of Lombok in the Malay Archipelago as a check to safeguard the proceeds of a head tax payable in rice by every man, woman and child resident in his dominions. By an ingenious subterfuge the Raja contrived to secure from each town and village, the presentation of as many needles as there were residents within the limits and thereby ensured an immediate and permanent increase in the proceeds of the tax which had for many years mysteriously but steadily declined.

CENSUS IN EUROPEAN AND OTHER COUNTRIES.

The first country to undertake a Census on a scientific basis without any fiscal object in view was Sweden in 1749. In America, the first Census was taken in 1790, and in England in 1801. In France, an enumeration was made in 1700 but the first reliable Census was not taken till 1801. Censuses are now taken in Austria, Belgium, Italy, Norway and Sweden, Russia, Switzerland and the United States of America, India and most of the British Colonies every ten years; in France and Germany, every five years; and in Spain at irregular intervals.

PAST CENSUSES IN INDIA.

In certain Provinces in India, such as Madras and Punjab, the custom of making periodical estimates of the population founded on more or less accurate data is of very old standing, but the first systematic attempt to obtain information regarding the population of the whole of India based on an actual counting of the heads was made between 1867 and 1872. But even then many of the Native States including Hyderabad and Kashmir, the States of Central India and Rajputana Agencies and those attached to the Punjab were left out of the count. The first regular Census on the modern system was carried on the 17th February, 1881. On this occasion the operations were extended to all the Provinces and States in India, as the term was then understood, except Kashmir and the various small remote tracts. On the 26th February, 1891, the second general Census was taken on lines very similar to those of the previous one, but more elaborate arrangements were made to ensure completeness and Upper Burma which had meanwhile been acquired, as well as the Native States of Kashmir and Sikkim were included in the operations. The third general Census was taken on 18th March, 1901. The operations of this Census embraced for the first time, the Baluchistan Agency, the Bhil country in Rajputana, the scattered island settlements of the wild Nicobar and

vices of men who have not yet dethroned the god Mammon? Simplicity of life and smallness of personal expenditure are virtues too precious to be given up in a false emulation of English habits. The best traveller, after all, is he who has the deepest love for his own Home. If a young man goes to England and returns to the country of his ancestors with a grumbling discontent, it were better for him and for those who have loved and nurtured him had he never stirred from the village where he was born. If he returns with glad thankfulness as an ardent worshipper to his native shrine bringing his manifold experiences back with him as treasures to be sacrificed on the altar of his country's need, those experiences will be for him a storehouse of precious jewels, of which no man can ever rob him.

A Central College for South India.

BY

MR V. RAMACHANDRA Aiyar, B.A., B.L.

THE present time and opportunity are such that rightly the question of education is attracting the attention of the general public. All the educational agencies in the country are stirred to think over the programme and the methods for the future. Changing conditions of life and administration, and the new ideas of a changing world generally in all the avenues of thought and activity, have moved the minds of all thinking men in the country, and laymen as well as orthodox educationists have been drawn into the educational currents of the day, and a busy and hearty discussion which goes on all round is a very healthy sign of the times.

Both on behalf of Government and the people, a wish has been repeatedly expressed for the imparting of a sound and practical education to the masses of the people, as distinguished from the

higher education generally availed of by what are known as the "classes." No adequate and universal attempt has been yet made either by the Government or the people to deal with the practical solution of this great question in this vast country. The principles of rural education on which the Government have started a kind of experiment at popular education, and the proportion of the people to be reached thereby and the number of such schools started, and chiefly the clean-cut distinction sought to be made and maintained between this scheme of rural education and a general primary education as a common start and preparation for any and all further courses open to students,—these are questions on which no satisfactory agreement has been come to between the administrators and the people. Anyhow, it appears certain that this vast field of work requires opening up by several distinct agencies that may act on a variety of principles and methods. The graduates of the country who have had the benefits of a liberal education either through the agency of Government or the missionary bodies, and who at the same time have realised the defects of that education as tested by the requirements of the times and of the country, have not yet contributed the full quota of their own labour over this field of the people's education.

The education of a vast population requires a universal medium of communication, and it seems chimerical to suggest any other in the place of their mother tongue. From the *Thotti* to the *Thondaman* (as the popular phrase puts it), that is, from the *reis* to the *raiyyat*, the vernacular is the only medium that can spread ideas among a vast people. The examples of the provinces of Bengal, the Punjab, and of the Mahrattas, and the latest efforts in the Telugu country, all go to show conclusively that the graduates should combine their cultured labour, capital and self-sacrifice, with the contributions of the people, and bring out and publish trans-

THE CENSUS SCHEDULE

It is obvious that the Census of a country to be accurate must be taken on a uniform system and must be taken simultaneously. Any enumeration going over a period of time, were it for but two days must be more or less inaccurate and destitute of the means of correcting its inaccuracies. Moreover, in addition to the mere abstract number of the people, there is also much collateral information to be recorded in a Census. Besides its own intrinsic value, this information is necessary as a check on the numbers. A distribution of the population with elements according to sex, age, civil condition, occupation and the like afford results highly valuable to the Administrator and also exercise self acting control on the accuracy of mere figures of the population. With these objects in view is fixed the form on which the enumeration of the population is recorded and which is called the "Schedule." It will consist in the coming Census of India of a leaf printed on both sides with sixteen heads as under —

1. House number
2. Serial number of person
3. Name
4. Religion and sect.
5. Male or female.
6. Married, unmarried or widowed
7. Age
8. Caste and sub-caste or tribe, clan or race
9. Principal occupation.
10. Subsidiary occupation
11. Means of subsistence of dependants on actual workers
12. Birth district
13. Language ordinarily used
14. Literate or illiterate.
15. Known or does not know English
16. Insane, totally blind, leper or deaf mute from birth

A copy of this "Schedule" printed in the vernacular of the Province and used for the enumeration of the general population is called the "General Schedule." The same form printed in English and intended to be filled up by the householder himself instead of the Enumerator is called the "Household Schedule."

SPECIAL INDUSTRIAL SCHEDULE.

The Census Commissioner for India having represented that while the general tables of occupations compiled from information recorded in columns 9, 10 and 11 of the general Schedule would indicate the main functional distribution of the people distinguishing workers from dependants and would give statistics of occupations combined with agriculture and of occupation by caste, they would furnish very meagre information regarding industries and in particular regarding recent industrial developments, the Government of India have directed that in connection with the coming Census, in addition to the general and household schedules, a special industrial Schedule should be required to be filled in by the owners or managers of factories, mills, etc., in which at least twenty persons are employed. This will therefore be a special feature of this Census and will yield results of great economic value, distinguishing between workers in factories and those employed in home industries and also in the case of factories between "owners, managers and superior staff" and mere "operatives." A letter will be sent to the agent, manager or owner of factories who has at the time of taking the Census, not less than twenty persons employed under him and he will be required under Section 9 of the Indian Census Act to fill up the special industrial form with such particulars as the Local Government may direct and to return it to the special enumerator who will call for it. The information recorded in this form will be used solely for the preparation of the Census statistics of occupation and for no other purpose whatever.

THE CENSUS STAFF.

In European countries a copy of the Schedule is given to the head of each family who personally records the desired particulars for his household and returns the papers to the official appointed to collect them. In India, owing to the general illiteracy of the population this procedure is not prac-

a necessity of the times, thus providing an effective centre from which organized movements, for the education of the Tamil people can be started and controlled. In Masulipatnam and Madras it appears that two limited liability companies have been started and work solely with a view to find the funds and promote the publication of treatises and translations in Telugu, on various useful subjects of science, art, history, and so on, and it passes our comprehension why similar agencies cannot be worked under the management of a highly educated and patriotic band of men, for the benefit of the Tamil Province. The Managing Board of the proposed Central College ought to find the men and the machinery to bring out the Tamil publications. From among the mass of highly educated men in the Tamil Province, it should not be difficult to find out a dozen professionals of different branches of learning qualified to occupy the several chairs in the College. The time is ripe for true and unselfish patriotism to establish itself in such a centre of learning, and the Professors would be found willing to devote themselves for practically maintenance rates of remuneration, on the lines of the volunteer workers on the staff of the Central Hindu College, Benares, and the Fergusson College, Poona. The fees rates prescribed by the Government, we cry down naturally as ruinous to the interests of the people who generally avail themselves of school and Collegiate education. We would have no doubt, antipathy or suspicion between the school and the College is to which the student would pass after the School Exam. The solution for all this and the other requirements of the times for the Tamil country would seem to be, to federate, into one organised body, all the private High Schools and the second grade Colleges in the Tamil districts (with, of course, complete autonomy for each institution in all its internal and individual affairs), and maintain in a common and convenient centre a typical first grade College, through the common

efforts of all the combined institutions and under their common control. Each Tamil district, or one or two of such institutions combined, must find it no great task to support a chair or two in the College. Time will teach us certainly more effective ways of work and surer principles of action. But in these days of a decided call for self-reliance on the people's part, the mode of work that must lead to the desired result seems to be on the lines of combination and concentration by the whole of a given vernacular area. Many thousands of rupees, nay lakhs, that are demanded as a financial basis of a College can be found only by the union of a province, and such a union round a vernacular unit seems to answer many purposes both of the classes and the masses of the people. Developments along very costly courses of training and study may come in gradually, and a beginning may be made immediately. The Madras Christian College seems to present an example in point. Several other Christian Bodies, besides the Free Church, seem to be responsible for the support of the different chairs in the Christian College.

The two failures, recently experienced at Trichinopoly and Coimbatore respectively, in the attempt to found a Central College for the South, need not dishearten us. The view to serve and combine all the Tamil province, in one common effort and centre, and to concentrate all their resources, making of the existing inferior institutions a federated body maintaining the Central College as their common concern, was not held in the front; and such a combination and concentration by and among the agencies of private educational effort in the whole Tamil province, would appear to have become a necessity every way.

Wherever there is strong local effort, energy and promise, in a place more or less central among all the Tamil districts, there the desired spot offers itself. Such a centre may perhaps

in the work of taking the Census when called upon to do so by Census officers Supervisors and Enumerators are expected to give their services gratuitously except in very special cases when local men are not obtainable.

HOUSE NUMBERING

The next step is the numbering of houses and is to be commenced about the middle of October, when the rains are over, so as to prevent the temporary numbering from washing off. A house is variously defined according to local conditions. In most of the Provinces, it is defined as "the dwelling place of a communal family, with its resident dependents, such as widows and servants that is, persons dining of food cooked on one *chula* or hearth. Each house is given a separate number. In addition to the ordinary dwelling houses, care is taken to affix numbers to temples, *sarais*, encampments, mooring ghats and other similar places where any one is likely to be sleeping on the night of the Census. A variety of substances are used for numbering houses in different Provinces, such as red or yellow ochre, gub gub, charcoal mixed with lamp-oil, lime-coal, tar, etc. Whatever material is selected should be readily procurable on the spot. Where huts are made of wattled bamboo, a small space is plastered with mud and the number is painted on the plaster. Huts made of interwoven leaves cannot be dealt with thus, and in that case numbers are painted on bits of wood or tin, tiles, earthen pots, etc., which can be hung up on the eaves. House numbering is to be completed by the 15th November. During the whole time that it is in progress, the Charge Superintendents and other Inspecting Officers have to be constantly on the move, inspecting the work, correcting the mistakes and seeing that no houses are left unnumbered or omitted from the house list. When all houses have been numbered, statement showing the number of houses is completed and sent to the Provincial Superintendent who uses it to

correct the rough indent for forms which he had previously sent to the Press.

THE PRELIMINARY ENUMERATION

On receipt of the corrected return of houses and blocks, the necessary numbers of forms will be distributed and the Supervisors and Enumerators will be carefully and systematically trained in order to secure correct entries, in the various columns of the Schedule. Having been fully posted in their duties each Enumerator will commence his first round on a date to be fixed by the Provincial Superintendent, which will generally be about the 1st February, 1911, in villages and a fortnight or so later, in towns. He will visit each house in the order shown in the block list and enter in his Schedule the necessary particulars for all persons living there.

From the commencement of the preliminary record until the 10th March, 1911, the closest supervision will be exercised not only by the Supervisors and the Charge Superintendents, but also by all other officers who can by any means be spared for the purpose. The preliminary record will be completed by the 20th February (a fortnight later in towns) and during the period between that date and the final Census, special efforts will be made to examine and correct as much as possible the Enumerators' work.

SOME CURIOUS RECORDS

Some of the entries met with during the checking of the preliminary enumeration in the last Census were quite curious and show that queer mistakes are likely to be committed unless the instructions are carefully read and understood by all concerned with the taking of the Census. In Madras, one Enumerator modestly wrote himself down in the Schedule as "illiterate" which in the phraseology of that Census meant "unable to read and write." Another entered particulars for a saint buried in an ancient tomb and pleaded in excuse the common belief in the neighbourhood that the holy man was

to the introduction of the New Factory Bill (of which hereafter) which has certainly improved and brightened the future prospects of the industry.

This industry can now no longer be said to be in its infancy. It has now passed through many vicissitudes, and though carried on in the past by more or less inefficient labour, under all qualified supervisors, and in many cases by managers, who were merely content to follow old-time methods, and presided over by greedy agents, who looked more to their personal gains than to any improvement in the industry, and in spite of many corrupt practices—this industry stands to day on a fairly strong basis. Such an industry no doubt must have a vitality which is not common to all other industries—such an industry must possess some inherent qualities which support and drop it in adverse circumstances. Indeed, it has not only grown in spite of many follies and disasters, but actually prospered, and hence we need never despair of its future. The present depressed condition, perhaps, in the opinion of some, may not warrant such a conclusion, but a study of the growth of the mill industry in India should dispel every doubt, and give us every confidence in its future. That many reforms are necessary, if we are to see our hopes fully realized, stands beyond question, but surely our experience of nearly half a century ought to suggest remedies and ensure future success.

Let us, then, briefly review the present state of the industry and see what reforms are necessary for the improvement of its future prospects.

The present state of depression is due to several causes, but it is by no means so deep-rooted as to mar all future prospects. The state of industries and commerce the world over has passed through gloomy times at present and it would be futile to expect that the Textile Industry of India would escape the general depression. Apart from this general consideration, there are special causes

why our own industry has suffered. Successive seasons of bad crops must necessarily exert a very pronounced effect on our home market, and to this was added the absence of the Hindu "Marriage" season. Besides, there has always been the want of a joint effort by our mills to exploit foreign markets, whilst mutual rivalry in the home market leads them to look up to immediate gain only without any attention being paid to the future of the industry. The evil was further aggravated by a considerable increase in our production just at the time when the market was in a depressed state, the increase being due to the extensions which followed the year of unprecedented prosperity. The Swadeshi movement, however, gave us a certain opportunity to replace to some extent at least the products hitherto supplied by our English rivals, but even this was half lost by the shortsighted policy of turning out worthless goods to compete against the fine products of Lancashire. As regards foreign market, every effort should be made to keep hold of those already established by supplying uniformly goods of a superior class, whilst a systematic effort should be made to push goods into new markets, adapting ourselves to their standard. If we next look at the products which supply our home market, we find a woeful lack of originality, and in many cases a mere servile following of the better classes of mills. It is by no means an uncommon weakness to mark inferior goods with the same number as similar superior goods by well known mills. A great ingenuity will also be displayed in turning out a label which resembles as close as the law will permit the well-known marks of some other mills. In fact, as regards the general make up of certain classes of goods, every facility seems to be granted to unscrupulous merchants to pass the goods of one mill for those of another. This certainly cannot be classed under healthy competition. Instead of frittering away their energies in thrusting worthless imitations

Enumerator who may wish to count him again. Passengers in running trains who cannot produce enumeration passes or who do not appear to have been enumerated anywhere else will be counted at the first large station at which the train stops at about 6 A.M. on the 11th March by one or two train Enumerators selected from the local Railway staff.

In all places where there is a Port Officer or Conservator, that officer will superintend all arrangements for the Census of floating population in steamers, &c. For smaller ports and landing places, the District Officer will make the necessary arrangements. Full use will be made of any customs, salt or marine officials available. Sea going vessels plying between ports in British India and Native States will not be enumerated unless they are actually lying in the port on the night of the 10th March.

SPECIAL ARRANGEMENTS IN FOREST TRACTS

In a few forest tracts where night Census is not possible owing to the houses being scattered over a large forest and mountainous area and danger from wild beasts, arrangements will be made for a day Census as was done at the last Census. The afternoon of the 10 March, 1911, will generally be fixed for Census in such area and care will be taken to prevent people of that area from coming into the area where night Census is to be taken. The Census will thus be practically synchronous, the departure from the regular procedure only being that the work in these special tracts will be done a few hours earlier than elsewhere.

PROVISIONAL TOTALS

On the morning of the 11th March, the Enumerators of each Circle will meet their Supervisor at some place previously selected by him, and prepare an abstract showing the number of houses and of persons, male and female, in their blocks. These abstracts after being checked by a second Enumerator will be posted by the Supervisor in a summary for his

Circle. The Circle summaries will be checked and posted in a Charge summary which will be sent to the headquarters where the provisional totals for the districts will be compiled and reported by telegraph in words to the Census Commissioner, Calcutta. Judicious arrangements will be made everywhere for the district telegrams to reach the Census Commissioners within a week of the Census at the latest.

THE PREPARATION OF TABLES.

After the Census is over and the provisional totals have been published, the schedules will be collected together in a Central Office and the next step will be the preparation of the final tables. The books of the schedules containing the various particulars recorded by the Enumerators for each individual may be described as the raw material of the Census and the final tables as the manufactured product. The transformation of the one into the other involves three processes—abstraction, tabulation and compilation,—of which the first is by far the most difficult and complicated. Abstraction is the process which groups individual entries by classes, such as sex, religion, occupation and the like, and gives the totals of these classes for small territorial units such as blocks or villages. Tabulation brings together the abstraction totals by larger units such as towns, thanas, or tahsils. Compilation arranges the tabulation totals by districts or provinces.

THE TICK SYSTEM.

Previous to 1901, the figures for the final tables were obtained in India by means of what was known as the "tick" system. For every block or Enumeration Book, there was a separate set of abstraction sheets one for each table. The abstraction sheets were divided into spaces corresponding to the headings of the final tables, and for each entry in the Enumeration Book, a tick was made in the appropriate space in the abstraction sheet. When the whole book had been abstracted, the ticks in each space were counted and, the total

approved of at present by some or most of our mill-owners, but is bound to prove beneficial to these very men and the industry they are interested in. Great credit is certainly due to the Government which, in spite of protests from interested quarters, have firmly come to the rescue of the operatives, and indirectly benefitted the textile industry which is bound to improve under healthier labour conditions. Let us hope no material change will be made in the Bill before it is passed into law. The reform which was most needed for the future success of our industry was the improvement in the condition of our labourers. Labour which is dissatisfied and overworked is bound to be unskilful and uneconomical. It cannot be denied the new Bill has raised the status of textile labour and given it what was due to it. Under existing conditions Government intervention was imperative, and the introduction of the Bill is a step forward in the right direction taken at the right moment. It only remains with mill-owners and managers to carry out the spirit of the new Bill, and they will have achieved one of the most important reforms necessary. It is also satisfactory to note that of late greater attention is being bestowed on the comforts and well-being of the hands by the mill authorities.

However, it must be remembered that whatever be the skill of the common workman, they can never work together successfully, unless supervised by qualified men. Therefore, another point, which must be looked to, is the imparting of technical education to our youth with a view to fit them to be leaders capable of organizing and guiding our labour. Our youth must be taught to attach the same value to industrial as to literary education. We must not only look to our Education Department to supply the want; the combined efforts of our mill owners can do much in this direction. In fact, as far as textile industry is concerned every mill can be a training ground for apprentices. For the present, there is a sad

dearth of men really qualified to take charge of large and varied concerns. Our industry has now grown to such an extent that we cannot employ European experts in sufficient numbers without incurring a pecuniary loss. If we cannot yet dispense with them wholly, let us yet make an effort to supplant the majority of them and keep the money spent on them in the country. Surely we have had enough experience in the line to be able to dispense with a few foreign experts, who in spite of their technical knowledge, are ignorant of local conditions.

It has always been said that the wealthy native of India prefers to hoard his money to investing it in profitable industries such as the textile. I am inclined to believe, it is as much business acumen as a love of hoarding that prevents him from investing in an industry which is not in very competent hands. Let there be men thoroughly acquainted with the details of the industry and possessing the necessary qualities of organization and there will not be such a complaint of want of enterprise. In passing, however, it must be said that though there is a vast scope for the expansion of our industry as is apparent from our import trade, it would be well to improve and make stable the present concerns, and train workmen whom the limit imposed by the new Bill on working hours will surely attract. Finally, what is of greater importance still is, those who would be at the helm of the industry as its trusted captains, must be men not only of ability but of honour and integrity, who have in view not merely a certain amount of profit, but the furtherance of the industry, and the improvement of the methods and men employed therein. If we turn our eye to the successful concerns of our present day, we find they were built by men of sound principles whose desire was to further industries, develop the resources of the country and give employment to Indian labour whilst at the same time

Commissioner and the Provincial Superintendents will take up the writing of the reports and review the results of the Census. This also requires long and elaborate preparation. A good deal of knowledge of Census and statistical technique has to be acquired and many subjects, such as caste, religion, language, &c., with which they have to deal in the reports have to be studied. Mr. E. A. Gait, C.I.E., I.C.S., the learned and experienced Commissioner of the present Census is kindly preparing and circulating for the information of the Provincial Superintendents notes of the contents of a number of essays on the Indian Census and allied subjects contained in the journals of learned societies of European countries and other publications which are not readily accessible. These give a general idea of the point of view of these writers and have to be carefully studied. And a mass of relevant information and facts has to be collected in time to be fully qualified when the time comes to review the results of the Census to the report. The Imperial Series of Census Reports ordinarily consist of two volumes for the whole of India and for each Province, State or Agency, viz., one volume containing the report and the other, the Imperial tables prescribed by the Government of India. In the smaller Provinces and States, the tables are printed in the same volume with the report. The volumes for each Province, &c., are numbered serially in the order prescribed by the Census Commissioner, the words "Part I—Report" being added on the Report Volume and "Part II—Tables" being added on the volume containing the tables. In addition to the Imperial volumes, there will be two other volumes for each Province, viz., the Administration Report and the Volume of Provincial Tables for units smaller than districts which may be considered necessary for local use. These volumes however will not form part of the Imperial Series and will ordinarily not be distributed outside the limits of the Province. It is expected that all

these reports will be completed and sent in within a year from the date of taking the Census.

THE COST OF THE CENSUS.

The total actual cost of the Census of 1901, was Rs. 21,93,984. In 1891, it was Rs. 26,09,587, exclusive of certain tracts which contributed about a lakh and a half towards the total outlay on the Census of 1901. The whole of this great reduction in expenditure may be attributed to the introduction of the slip system. The cost of the present Census will probably be the same as in 1901, and will on an average come to about Rs. 7 per thousand. This low figure will be attainable only because of the well established rule that the liability to assist in the Census is an implied condition of Government service and is as binding as the liability to perform extra work in times of extra stress, such as famine, plague, &c., while in the case of non-officials there is the same liability as in service as Assessors or on Juries.

CO-OPERATION OF THE PEOPLE.

"An Indian Census," as Sir Herbert Risley rightly remarked in the last Census Report, "is pre-eminently the work of the people of India. If they held aloof or even demanded the most trifling remuneration for their trouble, the whole undertaking would be financially impracticable." In the past, all sorts and conditions of men from one end of the Empire to another, have given their unpaid services for an object which most of them understood but imperfectly and many regarded with positive suspicion. One of the most remarkable instances of voluntary exertion in the public interest occurred in Bombay City in 1901, where the teaching staff and senior students of the Elphinstone High School came forward spontaneously and offered to conduct the entire operations of the Census for the quarter in which the school is situated. It is now by the experience of the last three enumerations generally understood that in taking the periodical Censuses, the object of Government is not to impose taxes but simply to advance the material good of the people. With this experience and knowledge and the further advance of education in the country in the last decade, there can be no doubt that this time there will be more zeal than in the past and such thorough and general co-operation with Government on the part of the people in the coming Census, so as to make it a complete and unprecedented success.

Power Depreciation Fund. The additional grant of 4 lakhs to the Maharaja's Civil List, rendered necessary by obvious changes in the seasons, increased Palace responsibilities and conditions of State-living reduces this surplus again to little over a lakh and a half, which shows that the budgetting has been on altogether right lines. There is no artificiality about these surpluses; and this is a satisfactory feature this year as budgetting for surpluses generally has a damping effect on the popular mind. A surplus does not, indeed, always indicate over-taxation, but year to year surpluses unmistakably indicate a system of budgetting that requires the careful attention of financiers. The theory that an Administration has no right to possess more than it may absolutely require for its purposes is undoubtedly sound and ought not to be lost sight of. Budget framers, however, are too human and they prefer (despite themselves it may be) to err on the safe side.

If one thing claimed more attention than another during the past year, it was Agriculture and to it Mr. Ananda Rao devoted a good portion of his Address. I do not think it is necessary to detail here all that has been done for this important industry in the State, but a few of the more important seems to deserve a passing mention. Besides the *Revenue and Agricultural Gazette*, which is now running through its fourth year of existence, a booklet on *Potato Culture* was issued. Ten Cattle Shows were held, to which it is pleasing to note non-official gentlemen made pecuniary contributions. The eight Veterinary Hospitals (one at the headquarters of each District) did good work, the total number of cattle inoculated against rinderpest and anthrax being 8,318 and the total number of animals treated in these hospitals increasing from 5,805 to 9,901, which certainly testifies to the growing popularity of these institutions. Interesting experiments were carried on at the Hebbal Farm. Green manuring for paddy

is now shown to be useless; the method of boiling and clarifying the juice from sugarcane has been further improved and the considerable losses which occur through skimming have been reduced almost to a minimum by substituting, for the major part of the skimming, straining through a flannel cloth. Two more experiments are promised during the next seasons: (1) on the importance of thorough drainage for sugarcane and (2) on the commercial feasibility of the manufacture of sugar directly from the juice of the cane. A marked demand for new agricultural implements has been stimulated, more than 40 ploughs and 20 other implements and machines having been sold during the past year. An implement depot is also being organised to help people to get such machinery. Scientific information on *Koleroga* (Wf. Rot disease) of sugari has been circulated amongst ryots and demonstration of the "spraying" method has been carried out in all the four worst affected taluks, with the result that 45 garden owners had parts of their gardens sprayed. Another serious root disease (*Anakeroga*) will, we are told, be combated with next year. The investigations regarding the ring disease of potatoes and the spike disease of sandal continue to be carried on. Agricultural Banks are being displaced by Co-operative Societies on the approved model. The total number of these is now 70, 25 having been started during the past year. A central Co-operative Bank was also started last year at Bangalore and it is disbursing loans to the Societies. Suitable provision has been made for their close and constant supervision, and retired Government officials are apparently taking a lively interest in them. They are a wide field to choose from and their experience and business habits ought to make it possible for Government to more and more utilise their services. The difficulty of obtaining suitable non-official gentlemen has always been one of difficulty, and Sir Edward Baker in Bengal urges for greater co-operation from that side in the Bengal resolu-

the last fifty years crowded the English learning Schools and Colleges, the classes who with great skill and probity have been filling positions of trust and responsibility under Government but who cannot as yet either in the economy of the State or in the general moral recognition of their fellow countrymen be called the ruling classes. In fact, the primary object with which most young men leave this country is rather to gain a position than to learn how to fill one which is already secured. My own direct experience of the aims and desires of the England going student is but a short one, but of the eight or nine score who have consulted me in their plans during this year I do not remember one who has set before himself the pure and simple ideal of completing a liberal education, of acquiring by travel among strange scenes, different minds and other ideals, that wide knowledge of men and manners which is so essential to the complete man and the useful citizen. I shall return to this aspect of our subject later. At present we note the utilitarian purpose of the young men who have set their hearts upon visiting the wonderful West. The Bar glitters before most of them as the shining portal of affluence and ease. Others are attracted by the hope of entering the Indian Civil Service. Medicine and Engineering have the next largest number of votaries (I speak of my own personal experience alone) while a few, generally with scholarships for their support or the expectation of influence upon their return, are taking up various industries and the study of agriculture and forestry.

I have spoken of these objects as utilitarian, using the word in a somewhat narrow sense. A wariy that the end which is in the self regarding one of obtaining a livelihood. So undoubtedly they are, as are also those even of many who are going to the Universities, for to them degrees are hall marks strengthening their titles to the posts which they aspire to occupy. But

I do not therefore desire to imply they are either mean or unworthy. On the contrary, I believe it to be among the first duties of a man to assure for himself a position in the world, which he can fill with honour and credit and where he can exercise for the benefit of mankind the talents he possesses. In fact, it is in order that this utilitarian end may be fulfilled with thorough efficiency that I would now venture to make certain observations upon the essential preliminaries for ensuring success.

In thinking over the subject of this paper I have consulted with minds so far apart as that of an orthodox Brahmin who has never left India and that of a Native Christian who has himself spent some years at an English University—and at both extremes I was told that first of all things I must inel upon character. I have no hesitation in agreeing: and if I were to give it a place proportionate to its importance in a consideration of the subject, there would be little else I could speak of in this paper. The West generally, England in particular, is the home of a wide individual liberty to which till recent years the East has been a stranger. An English boy after the age of 18 or even younger takes his place in a world of temptations, in which he is largely free to go right or wrong at his own will. He has however very real and continual restraints and guides to his will in the love and affection of his family and friends. He has a father's watchful eye and admonition, he has the traditions of those who have gone before him, he has been carefully trained by those who know how to face the very difficulties that meet him. And so he comes to them with foreknowledge and preparation. A young Indian suddenly plunged into the mêlée of English life has none of these advantages. In fact, he is in a worse position than most other foreigners would be, for not only are the particular temptations new to him, but the habit of meeting evil at all in the open field is strange. He

appear to be satisfied. It has appointed a Committee consisting of experienced officers of the Public Works and Education Departments to consider and report upon industrial education. Another Committee has been appointed to consider the subject of practical instruction in Elementary Schools with a view to provide the pupils of these institutions with some elementary knowledge of agriculture, carpentry or other simple trade, which they may turn to practical use after they leave School. Great encouragement has been given to study in foreign lands, mostly in the practical Sciences, as many as 17 Mysore students being now in Europe and America. In the State service itself there are now 22 Indian officers who have undergone European training.

Many other subjects were touched upon by Mr Ananda Rao in his Address, but there is hardly space here to more than mention a few others. The most important of these is that of Excise, and here Mysore affords another object-lesson to British provincial heads. Amongst other measures adopted in this Department, the following deserve mention: (1) The reduction of strength of arrack sold in shops from 20° U. P. to 25° U. P. throughout the State, (2) the reduction of the strength of special liquors to 20° U. P.; (3) recognition of the principle that sale of liquore should be discouraged at religious fairs, and the actual reduction of such shops during the past year from 307 to 43. There was, it is to be observed, a decrease in the number of shops of all kinds; arrack shops fell from 858 to 826; toddy shops from 3,516 to 3,357; ganja shops from 238 to 237; opium shops from 113 to 110; and foreign liquor shops from 26 to 24. And the gross receipts fell from Rs. 46,24,000 to Rs. 45,10,000, a decrease that was set down by Mr. Ananda Rao to "the diminished consumption of arrack and a reduction in the number of trees licensed." Another subject to which the attention of outsiders may

be directed to here is the flourishing condition of the State Life Insurance Fund, whose working is sought to be improved by the present administration by the introduction of nomination certificates, which would enable heirs to obtain payment without recourse to the costly process now involved in the production of heirship certificates. Before concluding, I would draw attention to certain of the measures that are now under contemplation to forward the economic development of the State. One of these is the proposal to construct a large reservoir for storing the waters of the Canavery for the Power Station at Sivassamudram and for extending irrigation to the tract between Mysore and Channarayana along the left bank of the river. Another is the construction of a railway line from Mysore to Hassan through Saligram and Yedatore to join the State Railway at Arsikere and, this will, it is said, be put in hand without loss of time. The final survey for the Nanjangud-Erode line by the S. I. R. Co., is also in progress. The beginnings of an Industrial Survey have also been made, and a special agency is likely before long to be appointed to finish it. That is a thing that has been so far attempted only by the Government of United Provinces, and a successful Survey by Mysore followed by a practical scheme of industrial education based on it will not unlikely enhance Mr. Ananda Rao's practical statesmanship but also pave the way for such action in other States and Provinces of India.

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he the proper qualifications? Will he be able to pass his examinations? Has he any liking or talent for this work? If not, can he possibly succeed?—Very ordinary common-sense questions these may appear, but I am afraid it is not the invariable rule to put them or to stick to the answers. I have had too many applicants for my advice, who have come to me saying practically this: "Sir, I have failed in my examination. I now want to go to England, and to return from that country with a whole string of letters after my name and in a position far superior to that which any of my stay-at-home fellows can hope to attain. I do not care whether it is medicine or engineering or law. I have no particular prejudice and I have no idea what I shall do when I return." Such a person should not, in my opinion, go to England at all. If he does, his journey will probably end in bitter disappointment to himself and to all his friends. The ideal man to be sent is not he who has failed here, but he who has done well here in all that he has taken up, who has got some definite object before him, who knows what he is going to undertake when he returns and has planned the whole years of his studentship with his eye definitely fixed on that goal. General intellectual qualities must, of course, be considered. As a rule, the clever boy will profit more than the 'failed matriculate.' But it is not because of his book learning that he will do so, but because in general he will be quick of apprehension, ready to appreciate, with wit enough to reject, and occasionally a boy may have these qualities and owing to the stupidity of his teachers or lack of opportunity or merely slowness of development he has never shewn them. So that the rule which I would lay down that no one of the 'failed matriculate' class should go, does not pretend to infallibility. It is however a good working rule and it is certain that we should disabuse young men of the too prevalent notion that failure in Indian Ex-

aminations may be atoned for if only the parent's purse is long enough to afford for his son a three years' course in England.

I am not here to advertise the work of the Indian Students' Advisory Committee with its headquarters in London and its branches in Madras and other focal centres in India; it is, I believe, sufficiently well known already. The need for its existence has been proved over and over again during the short year that it has been exercising its simple functions of advising and answering questions on the Educational and Social facilities that exist for Indians in England.

But I sometimes think that without overstepping the due limits of State action, the Government of India might enlarge the sphere of its usefulness to young India. The rapid growth of Japan into a country of the first rank is commonly ascribed as a chief cause to the care with which the rulers advised students and sent them out after careful selection of subjects to study the sciences, the industries and the policies of many countries. Would it not be possible for the Committee, central and local, to be in closer touch with the social, industrial and commercial needs of India so that they could advise students not merely how to accomplish their particular objects when determined—but could point out to them also what those objects should be in view of the probable developments of the country? I am often asked "What line can I follow—most profitable to myself and most helpful to my country?"—And I feel myself quite unable either to answer the question myself or refer the inquirer to any reliable authority. I realise that the suggested broadening of the functions of the Committees would probably end in altering their nature and it would certainly increase the amount of work that they would have to do. For to answer the question properly, while, on the one hand, a survey of the whole world of industry and commerce would be necessary, on the

penetrate the mists that have gathered round us. The clouds have been heavy and threatening. We have heard the mutterings of a storm.

THE NORTH-WEST FRONTIER

But putting aside for a moment the abnormal anxieties that have weighed upon us, I hope I am entitled to say that the Government of India has, during my term of office, continued faithfully to discharge its daily work for the benefit of the people committed to its charge, and to the maintenance of peace upon our borders. Our frontiers have, on the whole, continued quiet. We had two small military expeditions, the rapid organisation of which and the completeness with which their object was obtained reflected much credit not only upon the troops and on the distinguished General who commanded them, but also upon the military administration which had done so much to further the preparation of our Indian Army for war. And we have had to deal with a succession of raids into British territory, led by outlaws, some of them carried out in considerable strength and with great daring, to cope with which in the future we are carefully overhauling our system of frontier protection. But so far our difficulties have not, in my opinion, exceeded what we are bound to expect in accordance with our policy of non-interference with the warlike tribesmen of the hills. The personal influence of our Frontier Officer has done much to foster mutual understanding with the tribes, and our relations with them have become generally more friendly than in years gone by. Moreover, the visit of His Majesty the Amir of Afghanistan in the spring of 1897, the cordial relations he established with the Government of India, and I trust I may say too the personal friendship I share with him, will, I hope, tend still further to ensure the success of our efforts to preserve the quiet of our mutual frontiers. Not, gentlemen, the borderland is a tinder-box which the merest spark may ignite. Many of you here to-night know those wild hills by heart and admire the fierce bravery of their people, and you know too how impossible it is at any time to guarantee that there will continue to keep the peace.

THE NORTH-EASTERN BORDERS

And we have had anxieties elsewhere. On our north-eastern borders we have been called upon to face new conditions and have had to consider questions affecting frontier States which look to us for protection. I hope that so far the Foreign Department of the Government of India has proved itself a good "warden of the marches," and as I feel that Department I cannot say how much I owe to the assistance of its able Secretary.

PLAGUE, MALARIA AND FAMINE

In the internal affairs of India, too, we have had our troubles—plague, malaria and famine. We have done our best to combat them, and I hope that the advance of science and the devoted labours of the expert officers to whom India already owes so much will ensure an ever-increasing knowledge of the best means of alleviating the miseries, which from time to time afflict her people. And, gentlemen, notwithstanding the difficulties we have had to face, which after all have been those with which our predecessors have so often been confronted, I trust that we have been able to keep pace with the growing demands of the country and to inaugurate not a little useful legislation. I have myself endeavoured, gentlemen, to sketch what I may call the normal history of administration.

THE POLITICAL NEEDS OF INDIA.

Pari passu with that history there has been another story to tell of times that have been anything but normal. We have passed through five eventful years. Ever since I landed at Bombay the political state of India has been foremost in my thoughts. In those early days I could not but realise all too soon that the political atmosphere was heavy and electric. I felt it, my colleagues felt it, and I believe everyone who thought at all felt it. And as my knowledge of the state of public affairs increased, I became more and more aware of a sullen and widespread dissatisfaction and discontent, dissatisfaction shared by many loyal subjects of the Throne. There was widespread political unrest quite apart from revolutionary sedition. Some great change was evidently affecting the conditions which British administrators had hitherto so successfully directed and controlled; influences were at work which the Government of India could not shut its eyes to; ambitions had come into existence the justice of which we could not deny; the central machinery of the Raj, magnificently as it had worked, was apparently no longer up to date.

"LOYAL" UNREST.

And what did these ambitions aim at? Please remember, gentlemen, I am only talking now of what I will call "loyal" unrest. Briefly, and speaking quite generally, I believe these ambitions merely embodied the hopes that a greater share in the Government of India should be open to their countrymen. Those hopes were based largely on Queen Victoria's Proclamation of 1838. But what were the causes which had so accentuated the existence of those hopes? I have so often spoken as to time that, I must ask you to forgive repetition. They were due, to the best of my belief, to the ripening of the educational creed which the British Rule has systematically sown, accelerated by the deep impression produced throughout Asia by the successes of an Eastern Military Power. The seed was sown, and to me it has seemed that our recognition of these results has not come a moment too soon, and that it has saved India from many troubles. What I would wish to impress upon you is that the factor, the grave and novel factor, which the Government of India had to deal with when I came to India, was the development of the ambitions to which I have referred. There have always been undercurrents in India hostile to British India, hostile to British Rule, emanating often from traditional religious beliefs and superstitions from which political agitators have attempted to profit.

A POLITICAL AWAKENING

But the problem with which the Government of India was confronted in 1905, was something much more genuine and therefore much more serious. It was the assertion of a political awakening. There were two ways of dealing with it. It was open to the new ideas, as they are opposed to the stability of the British Rule, or to recognise the justice of them, and adaptation of British political thought.

taking for instance some one or more of the courses at the London School of Economics. This institution, modern and adaptable, has arranged several courses specially suitable for Indians desirous of studying either the development of British Institutions or in the light of the modern Sciences of Statistics, Economics and Sociology the condition of their own native land. Some advantages being taken of these courses, but undoubtedly they might and should be far more thoroughly utilized—especially by that growing number of young Indians who aspire to political leadership. The idea is perhaps too prevalent all over the world that a long tongue is the chief qualification for statesmanship and it is yet to be learned that years of patient plodding study is the preface of the true patriot's life.

The last subject on which I wish to give expression to a few suggestions is the drawing together of East and West in the bonds of understanding and sympathy—though not, I imagine, in the desire of any of us, in a mere absorption or assimilation. If we are Imperialists, if we believe in a world wide Empire, giving effect to the old English ideals of freedom and self expression, we must believe that the very bond of that Empire is a sense of united citizenship, mutual understanding and respect between all its parts. Still more, if in spite of the sneers that it is fashionable to direct against it to-day we hold what I consider the still higher creed of Cosmopolitanism, and believe in our mid-Victorian way that it is our duty to work steadfastly for the time when the war-drum shall throb no longer and the battle flag be furled in a parliament of men, a federation of the world, we shall desire to bring together the ends of the world, to break down the barriers of ignorance and prejudice that separate India from England. The subject is a well worn one on Indian platforms, and it is just one aspect of it upon which I propose to touch—the part which

the Indian who goes to England might play in interpreting England's best to India.

And even here again I confine myself to a consideration of the negative question how it is the young Indian who has been to England does not generally act very efficiently as a bond of union between his countrymen and ours. The chief reason, I think, is the one that I have already alluded to, that too often he has forgotten in the glamour of his Western experiences to remain an Indian. Let me quote again from the wisdom of Sir Francis Bacon

"When a traveller returneth home," he says, "let him not leave the countries where he hath travelled altogether behind him, but maintain a correspondence by letters with those of his acquaintance which are of most worth. And let his travel appear rather in his discourse, than in his apparel or gesture and in his discourse let him be rather advised in his answers, than forward to tell stories, and let it appear that he doth not change his country manners for those of foreign parts, but only prick in some flowers of that he hath learned abroad into the customs of his own country."

Here once more we find a reason why the men who go to England from these shores should be those of the highest character and intellect. For, it is only such that are capable of hitting the happy mean indicated by Bacon. This is a case where indiscriminate imitation is not the truest flattery. Indeed, it is apt to lead to contempt by those who are imitated, distrust and dislike by those whose habits are cast aside as if they were unworthy. It is not indeed easy to distinguish between the real civilization of the West, which is to be acquired and assimilated and its many surviving barbarisms which should be carefully and unequivocally rejected. Let me give one single instance. The young Indian may learn from young England with profit to himself and without offence to his countrymen that habit of attention to diet and regularity of life and exercise which makes so much for bodily fitness and consequent energy of mind and cleanness of soul. But why should he bring back with him to this country the habits of luxury and extravagance, which are typical

INDIANS AND IMPERIAL EXECUTIVE COUNCILS.

But in addition to the enlargement of the Legislative Councils there has been a change in the composition of the Executive Government of India, though it required no legislation in its acceptance of a principle fraught with the weightiest meaning in respect to the future of British administration. I allude to the appointment by the Secretary of State of an Indian to a seat in the Viceroy's Council. It was a literal fulfilment of hopes held out in Queen Victoria's Proclamation, but nevertheless its advisability has been much debated and I had not a little to do with the careful consideration it involved. It may not be out of place for me to elucidate one point in connection with it as to which I have held strong views. Whilst fully recognising the necessity for the representation of diverse Indian communities and interests on the Legislative Councils, I have always argued that the appointment in the Viceroy's Council should be made only on grounds of efficiency in addition to general qualifications for high office.

TRIBUTE TO THE HON'BLE MR SINHA

The Viceroy's Council constitutes the Supreme Government of India and I cannot but foresee difficulties if, in attempting to recognise racial claims, the necessary qualifications of an Indian Member should be disregarded. But, given such qualifications, I have maintained that race should be no bar to the appointment. Mr. Sinha is the first Indian colleague of the Viceroy. It is quite unnecessary for me to remind you of the great position he distinguished and exceptional abilities he obtained for him at the Calcutta Bar and, gentlemen, I cannot let this opportunity pass without hearing testimony to the able assistance he has rendered to the Government of India and thanking him for the absolute firmness and broad-minded patriotism which have always characterised the advice I have so often sought from him.

EFFECT OF THE REFORMS

The first Sessions of the new Councils have been characterised by a moderation of the tone in their debates and the good sense of their Members. The official and unofficial worlds have in their discussion of public business been brought into much closer contact than heretofore. The policy of the Government of India on public affairs has been freely discussed and the reasons for it have been rendered much more available to the outside world. But the reforms have done much more than this. They have immensely elevated the air. They have helped to define the true intentions of different political factors. Moderate political thought has throughout India rallied to their support. The representatives of extreme views have been located in their camp, the machinations of anarchy have been disclosed. A line has been distinctly drawn between the supporters of political change and the instigators of political outrage. The Government of India, the leaders of Indian thought, and the Indian public can now judge much more correctly of the surrounding conditions. The depressing suspicion and apprehensions of mysterious influences have largely disappeared and a happier feeling is abroad. I am far from saying, gentlemen, that all has disappeared, or that we have seen the last of political crime. It would be culpable to disregard the information at our disposal, but I absolutely deny that should further outrages occur they can be

taken as symbolical of the general political state of India, nor that they can justify he assumed to cast a slur upon the loyalty of its people.

"THE BATTLE HAS BEEN WON."

I have been criticised as over sanguine for asserting the improvement in the state of affairs in the face of disclosures of plots and criminal prosecutions. I reply that those who persist in basing their criticisms on such materials have never grasped the portentous meaning of the anxieties the Government of India has had to face during the last few years, and totally to misjudge the position at present existing in the country. The mists which have blinded us are lifting, and the sun has commenced to shine again. The battle the Government of India have fought, has, to the best of my belief, been won. If it is fought again by a future generation in accordance with a still further advance in political thought, it will I hope be under conditions less involved than those with which we have had to deal. Great problems there must always be in the administration of our vast Indian Empire, with its multifarious nationalities, religions and castes, but if I may venture to say so, the political agitation we have had to deal with will make way under the more favourable conditions we have inaugurated for the discussion of the great question affecting economical and industrial development and the direction of educational policy upon which the welfare of the people of India so vitally depends.

LORD HARDINGE.

I rejoice to feel that I am about to hand over the reins of Government to Lord Hardinge, a statesman whose abilities have distinguished him in many lands and who inherits traditions of great service rendered to India.

"I THANK YOU."

Gentlemen, this is the last occasion upon which the Government of India and Representatives of the Public Service can meet together during my term of office. I have told you my story. I have told it to you who have been my fellow-workers and comrades in troublous times, who have helped me to steer the ship through many dangerous straits, men of great services which have built up the British Raj. We may perhaps at times have thought differently as to the course to be steered. It could not but be otherwise, but you have stood behind me loyally and I thank you, and I leave India knowing full well that you will perpetuate the great traditions of British Rule, perhaps with few opportunities of much public applause, but with the inestimable satisfaction that you are doing your duty.

Gentlemen, I shall never forget the gathering of this evening, and I thank you from the bottom of my heart for the hospitality you have extended towards me to-night.

AGRICULTURAL INDUSTRIES IN INDIA.—

By Beedick R. Sarani. With an introduction by Sir Vitaldas Damodar Thackersey. The book contains a great deal of useful and valuable information regarding the present state and future possibilities of the principal cultivated crops of India. Price Rs. 1. To Subscribers of the "Indian Review," As 12.

G. A. KATESAN & CO., 3, SUNKURAMA CHETTY ST., MADRAS.

lations of up to-date works in English, on the different subjects of science and art, into the vernacular. Taking the Tamil country as the province, nearest and dearest to us in the Far South, the people, like one man, should combine to have one Central College in common for all Tamil India, and such a College should be the seat and centre of all activity for the education of the people. It goes without saying that the collegiate education itself, for many years to come, if not for long periods of the future, must be imparted in the English tongue. But throughout the province, where Tamil is the mother tongue of the people, a strenuous attempt should be made to bring down the latest ideas in all departments of knowledge into Tamil translations, and along with the English, taught in the several stages of the school course, the vernacular books should become necessary companions. In fact, it ought not to continue to be impossible to get at all ideas in all branches of study even through the vernacular. The strain of the English language, to be mastered before the subject is understood, should be relaxed, and this energy set free for a more rapid study and understanding of the subject itself. The course in the bottom of the school from the Infant Class to the 1st Form, need only be through the vernacular, and the English need be taught, more with a view to the further and later development. An Anglo-Vernacular course, viz., the teaching of all subjects both through the vernacular and the English, may be pursued in the Middle School up to the 11th Form, and from the 12th Form to the Entrance into the University, the English and the vernacular books may be used together, but insistence will be made on a certainty of accurate and familiar expression in English.

Thus with a strong and broad foundation in the Vernacular and *pari passu* with a growing familiarity with English, the whole course might

be practically arranged and fitted for education both on general and technical lines being carried on together. Thus, say, at the tenth or the thirteenth year of the youth, viz., at the end of the Primary or the Middle School course, he, if found either unfit or too poor for further study might be diverted to pursue a suitable craft or calling or further prepare himself along that line of manual or technical training in which he has shown an aptitude. So also at the end of the School course, the career of the boy for life may again be decided, and he goes into the University for the higher literary education, or prefers a higher preparation in some art or science, or enters life with the practical and general education already had, if either of the further courses aforesaid should be beyond his reach. The combination of a general and technical training all along from the Infant class up to the highest class of study, and a fuller and freer employment of the vernacular, as the medium of instruction, seems to be the only answer and cure to the great and crying evil of ever-accumulating failures, year after year, class after class, and form after form, who are otherwise no good for taking their initiative in any walk of life. Again, this seems to be the only mode of creating the necessary class of a large and intelligent body of skilled labourers and artisans with various degrees of general and technical culture.

With the above lines of study and training both general and technical, those of us who believe in a moral and religious education being imparted in schools, would combine a running course of religious instruction for each pupil in his parent's faith.

The establishment of a first grade College, in the heart of the Tamil country with courses of practical and technical instruction as companion courses along with or alternative to the general courses of study on University lines, seems to be

need be anticipated of a better government. Bribery and corruption, now seeking at every pore in the State, must be stamped out as one would stamp out a prevailing and most mischievous infectious disease. The moral disease, by long usage has grown endemic. It is too deep rooted—unless the roots are uprooted, the millennium which the Portuguese population fondly anticipate will never arrive. There is no cause of a congratulation on the present situation which may be changed any day. The mere replacement of King Stork by King Log can have no effect on the future destiny of Portugal. Thus all depends on the society reforming itself. If not, the reformation must come through some intrepid leaders whose righteousness in the cause of the country may be above the breath of suspicion. We may enquire whether such leaders are in existence or soon forthcoming. Even one single individual fired with the spirit of disinterested and robust patriotism may achieve miracles. But it is to be feared there are none such. When we recall the fact that such a stalwart as ex-President Roosevelt finds it more than the task of a politico-economic Hercules to stamp out the corruption and other baneful elements in the great United States what hopes have we that in Lumbia Portugal there would be found a single hero of righteousness and disinterestedness to eradicate the rotten tree, root and branch, and on the debris plant another which shall take firm root and fructify leading on to moral and material prosperity. The Braga ministry is, no doubt, a ministry of talents in which constitutional lawyers and ardent journalists preponderate. But we know that even with a ministry of talents, France, in the early stages of Republicanism between 1870 and 1890, was more or less unable to keep herself firm rooted. Have we forgotten the earlier strategies of the Orleanists and the Legitimists, of the Bonapartists and their adherents. Can we forget the Boulangist

conspiracy which once seriously threatened to overturn the strongest Continental Republic of modern times, but which, happily for *belles France*, and the peace of the Continent itself, was opportunely frustrated? Having regard to these facts, we shall be great sceptics about the duration of Portuguese Republic and what it may do.

Meanwhile, of course, the new ministry has wisely caught hold of the horns of the Papal Bull and is striving every nerve to separate Church from State. Modern polity during the last half a century has made it plain that the Catholic States must for their own better welfare throw the Church overboard. The Pope himself is altogether unfit to sit on the throne of St. Peter and unfortunately for him he has a Secretary of State altogether unqualified for that diplomacy which is so sadly needed at the Vatican. The downfall of what yet remains—a mere shadow—of the territoriality of the Holy See at Rome is already tolled. Spain has tolled its death knell and it is only a question of time when this last shred of power of the Catholic Church over Catholic States vanishes into the limbo of oblivion as all terrestrial and ecclesiastical things have vanished and must vanish.

One most unpleasant feature in connexion with the overthrow of the Braganza dynasty is the contemptible effusion, of a most diabolical character, of the yellow German Press, namely, the partition of the over-sea dominions of the Portuguese between England and Germany!!! Now, the history of the last four centuries and upwards informs us plainly how England throughout has been the friend and good fairy of Portugal and how these relations have become crystallised and strengthened during the last hundred years and notably during the brief but brilliant reign of Edward VII. Of course, the secret object is again to fan the dying embers of the angry and bitter contro-

be found in Madura, where a second grade College and two High Schools and several Feeder Schools are under the management of an influential Board, and the Madura second grade College itself is well worthy of expansion and reconstruction, as the Central Federal College for all Tamil-India Madura, from ancient days—has always led the way in learning and civilization, and the position of the city in the heart of the Tamil country, its present activities and developments and its future possibilities as the second city of the Southern Presidency—all of them again mark out Madura as the centre of light and culture in the whole Tamil Province. Besides, the industrial and the commercial classes of the Sourashttras, the Nadars, and the Nattukottaiars, who are among the progressive classes of the Tamil people seeking the light of modern culture and educational methods, live in and about the city and the district of Madura, and exercise no little influence on the activities of the Tamil Province. Their potentialities for the future are great, and special heed should be paid to their requirements in the composition of the College and its studies; with their aid and co-operation the task of the undertaking ought to be lightened substantially.

The purity and virility of the youthful student and his absolute freedom from the travails and burdens of the householder's life must be restored to him without delay, and marriage must be a complete hindrance for admission into the College in the case of any student. Even betrothals should be punished with the payment of a double fee. An honest beginning should thus be made in a practical attempt to stop the deterioration of the race.

The spirit and object of the scheme detailed above would perhaps be best carried into effect, if the institution should gradually insist on a residential system on all its alumni, the Professors and the students living and breathing together one air and one spirit, always among the scenes of their work and play, amidst their College buildings and workshops as well, as their fields of sport and exercise.

THE TEXTILE INDUSTRY OF INDIA.

ITS PRESENT CONDITION AND FUTURE PROSPECTS*.

BY

MR. S. D. SAKATVALA, B.A.

(*Empress Mills, Nagpur*)

THE Textile Industry of India has for some time past claimed a good deal of the attention not only of those directly connected therewith, but also of the public in general. This is not surprising, as this industry is not only our premier industry, but certain circumstances, favourable and otherwise, have arisen of late, which have forced those interested in the industry to look beneath the surface and grapple with questions, which in years past were lightly brushed aside. The problem of labour, the difficulty of dealing with strikes, the question of short time working, the want of technical education, the task of housing the operatives, improvement in the cultivation of cotton, the rise in wages, and at the same time growing home and foreign competition, all these questions came up in turn and forced the lethargic mill-owners and agents to devote their energies to some extent at least to the cause of the industry they represented, whilst at the same time the so called "Boy-cott" and Swadeshi movements, whatever be their origin, served to direct the attention of the general public to the conditions of our industries. And last but not least, the appointment of the Factory Commission—thanks to certain abuses—led to the unfolding of a story, which made it apparent that certain changes were necessary in the interest of the operatives, as well as of Indian industrialism itself. The year of boom, which served to substantially build up the resources of most concerns also brought in its train certain abuses. However, it is a matter of congratulation that these abuses were soon detected and led

* Prepared for the last Indian Industrial Conference.

on the market, it would be far better for themselves and the industry, if their energy was directed towards the improvement of their own goods which could then stand on their own merits. Why can our mills also not specialize, certain mills supplying certain lines only? Such a policy, as is now followed, may bring profits for a short while to particular concerns, but in the long run is bound to spell ruin for the industry generally. The same may be said of short feeling in spinning which has already tarnished the good name—if ever there was one—of Ahmedabad yarns. Such practices as these also pave the way for successful foreign competition. Japan is certain to oust us from the China market if we are not able to maintain the quality of our yarn. With the improvement of exchange, there is no reason why India should not maintain a large and lucrative business with China. As regards Lancashire, the present condition of their trade is not less depressed than our own, and the rivalry, therefore, in spite of past mistakes, is by no means unequal. If we fail, we shall fail through our sheer want of ability to drive away foreign competition by turning out products of equal quality.

However, in this connection, one cannot help deploring the palpable injustice which is being done to the Indian industry by the levying of the iniquitous Excise duty. Much has been said about this, and all we can say is there is absolutely no justification for such a duty. This is a long standing grievance and the sooner it is removed, the better for our textile industry. No country in the world levies a duty on its own manufacture, and though this duty may be justified in some quarters by economic sophistries, it is obviously unsound from the economic and indefensible from the moral point of view. Whether it is an indirect benefit to our rivals or not, it is clear, it unnecessarily hampers our own industry and mill owners must constantly agitate for its reform. One would be almost tempted to

think an intelligent and benevolent Government that can frame the new Factory Bill would scarcely hesitate to take sides equally with the mill-owners as with the operatives for the good of the industry itself, without the necessity of a constant agitation.

But to return to our subject, honest Swadeshim has widened the scope of our home industry and our main object must be to create a demand for home made in place of foreign goods by supplying articles of equal quality at a slightly lower rate. If we are to drive away in a great measure our rivals from the field, the products of our mills must be of a better texture and finish and greater attention should be given to up-to-date methods of dyeing, bleaching and mercerising. The clouds of gloom which hang on the horizon of the world's commerce and industry, already seem to dispel themselves slowly and we must be fit to take full advantage of the dawn of prosperity whenever it comes. There is no doubt, India will have her full share of this prosperity, for, from all reports our crops for the coming season will be excellent. But our main object must be to attain permanent results and build up the industry on a sound economic basis so as to make it the most glorious asset of India. These words may sound extravagant in view of the present gloom, but there is every reason to predict a glorious future for the textile industry, provided it is purged of some of the worst abuses, which still prevail. Let us hope the wave of reform, which seems to pass over our country at present will embrace economic and industrial reforms equally with social and political ones.

A beginning of such an economic reform has at last been made and all well-wishers of the industry, will welcome the advent of the new Factory Bill. The Bill as drafted now may and does require a few amendments here or there, but every one must welcome the main principles on which it is founded. This Bill may not be

defied to be put on other job personally distasteful to him. The defiance was born of that strength which is now daily becoming visible in the field of Labour. As elsewhere so in England, Labour has conspired to work in unity to gain its own ends, namely, to bend the employers to their own inclination rather than submit or surrender to their will. In fact, there is now a consensus of feeling among the operatives that Masters should never be allowed to have the upper hand in their work and wages. The Masters, on the other hand, feel that operatives should be kept down under their iron heels. Flint and steel were thus at a game of cross purpose. So there was a deadlock. A colossal strike, involving unemployment of thousands, was imminent and for a time carried out. At last a compromise was effected. The employers had had to yield and reinstate Howe, the defiant, if not in his own mill, somewhere else. The "Osborne" judgment was to be held at naught in a roundabout manner. And thus for the present a truce has been accomplished. How long it will be maintained is a problem. There may be fat in the fire again at any time. But the modern tendency is towards a colossal strike—such a strike as shall throw every department of human industry out of gear and entail the heaviest loss on all concerned while the interregnum lasts. Government everywhere seem to fancy that this new type of civil war could be suppressed by militarism. They will find to their bitter cost that militarism will not fight long, though it may for a time, against its own kith and kin, flesh and blood. The proletariat employed in industries and manufactures comes from the same stock from which the military are recruited. And it is not in human nature that one could go on continually fighting against one's own. Governments lean on a broken reed when they lean on the army to put down strikes of the character which have lately taken place in France.

No. A peaceful remedy, every way just and equitable, will have to be found. Otherwise, it is sure to spell the destruction of Governments themselves as now constituted. The army will desert and then the aftermath will be of a most deplorable character. New economic ideas are taking hold of society. The entire fabric of society will have soon to be remodelled. Strikes of every colour and hue are the premonitory rumblings of the economic earthquake which must eventually overwhelm the world of capitalists or employers.

There is little else to take note of. The Veto Conference has resumed its sittings but what it may bring forth in the end, we cannot say, though political quidnuncs are having their own imaginings according to the colour of politics which for the nonce they affect. We would rather wait and watch. Our own forecast is, and it may be taken for what it is worth, that a *via media* will be reached which is most likely to satisfy all reasonable parties and cliques and avert the great constitutional crises now threatened. We believe that the stern practical common sense which is so characteristic of the British nation will assert itself, though, of course, the shrieking fraternity will gnash their teeth and rend the air with their false cries.

PERSIA.

Recent accounts would seem to inform us that the Mejliss, while fully alive to its own shortcomings and the sore want of a great leader, is doing all it can to put down anarchy and establish order. But in this patriotic effort it is greatly hampered by the action of the Russians who refuse to withdraw the troops under the utterly fallacious pretext of anarchy. But in reality this octopus wants some kind of *bakshish* in order to raise its *squatting*, so to say, at Teheran. A long and most informing letter which the well-known merchant, Mr. Lyoch, M. P., has recently addressed to the *Manchester Guardian* (30th September), plainly

earning a deserved profit for themselves; whilst those that have failed were built for the greed of the agents, or advantage of machine suppliers without any view to the good of the industry.

The incoming of the new Factory Bill marks an epoch in the history of the mill industry of India. Let us hope it will bring in its train other reforms as well and put the industry on a sound footing giving a reasonable return to the shareholders and a fair wage to the labourers which can only be done by the combined efforts of the mill-owners. Attention must also be paid to the cultivation of cotton. We are more favourably situated with regard to our raw product than our rivals, but hitherto we have not taken full advantage of our opportunities. Every attempt must be made to improve the quality and quantity of our raw product. The present situation of the American cotton market ought to urge us on to find means to be independent as regards price of the American market which seems to be guided not on natural principles of demand and supply but mainly depend on the prevailing speculative elements. Efforts are made by the Agricultural Department but these ought to be adequately backed up by private enterprise supported by the local mills.

We cannot conclude this review without alluding to another point of great importance to the industry—viz, reserve funds. It is absolutely essential for the stability of the industry that substantial reserve funds should be built up. Most mills have some sort of funds for the purpose, but either they are totally inadequate or exist only in the mill report books, the sum set apart being used up for purposes other than intended. It is beyond question that a concern having a large reserve at its back can easily tide over difficulties during years of depression like the present.

I now only have to add, no one need take a gloomy aspect of the future of textile industry.

During the days when so much is heard about reforms, political and social, we have certainly a right to expect people will be equally alive to the necessity of industrial and economic reforms—if not the agitation for reforms in other directions would mean little and would seriously reflect on the earnestness and ability of our leaders and captains of industry. Let us then hope, men will not be wanting, who will rise to the occasion and prove themselves equal to the task of remodelling our textile industry on modern lines, and thus secure its future prospects.

MYSORE ADMINISTRATION, 1909-10.

BY C. H. B.

THE address delivered by Mr T. Ananda Rao, U. I. E., Dewan of Mysore, to the Mysore Representative Assembly, was essentially a business-like one. One remarkable feature about it was its eminently non-controversial character, which foreshadowed the cordial reception it received subsequently from the representative members. Mr Ananda Rao is a firm believer in peaceful progress, and his Address bears ample testimony to this. There is nothing startling in it; there is nothing out of the way in it; and there is nothing in consequence to excite hostile criticism on it. Apart from other interesting items dealt with by him he took his principal stand on the three subjects of Agriculture, Public Health and Education; and that shows how much attention the Government of His Highness the Maharaja of Mysore are giving to them. Last year's operations leave a surplus of 808 lakhs after providing for necessary grants, and the current year has been budgetted for a surplus nearly one-and-a-half times as much, which, however, is reduced to 566 lakhs by the proposed contributions to the Sinking Fund, the Famine Reserve Fund and the Canvetry

The Making of English. *By Henry Bradley.*
(Macmillan & Co. Re. 1.)

The second edition of the valuable little book on the History of the English Language by Mr. Henry Bradley must be welcomed by all teachers of the subject here. Enthusiasts may think of beginning with Frugmann and Indo Germanic Philosophy and of ending with Breal's Semantics. But the ordinary College lecturer careful and troubled about more things than the one thing needful of sound teaching of English Historical Grammar must feel thankful that he can safely recommend for study a book alike remarkable for accuracy of scholarship and for interesting presentment of the subject.

More Chats on Literature. *By A Logan Miller.* [Self Brothers, Limited, Price 1s. Net.]

This booklet consists of a series of 'Chatty' essays on literary subjects, forming on the whole a connected account of the History of English Literature. It is written in a very simple style and avoids encumbering the reader with too much detail. Illustrative extracts and clearness of arrangement make it more attractive to young readers.

National Education. *By B. Stharamayya, B.A., M.D., C.M., and K. Hanumantha Rao, M.A., B.L.* [Kistna Swadeshi Press.]

This is a vigorous plea for National Education and National Schools written by two remarkable young Indian graduates who have shown considerable self sacrifice in their own lives. While appreciating the sincerity and zeal of the writers we cannot help remarking that they are sometimes too enthusiastic in their cause. They have made a strong case for a sympathetic study of the Indian sciences, languages and arts and there can be no disagreement on this point among all those interested in the advancement of the Indian nation. But we are not prepared to go to the length of saying that if Macaulay had lost his point in the controversy regarding the introduction of Western culture into India, the country would not have been worse at the present day. The pamphlet is however very suggestive and stimulating.

The Heart of Hindustan. *By Edmund White.* (Methuen & Co, Ltd, London.)

The book under review consists of a series of episodes dealing with Indian life, from the standpoint of the District Administrator, and the District Police Officer. The ways of the "men on the spot" who run the Indian district, and the methods of their Indian subordinates, and the people with whom these come into daily contact are delineated with true insight and sympathy, and an accurate comprehension, rarely displayed in books of the kind. At a time when garbled and misleading accounts of Indian character and modes of life and thought are bandied about by all and sundry who have little or no claims to boast of a first hand acquaintance with the subject, it is very refreshing even in the department, of light literature to come across a work, which will help to convey in true perspective the kind of people who inhabit this country. The every-day lives of the District Magistrate, the Superintendent of Police, the Tahsildar, and the humbler officials, the way in which the village riots are organised by factious spirits and quelled or checked by the superior officers, the ordinary episode of a violent death which an anonymous petition brings to light, the Police enquiry and the abortive trial in which the Police helplessly witness the operation of pure law to the detriment of common sense and justice, the vagaries of a young Indian noble who contracts an unfortunate intimacy with a fascinating young Eurasian girl—all these and minor incidents are worked into a very readable series of stories, the interest and development of which leave nothing to be desired. Indian readers will heartily welcome more Indian stories from the same pen.

The Ages of Man.—*By J. Nelson Fraser, M.A.*
The pamphlet consists of a series of essays on the good old theme of the *Ages of Man*. Despite their being written on an outworn subject, they are fresh and interesting.

tion on Co-operative Societies this year. The step taken by the Mysore Government is one full of promise and deserves to be tried elsewhere in India.

Very large attention appears to have been paid to Public Health in Mysore during the past year. Continued plague, leaving aside smallpox and cholera, has disturbed normal conditions so much in Mysore that such attention appears really only one of necessity. As an encouragement to people to carry out evacuation of infected villages, orders, Mr. Ananda Rao said, had been passed by Government for providing additional facilities for camping out during plague seasons and for the construction of permanent plague sheds, where necessary, at the cost of Municipal or 'District Funds'. In accordance with recent investigations, costly methods of disinfection by chemicals have been abandoned in favour of desiccation and disinfection by kerosene oil emulsion (crude petrol with ordinary soap) "It is hoped," he added, "that the simplicity and cheapness of the latter method will lead to its general adoption in infected villages." Inoculation was largely resorted to, the number of persons inoculated being 24,000 more than in the last year, the greater portion of which was done in Mysore City. Compulsory vaccination has always been a vexed question everywhere and the action of the Mysore Government in appointing trained Hospital Assistants as full time Vaccinators in preference to ordinary (non-medical) Vaccinators will be largely commended by those who know the dangers of the present system of entrusting such delicate work to non-medical men. As Mr. Ananda Rao said "this arrangement is calculated to ensure that vaccination is done with proper antiseptic precautions, and in view of the confidence placed by people in medical men, to remove difficulties attendant on a system of compulsory vaccination." Thus, Mysore has taken a march on British India, and it is to

be hoped that the Mysore example will be largely followed elsewhere to minimise the undoubted dangers to which the young are liable under the existing system. A Public Health Scheme has been introduced into the State, Divisional Sanitary Officers being replaced by District Sanitary Officers to work generally under the Executive Head of the District. The formation of a permanent Health Museum is said to be under consideration. Another subject dealt with by the Dewan of Mysore to which attention deserves to be particularly drawn is that of Education. It is one of perennial interest to the British Government and to the Native States. Mysore has been one of the first States to introduce religious and moral instruction into Colleges and Schools. Several books, it is said, have been published on this subject both by Government and by private agency. "Teachers," remarked Mr. Ananda Rao, "are generally enthusiastic, and there is every reason to hope that they are making impression for good upon the boys and girls receiving this instruction." The allotment for education has been increased from 10 01 to 11 53 lakhs or 1 42 lakhs to meet the cost of increase of pay of village schoolmasters and of the equipment of the two first grade Colleges to suit new University Regulations. That is in advance of several of the Provincial Governments in British India, whose allotments to education have come in for sharp criticism (considering the larger interests they have to serve) at non-official hands. The formation of a permanent Educational Museum has been sanctioned; Sloyd has done useful work in developing the mathematical instinct in boys; the demonstration farm attached to the Mysore Normal School is reported to have done good work; female education has made great progress, the number of institutions for girls now numbering 286; and 21 technical schools teach 1,230 boys. Whilst the Government of Mysore do not

The Indian Budget.

In the British Parliament for the discussion of the annual statement of the finances of India seven hours in the year are considered sufficient, but when it is pointed out that at the most two hours are devoted to subjects relevant to that financial statement it will be seen how inadequate and imperfect must be that discussion. I remember some eight years ago a native cook had died in a quarrel with a trooper in a Cavalry regiment, and the debate ranged mainly round that incident, crowding out those who wished to discuss the financial statement. I do not know that the India Office wishes to withdraw attention from Indian finances or not, but the arrangement of the debate certainly does so. This is the explanation of Mr. J. P. L. Balfour who writes on the recent Indian Budget in the *Financial Review of Reviews*. The writer then proceeds to discuss the two statements in the Under-Secretary of State for India's Budget statement—

One of these was the raising of the duty on imported silver from 10 to 15 per cent. One of the facts which, he states, would be to raise the value of the boards of silver bulion which represent the savings of the native population. These boards are known to be cast in high localities, and the authorities at a time in the value of silver bulion would be advantageous to those who possess it. It is, in fact, because of the fact of the Indian Government in closing the mints which had a serious and depressing effect on its value, which is even estimated at 25 to 50 per cent. Further these boards contained a great percentage of no silver or other alloys and the fact was that these known to contain faulty pieces, but silver for use. But the closing of the mints the value of the silver coins the large of the mints which represent the savings of the native population, could be raised to 100 per cent. (100 per cent) into one rupee. And in the great famine of 1877 the most important of these silver pieces were used for ornaments at the famine work. The Government is to be praised for the fact that they have found it necessary to raise the value of the silver coins, but it requires a larger amount of silver to supply the demand for silver coins; and the result of the new coins will be to raise the value of the silver coins. The Government for such small expenditure, in other words, the Indian Government, stated the increased export duty on silver. Now the purpose of the silver, however, is to be used for silver, and it is to be used for silver.

It is not to be denied that the silver coins have been raised recently. Mr. J. P. L. Balfour

In the last two years on rupees have been coined, and on my asking the Under-Secretary, after the debate why this was so, he replied (answer published in report of proceedings, July 29) that there has been no public demand for rupees; that if the Government had coined them they could only have been put into circulation by issuing them in payment for service to the Government or for the interest on the rupee debt, and that such an operation would be to revert to the practice, now happily obsolete, of debasing the currency in the interest of the Government and at the expense of the King's subjects.

This answer can hardly be regarded as serious. The Bureau which now controls the currency of India may perhaps be able to gauge the public demand for rupees and we may agree that a vast inflation such as that in 1907 may be described as debased, for the coinage must be considered 'watered' to the extent of the Government profit but why a rupee of 180 grains coined in 1905 was debased, while an exactly similar coin of 180 grains coined in 1907 is not debased, requires explanation. In any case, a coinage which will not stand the test of the melting pot, and which lacks international value is open to criticism, and is one which no orthodox economist can for a moment defend.

It is aware that in his report the Finance Minister says that his determination has been for the last two years to uphold the gold value of rupees—an operation which must cause the Government considerable anxiety from time to time, if we may judge from the manipulation of the coinage of rupees. It is of course important, having regard to the amount of Home Charges and that those who render service to the Government should know, not how many rupees but how many sovereigns they will receive for their services, but to uphold the gold value of the rupee by contracting the currency, by restricting the coinage of rupees so as to make them scarcer and dearer, is an operation which must have far-reaching consequences to every mortgagee in India, and the attendant advantages are likely to be purchased at the expense of general credit in the community. Except as between Great Britain and India, moreover, the artificial value of the rupee has no effect. It is a mere book-keeping expedient, and one which must very seriously embarrass the Indian export trade.

Then again, there is the question for India herself to consider, the exchange with the Far East, and the competition of her manufactures (for example, cotton) with those of China and Japan; a competition on the part of these two countries the more successful and the more insistent as the price of silver falls.

I submit that the solution of the problem can be effectively dealt with not from a low, but from an international standpoint; and we must still remember that the Government of India did endeavour to effect a settlement in this way, which, however, was blocked time and again by the Government of Great Britain. It is, therefore, a question for our Parliament, and for Congress of the United States and is of more importance than any other affecting India which can come up for discussion.

LORD MINTO'S FAREWELL SPEECH.

The Viceroy was given a great reception at Simla by the United Service Club on Friday, the 14th October, and his speech in reply was exceedingly well delivered and loudly cheered. The following is the full text of the speech —

HIS EXCELLENCY'S SPEECH

General Drummond and Gentlemen,—I am quite incapable of expressing to you my appreciation of the reception you have given to the toast of my health. I warmly recognise the honour you have paid me in inviting me to the banquet of to-night. It is very wet, come to me to see an old friend in the Chair, an old friend who has reminded me of happy times at Simla in years gone by, and who has spoken far too kindly of my past career and has brought many memories back to me of old soldiering days which I only wish would come over again. I must thank him too, for all he has said of Lady Minto and my daughters. Lady Minto has been deeply interested in the welfare of India, I owe very much to her untiring energy and assistance, and I know how earnestly she hopes for the success of those institutions she has done her best to encourage. I assure you, gentlemen, we shall all of us say good-bye to India and our many friends with a very bitter pang.

A VICEROY'S DAILY LIFE

But, gentlemen, I feel above all that I am surrounded this evening by those to whose loyal support I have owed so much during the last five years. Time flies by so quickly in India, every moment is so full, days merge into weeks and weeks merge into months so imperceptibly, that we lose count of the years till it suddenly dawns upon us that our official race is almost run, and the Viceroy has so constantly to face the present and so often to speculate as to the future that he has no time to look behind him at the history he has helped to make till the time of his departure draws nigh. His daily life is of necessity a constant strain. Reports from the outposts of the Empire, reports of frontier raids, with their stories, so often little known, of the heroisms of Frontier Officers, correspondence with the heads of local Administrations and with the great Ruling Chiefs of India, information as to political ambitions and warnings as to seditious machinations, schemes for the development of railways and irrigation, the improvement of agriculture, the extension of education, assistance to commerce and industry, increasing facilities for postal and telegraphic communication, military efficiency together with the betterment of the lot of our splendid Army, British and Indian, the encouragement of thrift and all that goes to ennobler the position of the teeming millions of this country—are only additions to the routine administration of the Government of India.

OFFICIAL LIFE IN INDIA.

But, gentlemen, I am very far from wishing to emphasise the individual work of the Viceroy. The official life of every public servant in India is a time of toil and responsibility. I do not believe that the people at home realise the amount of work or the self-sacrifice

being devotion demanded from their fellow-countrymen in India—services rendered in a distant land, in a climate trying to European constitutions, often entailing separations from much that is dear to men and women, services for which the rewards of appointment to high office are few and can be but sparingly bestowed, but to which the men who have borne the burden and heat of the day should, in my opinion, have the first claim.

AN ENVIRONMENT OF "FILES"

Gentlemen, here in Simla we are in an environment of files, the constant companions who never leave me, who brandish a blue label in my face in the small hours of the morning and congregate to receive me in my tent after a hard day's shooting. It may be ungrateful of me not to reciprocate their affection. I have known men so wedded to their society that they could not do without them. I am fully prepared to treat them with all due respect, but, personally, I have much sympathy with the views of a departmental clerk whose case was once brought up to me by a certain Secretary to the Government. I forget just now whether it was a case for promotion or dismissal. It was some years ago, but the Secretary looked serious and hinted that there were some doubts as to the poor man's sanity, for he had been into his office and found him kneeling before a table upon which were mountains of those portentous bundles we know so well with their blue, red and green decorations. His hands were raised to Heaven, and in a voice of earnest supplication he was crying aloud "Oh Lord, deliver me from these files." "Well," I said, "he certainly is not mad." I only hope his prayers were granted. But, gentlemen, we all know well enough that the files merely embody the details of our every-day work. We shall be judged by the value of it as a whole, and it is no waste of time to look back occasionally and to take stock of its results.

FIRST THOUGHTS IN INDIA.

It is nearly five years since I landed at Bombay. In the ordinary sense of the expression, I was new to India, and yet perhaps not so new to her as some of my predecessors. I had been brought up in the midst of Indian traditions. On both sides of my house I was descended from ancestors who have been distinguished as rulers and soldiers here. I have read much of Indian history and had been fascinated by the stories of its invading hosts, the rule of its great Emperors and the romantic tales of European adventurers, and I had seen service in Afghanistan and had made lifelong friendships with frontier officers. Fully recognising the heavy responsibilities of the great office to which I had been appointed, I confess that I looked forward to the future with hope and pride, I assumed the reins of Government under conditions that seemed to me peculiarly favourable. The Royal Highnesses the Prince and Princess of Wales were already in India and were carrying out that memorable tour which has so impressed the personality of the King Emperor upon his subjects, has assured them of his personal interest in their welfare and has confirmed their loyal devotion to the Throne. Moreover, I felt that I was succeeding a statesman who had bequeathed to me an administrative machinery, the efficiency of which he had continuously laboured to perfect. Much has happened since those days. The sky did not fulfil its promise of fine weather. It has often been difficult to

Self Rule in the East.

The Editor of *The Modern Review* continues his article on *Self Rule in the East* in the September number of his Review and cites some more testimony of European historians to prove the existence of a republican form of Government in ancient India. He quotes Dr. Leitner who speaks specially with reference to the Punjab —

The Republican, if aristocratic, instincts of the province (Punjab) are subdued under a practically irresponsible bureaucracy of aliens in measures feelings, interest and knowledge, although ennobled by good intentions. For, say what one may, the traditions which have maintained Indian society for thousands of years, are Republican. If its fabric, shaken to its foundation, is to be consolidated in a manner worthy of British rule it must be by spread of Republican institutions. That these are not a novelty may be shown by a brief reference to the three great communities that inhabit the Punjab.

Dr. Leitner begins with the Sikhs —

All their affairs, secular and spiritual, were regulated at the four great "Takhts" literally Boards, Platforms or Thrones of Akhalghar, Anandpur Patna and Abohnagar, where every Sikh, great or small, had a voice, for did not Guru Govind himself, after investing four disciples with the 'palis', stand in a humble attitude before them to be invested in his turn? Again, whenever Sikhs meet in the Guru's name there is the fifth Takht, and it is not long ago that at one of them the idolatrous practices, justified by the Durbars of Amritsar, were condemned by the consent of the faithful assembled at Akhalghar. * * * Men and women, clergy and laity, of sacred and profane descent, all merged in the one standing of 'Sikh'—teacher or disciple. "The Mahomedans in so far as they are Hindus and people of the congregation (Ahijamas), have no mission *themselves* if they do not acknowledge the elective principle in political matters, the ground on which they separated from the adherents of the hereditary principle, the Shikhs. Indeed, with the latter the Sovereign has sunk below the priesthood, whilst with the former the greatest ruler is only acknowledged if he rules theocratically. The experience of their institutions, the absence of class or caste in pure Muhammadanism and the partial success of the "Umma" Turkish Parliament so long as it lasted, not to speak of the Council of all races of the revered Al-Mamun and other Khalifas, the autonomy of every race and creed under Turkish rule are the examples, if not proofs, to be held out for our (British) encouragement in the noble task which the Government has undertaken if not for the guidance of our Muhammadan fellow-citizens.

The Hindua are an agglomeration of innumerable commonwealth each governed by its own social and religious laws. Each race, tribe and caste cluster of families is a republic in Confederation with other Republics as the United States of Hindua each jealous of its prerogatives but each a part of a great autonomy with *panchayats* in every trade, village, caste and sub section of caste invested with judicial, social,

commercial and even sumptuary authority discussed in their own public meetings. What did it matter who the tyrant was that temporarily obscured their horizon and took from them the surplus earnings which his death was sure to restore to the country? Even now, if the bulk of the lower castes did not settle their differences at the Councils of their Boards, and if the respectable and conservative classes did not shrink from attendance at Courts of Justice, we might increase the area of litigation a hundredfold and yet not do a tenth of the work that is still done by the arbitration of the Brotherhoods.

After this, the writer quotes the following views of Mr. Anstey:—

We are apt to forget, when we talk of preparing people in the East by education and all that sort of thing, for Municipal Government and Parliamentary Government, that the East is the parent of municipalities. Local self-government, in the widest acceptation of the term, is as old as the East itself. No matter what portion of that country, there is not a portion of Asia, from West to East, from North to South, which is not awaring with municipalities; and not only so, but like our municipalities of old, they are well bound together in a species of network so that you have ready made to your hand the framework of a great system of representation, and all you have to do is to adopt what you have there.

Taka Bengal, open that most admirable of all collections of State papers, the celebrated Fifth Report of the Committee of 1811, and read there if you wish to know of what mighty thing the municipal system of India is capable. Can any man who has in his memory the marvellous history of the Sikh Commonwealth tell me that the natives of India are incapable not only of sending delegates to a Council sitting in Calcutta or Bombay or Madras or Agre, but if the emergency required it of governing themselves? What was the case of the Sikh Commonwealth? Wasn't a Sikh when their prophet first found them out Poor miserable starvelings from Bengal, of whom their great founder, knowing well the stuff from which Asiatics were made, looking with a prophetic eye into the future, said "I will teach the sparrow to strike the eagle." In comparison with this great dynasty of Aurangzeb, it was the sparrow as compared to the eagle, and in less than a century the sparrow did strike the eagle.

Let us not be frightened by that bugbear incapacity; there is no nation unfit for free institutions. If you wait for absolute perfection, the world will come to mind before you have established your free institutions.

Mr. R. H. Elliot wrote in *Fraser Magazine* for April, 1872:—

In former times there existed in India reigning powers that lived on the resources of the people; though these powers levied taxes and wages with each other to pleasure, the solemn management of affairs was left to the village communities, and the people had the power of modifying their customs in accordance with what seemed to them to be expedient. Now, this power we have entirely taken away from them and not only have

THE PARTING OF THE WAYS

We have come to the parting of the ways, and to my mind there has never been a shadow of a doubt as to which was the right road to follow. It was perfectly open to us either to refuse to recognise the signs of the times or to recognise them and attempt to deal with the new conditions. I can only say, gentlemen, that if we had adopted the former course, we should have gone back upon all that we have said and done in the past and alienated from the cause of British administration many who had been brought up in its doctrine and built up hopes upon a belief in its justice. We should have driven them into the camp of the enemy to become the traitors of British life and we should have perpetuated a discontented India.

THE REFORMS

Holding these views, we decided that the time had come for a further extension of representative principles in our administration. That decision was arrived at by the Government of India after mature consideration. It was in response to an ardent demand. It was no pandering to the threats of rebellion. It was the mere acknowledgment of what we believed to be just claims. We had to look below the surface and beyond the incidents and accidents of the hour in order to direct into fruitful channels currents of thought and feeling which were at once half conscious and the attitude of numbers of men.

THE ANARCHICAL OUTRAGES

But, gentlemen, in the spring of 1908 the Muzafferpore murders sent a thrill of horror through all loyal India and the Mamitollah Garden discoveries gave warning of ramifications of an anarchical plot, aiming by means of assassination and outrage at the destruction of British rule, a plot which it became the first duty of the Government of India, as custodians of the public safety to annihilate with all the weapons at its disposal, and, if those weapons were insufficient, to forge others specially adapted to meet subterranean machinations. Our so-called repressive legislation was our reply to incipient anarchy. What was the Government of India to do? Was it on the strength of the Mamitollah discoveries and the crimes which have followed in their wake to withdraw recognition it had bestowed to the justice of political claims two years earlier? Were those claims to be bracketed with the methods of outrage, deceit and assassination? I cannot attempt to say to what extent the refusal to reply to reasonable political hopes might have driven those who would otherwise have been loyal to sympathise with active rebellion. To me it has always been of vital importance to avoid the possibility of such catastrophes. I have consistently refused to allow the whole of India to be branded as disloyal in deference to personal imputation, for that is really what it has amounted to by the anarchical conspirators.

A COMPLEX POSITION

But the position had become complex. The Government of India had to play a double part with one hand to dispose measures calculated to meet novel political conditions, with the other hand sternly to eradicate political crimes in the midst of such complications I could not enter lightly on a policy of reform, but I refused to lose faith in it. How we have played our part I leave it to posterity

to judge, when the passions of the hour have subsided and the incidents of the story have assumed their true proportions. I need not conceal from you, gentlemen, how great has been the strain of the last two years, and the public, especially the public at home, not fully acquainted with Indian difficulties, has perhaps not unnaturally been unable to distinguish between the utterly different problems and risks that had confronted us. The necessity for dealing with reasonable hopes has been lost sight of, whilst every outrage that has occurred has been taken as indicative of the general state of India, and throughout the time of trouble every action of the Government has been subjected to microscopic examination, to a running fire of newspaper criticism, to questions in Parliament, and to the advice of travellers who have returned home to write books on India after a few weeks' sojourn in the country, whilst sensational headlines have helped to fan the imagination of the man in the street, who, in his turn, has cried out for strong measures, regardless of the meaning of his words and for a strong man to enforce them.

Gentlemen I have heard a good deal of strong men in my time, and I can only say that my experience in all our anxious days in India has taught me that the strongest man is he who is not afraid of being called weak. I have often wondered, I have no doubt many of you here to-night have wondered, whether the centralised political machinery of Great Britain, subject as it is to many influences, surrounded as it is too by the dangers due to false impressions which the marvellous increase in all means of communication has so much favoured, could, in a case of really dangerous urgency, do anything but hamper the hands of those entrusted with the preservation of the distant territories of a mighty Empire. Such has been the state of affairs the Government of India has had to face.

THE ENLARGED COUNCILS.

Our answer to the problem submitted to us has been the enlarged Councils, Imperial and Provincial together with such legislation as seemed to us, imperatively necessary to restrain the evil of sedition. You know the composition of the Councils as well as I do, and there is no necessity for me to explain it. I would wish, however, to remind you that my object when Sir Auckland's Committee first took up the consideration of a scheme of reform was not only to ensure a larger representation of interests and communities, but to attract to a share in Indian administrations those who had a solid stake in the welfare of India. I was convinced that the addition of such material to our Councils would not only broaden the basis of our administration, but that in doing so it would strengthen the hands of the Government of India. I believe that it has helped immediately to do so.

THE RULING CHIEFS.

And, gentlemen, outside our Council, stand the Ruling Chiefs of India, administering their own wide possessions and yet sharing with the Raj the responsibility for the maintenance of the welfare and the glories of their country. I looked to them, too, for that advice which their intimate knowledge of their people so well entitled them to give, and the cordiality of their loyal response has still further added to the solidarity of these great interests, whose assistance I have been so anxious to secure.

English Education and Indian Ethics.

Mr. James Kennedy, I C S, (Retired), contributes to the October Number of *The Asiatic Quarterly Review* a very lengthy article on the subject of English Education and Indian Ethics.

English education according to Mr Kennedy seems to work in a twofold way. The one mainly intellectual, destructive and revolutionary; the other elevating and moral. We extract from the article the following observations of Mr. Kennedy of the effects English education has had on the enlargement of the moral horizon of the Indian:—

The chief part, then, which education plays in the general renaissance of India is the elevation and enlargement of the moral horizon. Morality of the Western type plays a larger part in the lives and thoughts of educated Indians than it formerly did. Educated natives have reached, or are approaching, the second of the three reverences enjoined on Wilhelm Meister—the reverence of one's equal. They have not yet reached the third—reverence for one's inferior. Democrats when they claim equality with Englishmen, are aristocrats at heart.

In taking stock of the moral advances of Young India would be necessary to dwell on certain evils of the no. Materialism and selfishness are too common; they tempt the ill-fated "Gains of Learning" Bill, and are prominent in the present political agitation. Indulgence of character is confounded with bad manners, and good feeling and good taste are frequently offended. With the decline of parental authority there is possibly some decline of family affection. But these evils are not the fruit of education, and they may be counteracted by it.

Hindus are by nature a kindly and amiable people, sensitive and easily excited, pliant and tenacious. Every caste and every little community has its own especial virtues and vices, which are often stereotyped in popular rhymes. The Brahman is cunning and greedy; the Kshatriya is fawning, the Rajput masterful and violent. According to the divine song, the *Mahabharata* lists, reverence to the King and the Brahman, and obedience to the laws of caste—that is to say, of the little community in which one is placed—form the whole duty of the ordinary man. And these duties are the only duties recognized by the masses, if we include among these personal loyalty to their employer or devotion to a leader. For the masses the abolition of caste would be morally disastrous, if it were not accompanied by a great religious revolution.

Among educated Hindus these maxims are relegated to the background. They draw their moral inspiration from a commingling of Western ethics with the higher esoteric morality they find in their sacred writings. They possess a book of Hindu deceptions, which consisted of passages taken indiscriminately from the *Upanishads*,

Marcus Aurelius, and the Vedas. Thomas a Kempis has many admirers. But all men are not religious. For the majority of Young Indians rules which regulate their professional conduct—rules founded upon English practices—apparently serve to determine the moral standard; to some extent they take the place of the laws of caste. Beyond this, whatever vague ethical notions Young India possesses are probably due in great measure to English education.

The Royal Governor of Virginia in 1688 declared education to be the root of all evil. The Hollanders forbade—perhaps, they still forbid—the teaching of Dutch, the French in Algeria exclude French-speaking Arabs from the Bar, and practically confine them to a single profession—that of medicine. The English alone have endeavoured to bring the Oriental into perfect contact with the learning, the traditions, and the morals of the West. The attempt was a generous one. The Oriental did not ask for it but our consciences demanded it. And now that the Oriental desires it, what will he make of it? A new religion, a new society, a new Empire?

Remove the Injustice to India.

Mr Garvin urges in the course of a contribution to the *Fortnightly Review* some of the glaring acts of injustice done to India should be removed. The following are some of the remedies for the Indian Unrest which Mr. Garvin would prescribe—

We have to change the system of education, Sir Bampfylde Fuller has made the very proper suggestion that while present regulations with regard to competition for appointments ought to be modified so as to give scope for other than pass qualifications, Indian natives ought to be paid on exactly the same scale as Europeans holding similar offices, instead of at a lower rate as now. To maintain that bad distinction is a most injurious parsimony. Again, we ought to work in every way to elevate the "untouchables"—i.e., the pariah and low castes. Another and a very significant point in this connection is that we cannot safely keep our fiscal system in India upon the present basis of forced Free Trade. Lancashire, by recognising the wisdom and necessity of some change, can most surely postpone worse change.

CURRENT EVENTS.

BY RAJDUARI.

THE REVOLUTION IN PORTUGAL

UNDOUBTEDLY the most momentous event of the last four weeks is the overthrow of the unpopular Braganza dynasty and the establishment of the Republic under the presidency of Signor Braga. Some time ago it was observed in these columns that the trend of politics at Lisbon portended the gravest disaster to the throne of the young King Manuel. It is superfluous to narrate the events which led to the reconstitution of his father and eldest brother two short years ago. Corruption from the top to the bottom of the administration was rife. It was bitterly and piteously crying out for vengeance in the streets of Lisbon. Royalty itself was notorious for its peculation right and left. Dom Pedro's reign was held up to execration by the advanced Liberal party in the country—a party absolutely distinct from the so-called Liberal wing in the Portuguese Parliament. For, so far as the Liberal party and the Conservative or Reactionary party there were concerned there was not a pin to choose between them. The rapacity and greed of the Government, to whichever party it belonged, was not only notorious; it was intolerable and an unmitigated scandal. The populace cried to the heavens for a peaceful deliverance from the condition which prevailed. Hopeless of such a peaceful deliverance, it was not unintelligent the tragedy enacted in the capital city two years ago. A Republic might have been proclaimed at the heel of that bloody deed. But it seemed that the Royalists were either alert or strong enough to nip in the bud the incipient and abortive revolution. But it was manifest from that day forward to all non-

biased on-lookers who were watching Lusitanian politics, that the day must soon arrive when the anileness of the population, sick at heart of the utterly hopeless prospect of a reform under the monarchical regime, must find its long pent up wrath in another tragedy leading to revolution. Thus, the faggots of the pile had long been made ready and it only required the needed spark at the right psychological hour to be set aflame. Thus, cause and effect in the evolution of Portuguese politics, which have now culminated in a revolution, are sufficiently intelligible. The Republic has been proclaimed. It has been accepted as a settled fact by all the Continental nations and by Great Britain. The over-sea dominions, the remnants of bygone power, wealth and supremacy, have also welcomed quietly, if not enthusiastically, the accomplished fact. Distant Brazil as much as Goa and Mecca have accepted the new situation without a demur. So far the Republic has been peacefully established though there has been the shedding of some insignificant blood. But it must be still considered a problem whether the Royalists will gain sufficient strength in the near future to overthrow it and re-establish the Braganza dynasty on the throne. To us, it seems that the most crucial element in the whole situation is the existing corruption of the Governmental departments, without a single exception. What is therefore wanted is a drastic lustration. The State should purge and cleanse its several departments of the foul corruption which has been festering there many years. Whether the form of Government is Republican or Monarchical, so long as the prevailing political immorality remains untouched and uncured, there will not be much of a radical change. The people, uncontaminated by political corruption, will have as much cause to be dissatisfied with the Republican regime as they were with the one now replaced. Political society, to its very foundations, is rotten in the State of Portugal. Unless this society is, we repeat, purged of its sins and vices no hope

A Common Indian Language.

Mr. Syroia Chaman Mitter, sometime Judge of the Calcutta High Court, concludes a brightly written article, in the *Hindustan Review* for September, on the subject of a common Indian language, with the following sentence:—"The use of the English by the English-knowing Indians as a means of inter communication is a bar to nature and the sooner that bar is removed, the better for the Indian people." The need for a common language is keenly felt and is a necessity pressing in its nature. But modern India cannot either go back to Sanskrit or adopt a language, like the English, unsuited to its spirit and genius. With the sweet and flexible Sanskrit as its base, a common Indian language capable of easy comprehension, easy utterance and easy composition by the millions of India cannot but have a literature soaring far above the literature of all the other languages of the world. "It is a pity we are divided, we have still the narrowness of the love of our individual and provincial dialects." A cursory examination of the dialects in use in Northern or Western India would show that they do not differ from each other much and the difference is not greater than that existing between English, Scotch, Irish and Welsh, for instance. Gujarati, if a common script is used, can be easily learnt by a Bengali or Hindustani. Marathi would ordinarily appear to be more difficult from an inflexional point of view than Gujarati. But the use of a large number of Sanskrit words would render the vocabulary almost the same. The same is the case with almost every other important language. Sanskrit is the essence of all and a knowledge of Sanskrit would materially help the understanding of every other language. Mr. Mitra says:—

It would be absurd to think of keeping up the different languages or dialects, just for the reason that in common parlance people have dialectic variations according to the class or locality they happen to belong to or inhabit. If the majority of the words are the same or similar, if the idioms and peculiarities of style are essentially common, if the differences in mere words and inflexions are small or nominal, the interest of literature requires, the unification of the nation demands that the literary language should become one and the same. If, as I have shown, a comparison of the different dialects of Northern, Eastern and Western India, leads to the unmistakable conclusion that they are in essence the same, that it requires no serious loss of time for one to learn all the dialects, if in reality the means of inter-communication between the different peoples is easy, I do not see why an effort should not be made for a common language. Inter-communication in any one or more of the Indian dialects would open the path to a common language.

India Saddled with Unjustifiable Charges.

In an article under the above heading the *Times* reviews three more of its special correspondent's articles in which it observes:—"While the 'drain' theory is illusory, there is, nevertheless, a good deal in the prevalent complaint that India is saddled with unjustifiable charges. These charges do not affect the general economic situation, but they constitute a real grievance. We are happily far from the days when India could be loaded with the entire cost of a great ball given to the Sultan of Turkey in London, as was done in 1867, but something of the spirit which inflicted that unwarrantable imposition still survives." The *Times* proceeds to point out that the Welby Commission led ten years ago to a reduction of £257,000 annually in the expenditure charged by Great Britain against India; but the relief thus afforded has been more than nullified by the recent decision which permits the War Office to dip its hands into the Indian Exchequer every year to the tune of another £300,000. A graver anomaly, because it directly affects the development of Indian industries, is found in the operations of the overgrown Stores Department of the India Office, which needs reducing and reorganizing on entirely different principles. The agitation against the Excise Duties upon Indian cotton manufactures is sure to increase, and the time is at hand when it can no longer be safely ignored. For one thing, India will not permit it. The demand made by Indians for some voice in the settlement of the fiscal policy of their own country is growing very marked, and it is not lessened by the supposition that the last Indian Budget was only nominally framed in India. The cry for some measure of fiscal autonomy, however safeguarded, bids fair very soon to drown all others.

very of last year and provoke passions which may lead to a state of war between Great Britain and Germany. Happily the common sense of both countries has absolutely condemned the wild vapourings of the Oerlian fire eating Press, while the solemn declaration of the Portuguese Republic itself, that it is determined not only to hold fast by her over sea dominions but to strengthen them and multiply their resources is a direct shot at their wild target.

COLOSSAL STRIKE IN FRANCE

One of the most striking features of modern economics, on its practical side, all over the civilised globe, is the revolt of Labour wholesale against Capital. This revolt is at its threshold at present. It is only manifest in colossal strikes of the character which recently overtook Manchester and which have almost disorganised the entire social and political fabric in France. But the principle underlying the cotton operatives' strike in Lancashire differs in no way from that of the strikes of a gigantic character on the great French trunk railways, the strikes of lighters by electric lighting on the streets of Paris, and the strikes of telegraph signallers and others. The storm is brewing, and any day civilised Europe and America are bound to be overwhelmed by the great economic cyclone which is fast approaching the cyclonic centre. Everywhere the refined greed and tyranny of Capital is exasperating Labour. And since Labour is daily organising itself, albeit still imperfectly, for its final revolt against Capital, it may be taken for granted that the world will witness a Revolution, peaceful or bloody, which in its far-reaching effects, will certainly stagger humanity. The teachings of what we would term *rational socialism*, to differentiate it from blind and anarchical socialism, are spreading far and wide. They have taken roots broad and long. These teachings are bound to revolutionise not only the entire thought of the labouring masses but whole

industries. Indeed, the social fabric will have to be reconstructed on a basis which our common sense and common humanity dictate. For more than a century Collectivism has thrown out its tentacles and enmeshed individualism in its iron claws. Individual industries have been supplanted by huge joint stock ones of which the abominable and monopolising Trusts are the most typical. As a result of this Collectivism, which may be said to have now reached the meridian of its strength and glory, the individual worker in the largest industries of the world has been reduced to a mere pawn. The capitalist moves him on his great chessboard or rather relentlessly drives him there, by sheer force of his wealth without which the busy world of production and distribution would come to a standstill. The labourer is reduced to an automaton. He has no free play. He is not a free agent. The worst pistol is incessantly held over him in *terrorism*. "Work as we bid you, like the slave of Capital that you are, or be dead." There is no middle course. For a century this intimidation and oppression have gone in hand. But the century has at the same time lighted the torch of education, and illumined the path of the worker. The worker has *knowledge* and knowledge has taught him what a blessing and a happiness it is to be independent, and work out his own salvation in this great struggle for daily existence. More. The worker is now convinced that do what capitalists or collectivists may, they never can produce wealth without his assistance. Even where practical science has done everything by labour saving machines to minimise labour, labour by human hands must be put into requisition. In every branch of social life, as well as industrial, the worker, the individual, is essential. Thus, the worker has found out that an invaluable asset he is. Why should he lend that asset to another while grinding himself like a slave? Is it impossible to become valuable to

very inadequate measure of relief proposed by Government, and for some misapprehension of the attitude of the deportees.

The deportees either belonged to South Africa or to India, and the fact that the Transvaal Government has deported them to India shows that it held the deportees to have a preponderating connection with India. This is no justification of its action which has been throughout tortuous, harsh, arbitrary and illegal towards British Indians. And if the plea of the Madras Government for non interference is to be accepted the Transvaal Government might have scattered the deportees to the four corners of the earth, and these people who admittedly are British Indians by birth or by ancestral connection, could look for no redress anywhere. Apparently, Government look at the position of the deportees from the circumscribed point of view of their domicile, and not in its broader aspect of their political status and rights as British Indian subjects, or even as British subjects of the same Empire. The League considers it unnecessary to enter here into any lengthy legal argument as to the exact status and rights of the deportees, but it will only point out that under the Indian Councils Act the Indian Legislature has power to legislate for British Indian subjects of His Majesty in whatever part of the world they may be. It follows therefore that the Imperial Parliament has vested the immediate sovereignty over British Indian subjects in the Government of India, and that as between the various colonies, dependencies and possessions making up the British Empire, the Indian subject of His Majesty is the subject first and immediately of the Government of India and, secondly, of the Colonial or Imperial Government as the case may be.

Turning now to the specific considerations adduced by Government in support of the attitude taken by them, the League ventures to submit a few remarks:—

The first point urged by Government is "that questions connected with the deportation of Indians from South Africa are of an Imperial nature, and the Madras Government can take no independent or isolated action in that connection." This position the League fully accepts and if it has any remark to make it is that the Imperial aspect of the question has not been fully realised by the authorities and no adequate action has yet been taken by the Indian Government to secure to the Indians in the South African Colonies that measure of justice, and regard for their rights, that is due to them. But when the Madras Government further on remark that as a Government they cannot make grants from public funds to assist men who avowedly "intend to return to South Africa to put themselves into conflict with the Law and Administration of a British Colony," the League cannot help observing that there is here both a misapprehension of the attitude of the deportees, and of the claim they have on the Madras and India Governments as British Indian subjects connected either by birth or ancestry with India and the Madras Presidency. The League itself has not ventured in its representations to Government to ask them for any pecuniary aid to meet the expenses of returning the deportees to South Africa, because it did not want to commit the Government to any policy savouring of hostility to the Colonial Government, and because too the League cannot dictate to the deportees against their will that they should go back to South Africa. But considering the humiliation, the hardship, the breaking up of families, and the ruin of property and business arduously built up through long years of toil, which the deportees have suffered, they are entitled to claim of the Governments in India to intervene, to secure to them the full restitution of their rights and adequate compensation for the trouble and pain of mind inflicted on them and for the losses caused to them by the action of the

of peace. By all means let national defence, compatible with existing requirements and resources of the country be taken on hand but let there be *pari passu* the rehabilitation of Turkish finance on a sound basis, the husbanding of resources, the better and purer administration of justice and a pacification of Macedonia. However much she may be tempted to cast in her lot with the Triple Alliance, as alleged in quarters not to be ignored Turkey should weigh well whether she will not be overboarded in certain dreaded eventualities. It is for her to calmly consider and resolve where she herself should throw in her balance. No two countries have so honestly befriended Turkey as France and England. But at this juncture to alienate the sympathy of two such wise, disinterested and strong friends and to deliberately follow the behests of those who are only looking out for her partition, is, indeed, the height of folly. All is not well for sometime past in Turkey. Her best friends are growing apprehensive lest without wise leading and statesmanship all progress may be thrown backward and she once more become a prey to her nearest cormorant neighbours. England has a special duty to perform at this juncture in friendly co-operation with France. All the moral and even financial support which Turkey wants should be given. Unfortunately, British diplomacy in the person of the Foreign minister is not all that is desirable. If Sir Edward Grey would be a little more assertive, and a little less sphinx like there is every hope that the influence of the Triple Alliance could be easily reduced to its true proportions. At present, it has to be ruefully acknowledged that British diplomacy in foreign affairs is an exceedingly poor quantity of which the Triple Alliance is keen on taking every advantage.

FINISHING THE FIFTH

It is sad to witness that Freedom has been murdered in cold blood at Helmsfors. With

the aid of the slavish Duma, the shadow of the original of that name, the Russian Government has put no end to the independence and integrity of Finland—a disaster which is bound to have its reflex influences later, on the politics of Europe. Though far off Finnish independence, if looked closely in, was a guarantee of a freer Europe. Russia was really strengthened in the Baltic owing to Finnish naval strength and Finnish freedom both held in check the Mailed Fist and gave strength to the Tsar. But with this destruction of Finnish autonomy Russia has by her own hand weakened her power. She has committed suicide. Of that suicide Germany is sure to take advantage. So that instead of doing any good to herself Russia has most ill-advisedly rendered the greatest disservice to those who were aloof from the Triple Alliance.—As the *Manchester Guardian* (27th September) pertinently remarked: Finland “stands the embodiment of the modern spirit, like some Statue of Liberty, at the very gates of the least liberal and free of all modern Empires. If her continued existence as a nation impaired the development of Russia in any way, Russia might be justified in revising treaties and promises that jured with new conditions. But the most distressing feature of the whole situation is that Russia is threatening a national life without any prospect of gain to her own.” So far Russia is narrow visioned and sowing by her own hands the first seeds of the destruction of her own European position. Freedom shrieked when Kosciuszko fell and Poland with it. Well may we say that Freedom shrieks again after a century and more at the fall of Finland.

ENGLAND.

The troubles in Great Britain were more economic than political during the last four weeks. There was a deadlock in Lancashire cotton industry owing to a dispute between employers and employees. An operative at Fern was called upon to do a piece of job which he refused and

be citizens of Madras, or that they have any special claim on the Madras Government." This point the League has discussed above, and it need not repeat the arguments here again but attention may be drawn to the fact that most of them are Tamil-speaking Indians. If the Madras Government be correct, which the League respectfully submits is altogether doubtful, the least they should do is to protect against the deportees being dumped down in Madras, and this naturally will of itself be, in due course, productive of some good to the cause of the British Indians in Natal. Parenthetically, the League also respectfully submits that any help rendered to the deportees should not be looked upon as a charitable dole, but as what is due to them on the merits of the case, as a matter of right.

The League begs to inform Government that the deportees have left Madras seeking to return to South Africa and join their families. They have gone, taking their fate in their hands. Whether they will be sent back is uncertain. But whether these identical men or others in their position return, the League trusts, Government will give to them ~~case~~ the consideration due to it from the broader aspect of it, which the League has endeavoured to place before Government in this letter.

During the stay of the deportees in Madras, which extended to about three months, the League has spent for their maintenance about Rs. 4,499. The League will be glad to be reimbursed in this amount. The funds of the League were mainly intended for the relief of the families of the deportees left behind in South Africa for whom the Transvaal Government has shown no care or consideration, and it can ill afford the expenditure it has already incurred on the deportees.

The relief therefore which the League seeks on behalf of the British Indians in the Transvaal

and of the deportees' past and future if any in particular may thus be summarised under the following three heads:—

(1) That the Imperial Government should take firm and decided action to secure to the British Indians in the Transvaal, their reasonable political status and rights as the immediate subjects of the British Indian Government, and as fellow subjects of the same Sovereign.

(2) That the deportees who may be sent down to India and the members of their families who may be left behind should be maintained from public funds by the Governments in India, in the first instance, until proper restitution of the rights of the deportees is secured, the cost being ultimately recovered from the Transvaal Government; and

(3) That the Indian South African League should be re-imbursed the sum of Rs. 4,499 which it has spent for the maintenance of the deportees during their stay in Madras, or such portion of the amount as the Madras Government may in its discretion be pleased to give.

THE INDIANS OF SOUTH AFRICA.

Helots within the Empire! How they are Treated.

By H. B. L. Polak, Editor *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The First Part is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia and the Portuguese Province of Mozambique. Part II, entitled "A Tragedy of Empire," describes the terrible struggle of the last three years in the Transvaal, and contains an appeal to the people of India. To these are added a number of valuable appendices.

Price Rs. 1. To Subscribers of the "Review," Rs. 12.

G. A. Natesan & Co., 3, Sankararn Chetti St., Madras.

tells us that the attitude and conduct of the Russians is exasperating to the Mejliss and paralyses much of the good it has at heart. It is the absolute insouciance of the British Foreign Office which has encouraged this squatting of the Russians. Mr. Lynch loudly calls upon Sir Edward Grey to assert himself and goad the Russians into honestly fulfilling the obligations of the Anglo-Russian agreement. The following sentence from our contemporary crystallises the whole Persian question: "We should, if possible, induce Russia to withdraw her troops unconditionally. But if we cannot do that, then we must express our dissent from Russia's policy, for it is one of blackmail, and if we lend it a silent, even though unwilling assent, we shall share—as we are sharing—in the dislike and distrust with which Persia regards the blackmailer."

THIBET

The organs of Anglo-Indian chauvinism seem to have made it a point to keep the pot of Thibetan politics boiling. In other words, they are continually manufacturing on the flimsiest of flimsy, one-sided, and unauthenticated information from Darjiling and Sikkim, alarming situations, purely from their own heated brains, in order to create a diversion. The latest stories are all about Chinese *subordinates* in Lhasa and on the Chinese Thibetan border. We warn the reader once more against these titbits of gossip which are manufactured with an object, and that object nothing but the most dangerous—how to frighten the Government of India and the Home Government and bring about a pretext of war with China and enter Thibet. This is the game *perpetually* kept in mind. But Indians need never be deceived by this lying clique which has its counterparts at home who now and again throw malicious hints of an uncomfortable kind in their own bellicose organs of opinion. But the conspiracy is transparent and could be easily seen in its true colours. China in Thibet is doing nothing more than its paramount State duty in establishing order and discipline and checking the intrigues of the Lamas with, of course, a strong hand, but certainly not so strong as we might expect had Thibet been a Province of British India or Russia. John Chinaman, at Peking, is however completely alive to the machination of this organised conspiracy and knows his business. We should not be surprised if one day he turns the table against these avaricious conspirators.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

Mystical Traditions, By I. Cooper-Oakley. (*Arts Regia, Milan*)

The book here is the first production of the International Committee for Research into Mystic Traditions established by Mrs. Annie Besant under the presidency of the author, Mrs. Cooper-Oakley. The book is divided into two parts, the first part dealing with Forms and Presentments and the second with Secret Writings. Her programme of Research is limited to the discovery of the symbolism in which the spiritual truths are concealed from the spiritually inferior and to the discovery of the methods by which they are revealed to them. Poems, Legends, Fables, Satires—all these were made instruments for the spread of the secret teaching. The Troubadours spread occult teaching under the cover of songs and poems, of which, says the author, the legend of the Holy Grail is perhaps the greatest example. The author then goes on to show how poetry of the early Middle Ages was calculated to stir up noble sentiments and high ideals. The rise and fall of the Troubadour movement, and succeeding it the rise and fall of the Minstrels, are both clearly sketched. Minstrels are said to have come in with the Norman Conquest and flourished on till the time of Elizabeth, in whose reign they fell into utter disfavour. The author refers to the good work done by satires as instruments for conveying public reproof and illustrates it by reference to the satires of Goliard which were aimed at the debased clerical orders of the period. The second part treats of the various methods prevalent among men for secret communication. The book abounds in quotations from great mystical writers and is throughout quite interesting reading. It is printed in very good type and possesses an attractive appearance.

India. Wherever it appeared that a person had been resident in or born in any other part of South Africa he was returned thither and not deported to India. In every case where person to be removed claimed to have wife or family he was allowed facilities for taking family with him at expense of Government. In only one instance, namely, that of Indian named Veerasamy Chelladoo, was this facility taken advantage of.

The definite allegations made in 33 out of 56 cases were then separately dealt with, whilst no trace could, it seems, be found of the remaining 23 names furnished. The complaints of ill treatment on steamers were denied categorically on the authority of the Transvaal Agent at Leneno Mar-quee. The Ministry stated that the number of Indians deported during the preceding three months had amounted only to 2 in May, 11 in June, and 4 in July, and that instructions had been given to the Police to exercise every care that the deportation should not be applied to Asiatics who have been registered. It was pointed out in conclusion that Indians have never contended that the doors of the Transvaal should be opened to Indian immigrants except for a small number of educated persons. As will appear from particulars given the cases referred to by British Indian Association are frequently those of Indians who have been resident in Transvaal and have entered that territory in pursuance of concerted attempt to defy the law. Whatever policy may be adopted with regard to Indians legitimately resident in South Africa, whose case is at present under careful consideration of Government, Ministers cannot consent to unrestricted Indian immigration into the Transvaal, and they will continue to enforce the law in every case where attempts are made by Indians not previously resident in the country to enter it without proper authority.

LORD MORLEY ON PRISON TREATMENT

Meanwhile, Lord Morley had been registering a strong protest upon another and equally important matter. In a letter addressed to the Colonial Office so recently as July 21 last, the Secretary for India expresses his "profound regret at the refusal of the Transvaal Ministers to make any concession as regards the observance of Ramazan by Mahomedan prisoners or to

exempt high-caste Hindu prisoners from tasks which involve what they regard as religious desilement. The remarks of the Transvaal Ministers as to the impossibility of allowing to prisoners the observance of particular religious rites seem to Lord Morley to be irrelevant to the latter question, which is one of compelling prisoners to perform tasks which involve ceremonial pollution, not of giving facilities for the observance of particular rites. His Lordship would observe that the prison population in India is no less cosmopolitan than that in the Transvaal, but that the Indian jail regulations, as Lord Crewe is aware, meet religious difficulties without impairing prison administration."

The minute to which the foregoing is a reply states that the prison population of the Transvaal is of a most cosmopolitan character, including Protestants, Roman Catholics, Mahomedans, Jews, Parsees (fire worshippers), Buddhists, Confucians, and members of many other religions. Requests are from time to time preferred by different sects to be allowed the observance of their particular rites in jail, but, as the gratification of these requests would prevent the carrying out of the sentences of the Courts and make the administration of jails impossible, the Ministers, after fully reconsidering the matter, regret that they are not able to issue instructions exempting Indian prisoners from certain tasks on purely religious grounds.

Anti-Asiaticism.

INDIGNATION MEETING AT SPRINGS.

The Springs Correspondent of the *Rand Daily Mail*, writing on the 24th ultimo, says:—

The inhabitants of Springs are determined to keep their township "all white" and consistently turn the "frozen mind" to any pushful Asiatic desirous of obtaining foothold there. Hitherto they have succeeded in maintaining their ideals, but recently one member of the Council broke away from the principle and let premises in one of the principal streets to an Indian trader, the consequences being that the Council came down with a heavy hand on the offender, and a crowded meeting in the Springs Masonic Hall this evening was the outcome to call upon the erring property-owner, the Rev. J. E. Davies, to resign his membership of the Town Council.

TOPICS FROM PERIODICALS.

The Benefits of British Rule.

To the August number of the *North American*

Review Lord Curzon contributes the second of two articles on British Rule in India. —

In describing the many benefits of British Rule in India he gives precedence to the civil rights of the Indian who is a subject of the Crown. Though he hails from what is called a dependency, he has not only in India, but in the United Kingdom, the full rights of a British subject. If he comes to England he does not need to be naturalised, he is already a citizen of the Empire; he has only to acquire the necessary qualification in order to vote in the Municipal and Parliamentary elections; he can even sit—he has sat—in the House of Commons; he can enter our universities; he can compete for that branch of the Indian Civil Service which is recruited by special examination in England; he can be made—he has been made—a member of the Council of the Secretary of State. His rights in the Colonies, or, as they are now called, the Overseas Dominions of the Crown, enjoying Self-Government, are a different matter. But in England, there is no subtraction from his prerogatives. He is as much a British subject as a British citizen as the writer of this article. Even the subjects of Native States in India, though they are not technically British subjects, are, for international purposes, in the same position as British subjects. In foreign countries they are entitled to the same measure of protection as though they were British subjects, and this protection is extended not only to the inhabitants of Native States inside India, but to the subjects of border States, such as Nepal, which though not incorporated in the Indian Empire, are yet in the closest political relations with our Government, and in a greater or less degree may be said to accept the suzerainty or protection of Great Britain.

Lord Curzon then proceeds to summarise the material advantages that have accrued to India by the British occupation. —

Where before the English entered India, there were no made roads and few bridges, we have over spread the country with a network of roads and have spanned the rivers. We have constructed over 30,000 miles of railway, which in 1908-09 carried 334,000,000 of people. We have protected the coasts with light-houses and have created magnificent harbours and docks and wharves. Splendid public buildings adorn the principal cities. Great schemes of water supply and sanitation are being extended to all the larger towns. The hospitals, vie with those of Great Britain, and in point of scientific equipment are in some cases superior. The telegraphic and postal services are cheaper and offer advantages greater than those which we enjoy at home. Thousands of miles of desolate and uninhabited country have been reclaimed by irrigation works to the plough. We have taken 240,000 square miles of country under the protection of the Forest Department to the great advantage both of the climate and (in respect of grazing and fire-wood) of the poorer population. The main recurrent affliction

of India are famine and cholera and plague. Against these our forces are always mobilised. Manufacturing industries have been started that give wages to nearly one million people, of whom 400,000 are engaged in cotton and jute mills, 500,000 in addition are employed on the railways alone.

Turning to the moral benefits conferred by England on India, he says:—

Trade and industries, justice and good Government, peace and security, wages and employment, are an incalculable blessing to a people who before our arrival suffered from the triple scourge of robbery, indignance, and oppression. But they do not represent the whole or the best of our service to the Indian community. Our highest claim to their gratitude is that we have educated their character and emancipated their intelligence. All that is best in their thought and writings, the rising standards of morality, the gradual reduction of vanity and superstition, even the dawn of a national spirit—all of these have been fostered by the education which, with perhaps imperfect discrimination but with whole-hearted sincerity, we have placed at their disposal.

Finally, Lord Curzon essays to answer the question, how, then, does it come about that so marked a sedulous and anarchical movement has been manifest in India in recent years?

The answer, I think, is twofold. The Indian movement is a part of that uprising of natural sentiment in favour of self-governing institutions which has run like a tide throughout the East ever since the victory of Japan over Russia, and has been equally visible in China, India, Persia, Turkey, Russia and Egypt. In India, it takes the form not merely of a demand for a greater share in the Government of the country and for some approach to Parliamentary institutions, but in its crude and more violent shapes appealing to its balanced intellect, fed on the rhetoric of an hitherto uncontrolled Press, of attacks on the instrument of so alien rule culminating in the assassination or attempted assassination of high officials of the Government—often (such is the depressing fatuity of the perpetrators) of those who have been most conspicuous for their service to the native cause. A second reason has been the general belief that there has been some lack of firmness and consistency in the policy of the Government which has attempted the difficult and well-nigh impossible task of running conciliation and repression, so to speak, in double harness, with the result that the coercion has usually been too late to frighten and the conciliation too fortified to appease.

Lord Curzon winds up his article as follows. —
“Times of trouble undoubtedly lie before the British Government in India, as they do before any Western Government attempting to rule on Eastern people on Western lines. If the objection be raised that the obvious alternative is to rule them on Eastern lines, the answer is that the people will not have it themselves, and that, having drunk from Western phials, they decline to have any other beverage. It is too late, in fact, to change the prescription.”

Indians in British East Africa

Seth Alibhoy Mulla Jeevanjee, who is the first Indian to be appointed to the Legislative Council of the British East Africa Protectorate, has taken advantage of a visit he is paying to Manchester on business connected with the extension of cotton growing in Africa, to make a statement to a representative of the *Manchester Guardian* on the position of British Indians in the Protectorate.

"For about 300 years," Mr. Jeevanjee said, "there has been a constant trade between India and East Africa, and it was indeed through the existence of that trade that East Africa became at last a part of the British Empire. There are at the present time about 25,000 British Indian residents in the country, mostly business men and their families. They are settled all along the coast and in the interior, and many of them have been born

and brought up in the country. A few years ago the British Government in East Africa adopted a legislative and administrative policy adverse to the interests of the British Indians resident there. The general object seems to have been to discourage British Indians from going to East Africa and to discourage those already there from staying. Within the last six months these measures have become more pointed. In the sale of land by public auction an announcement appears that no British Indian need bid; a regulation was issued that land was only to be leased to Europeans, in the produce market opened by the Municipal authority of Nairobi, rule was put into force that only Europeans could buy, and it is in this market that the produce from the land around here has to be sold. Meanwhile members of European and American nations are allowed full trading and property rights in the Protectorate. The restrictions are directed only against Asiatics, and this arouses much resentment among the Indian subjects of the Crown. There are a few acres suitable to the production of the best kind of cotton. The soil of the country varies so much that every known product of the soil will grow. Already nearly 85 per cent. of the business of the Protectorate is

in the hands of Indians, which makes the recent policy of the British Government the more difficult to understand, because one can hardly believe that they propose to set to work to uproot all the present institutions and to efface all the present characteristics of the country. From India the right kind of labour will readily migrate to East Africa, and Indian capital is also waiting at the door. But, meanwhile, these regulations and the general policy of the British Government are preventing the natural flow of Indian capital and labour into the country. British East Africa is being run by the British taxpayer, who is, through this dog-in-the-manger policy, denied the proper return for his money. At the same time the British Indian feels himself under an injustice. He holds that this policy is a deviation from that freedom of trade and intercourse which is characteristic of the British system; that it is an exceptional measure directed against himself alone. It cannot be for the interest of the British Government either in East Africa or in India that this sense of injustice should be allowed to exist."

Indians in the Straits.

We learn from the Annual Report for 1909 of Mr. H. Clayton, Superintendent of Indian Immigrants to the Straits Settlements and Federated Malay States, which has just been issued, that 49,817 persons emigrated from Southern India to Penang last year. Of these 4,119 were statute immigrants, 20,289 were free coolies with aided passage tickets, and 25,409 were classed as other immigrants. There was a decrease in the first and third classes in 1909 as compared with the two preceding years, amounting in the aggregate to 4,700 as compared with 1908 and to 10,700 as compared with 1907. On the other hand, the number of Indians which returned to India from the Straits Settlements, viz., 30,284 adults and 1,049 children, was higher in the year under review than in either of the preceding years. The increase in the number of statute immigrants, and 51% of whom were allotted to private employers the Federated Malay States, is attributed to a great extent to competition in Southern India wages for statuters for Fiji and Natal. The certificate per day, or 40 immigrants amounted to 25 to 18 cents or As 7, for men, and for women rates varied between 50 paise for free coolies the 20 and 29 cents for women and 40 cents for men and *Madras Mail*, in different districts.

India's Political Demands.

Saint Nihal Singh contributes to the pages of *The Fortnightly Review* a very able statement on "What India Wants Politically." He rightly points out that the question is not alone "What does India want Politically?" But also "What are its claims for seeking the satisfaction of its political desires?" If the contingency should be realised that Great Britain be willing to give educated Indians just what they are agitating for, would they be able to manage efficiently India's Governmental affairs with the co operation of the English?

He answers the above question in the affirmative because he says —

A careful examination of the annals of the land is bound to convince a thinking person that this query should be answered in the affirmative. In days gone by Indians possessed admirable genius for administering their Governmental affairs. But if it be considered that, through a turn of the wheel of Fate, the natives of Hindustan irredeemably lost the capability for even a partial self rule, it is only necessary to turn to the up-to-date Native States of India to find a reply to the question "Are Indians capable of efficiently filling the higher ranks in the Government of British India?"

As a case in point he instances the successful example of Baroda for whose able ruler he justly pays a glowing tribute. Mr Nihal Singh appropriately points out that, —

There are Native States in India other than Baroda which are efficiently managed by the Native Princes and their aides. The fact that Indians are rapidly developing themselves under the guidance of native rulers and their native co-operators is a significant proof of the fact that the Indian, in the face of the popular belief to the contrary, is not a mere blockhead who must perforce fill a secondary position. Combined with this is the fact that the Indians in British India are showing marvellous activity and wisdom is not only organising campaigns for political, but also for social and industrial betterment.

He then describes in vivid terms all the achievements of recent years which undoubtedly promise a bright future.

The following paragraph is worth noting in full —

During the last few years a momentous change has taken place in the character of the educated native. He has grown manly and desirous of depending upon his own initiative. With this end in view, he has commenced to gather together his resources and make a good display of them. He has already established a network of schools and colleges which are run on independent lines, some of them with the aid of the Government, many others organised and conducted on the principle of "the gods help those who help themselves." Such scholastic institutions, "National Schools," as they are called, are fast becoming the order of the day, and are rapidly gaining in prominence. So well are they distributed in different portions of India, and so ably are they conducted, that they are gaining votaries day by day, and are proving a great power in the land. Simultaneously with the educational work, the natives of Hindustan are devoting attention to the physical improvement of the race. Gymnasiums are springing up overnight, especially in Bengal, and the youths are being drilled. The beneficence of such a work found a practical demonstration a few months ago. Several hundred Bengali youths formed themselves into a volunteer corps under capable directors and rendered invaluable aid to the millions of pilgrims who poured into Calcutta on the festive occasion of the Ardhodaya. Yogs to bathe in the Hooghly river. Those who saw the work of the volunteers did not carry away any doubt in their minds as to whether or not India is capable of shouldering at least the larger bulk of its Government.

Social, educational, industrial and political organisations initiated and conducted by the natives of India have for many decades been giving Indians increased capability to govern themselves. Tutelage to England, too, must have increased their capacity to administer their own affairs, for the Englishmen have iterated and reiterated that they were to India for the purpose of training the natives to look after their own affairs. A wave of democracy to-day is dashing against the entire Orient, and this of necessity must increase the desire of Indians for an autonomous Government. One hundred and sixty-two thousand public and private scholastic institutions are rearing 5,500,000 Indian pupils with a desire to rise superior in playing second fiddle to the foreigner. Each day sees the longing for a rule in which the natives shall take the most prominent part becomes more intensified. Each night witnesses the educated Indian coming into a more reluctant realization of his ability to govern. In the past few years the native of India has cast aside his abject, slavish state of mind. To-day the slogan of Hindustan no longer is "good Government." The banner around which the Indians are increasingly gathering is "Self-Government."

Loti in their refined French could have made the description of the incidents described in the articles in question, interesting. As it is the articles are coarse and uninteresting. But, however, the question I have to place before the public is whether the publication of a libel, however atrocious it may be, can be punished with deportation of the Editor, and confiscation of his press. In my opinion the course pursued by the Travancore Government is an absolutely unjustifiable one. They could not even have launched a *State* prosecution of Mr. Ramakrishna Pillai because the libellous allegations are made against Mr. Rajagopalachari in his personal capacity and not in his capacity as Dewan of Travancore. The proper course would have been for Mr. Rajagopalachari to prosecute Mr. Ramakrishna Pillay. But instead of that they have requoted some old and antiquated royal prerogative and banished an Editor and confiscated his press and all these for what! for his having attempted to make out that the Dewan is a sort of Don-Juan run amok. I was considerably surprised and pained to read about the political injustice committed by H. H. the Maharajah of Travancore. I hold the Maharajah in the highest personal regard and esteem. I know him to be a God-fearing and conscientious ruler. And if such a head of a Native State could accord his sanction to a deportation like this, what may not happen in Native States with less enlightened rulers? Are we slipping back to the old order of things? Have we reached the summit of our political evolution and are these the first steps in our downward descent? I remember about 15 years ago having a quiet talk with Mr. Dadabhai Naoroji in London. I asked the G. O. M. of India to sketch out to me a practical scheme for the Self-Government of India under British Sovereignty. And Mr. Naoroji's reply was—Parcel out all India into Native States like

Baroda and Travancore under Native Princes, with British Residents attached to their Courts and subject to a British Viceroy at Calcutta with the Military under him. That was 15 years ago and I did not know much of Native States then. But to-day if anyone makes a similar proposal I should most emphatically oppose it. I have the honour of the personal acquaintance of H. H. the Maharajah of Travancore and of Dewan Rajagopalachari. I don't know Mr. Ramakrishna Pillay. I have never set eyes on him till now. And yet I am unwilling to follow the example of the 'sugar-candied' friends of the Maharajah and join in the chorus of praise of the recent instance of his "wise statesmanship." As a sincere and candid friend of the Maharajah I would point out that his recent Royal Proclamation banishing Mr. Ramakrishna Pillay was neither wise, nor just nor statesmanlike. In my humble opinion, it was a piece of grave injustice. As the ruler of a State he may be above all human laws. But as a pious and religious man, he ought to know that a higher power watches over all our actions, even those of Kings and Emperors. And even now there may be an entry in Chitragupta's record of the gross injustices done by a powerful ruler to a humble subject, for which even the mighty ruler may have to answer at a future day:—

The moving finger writes; and having writ,
Moves on: nor all the piety nor wit
Shall lure it back to cancel half a line
Nor all thy tears wash out a word of it.

III. THE DEPORTEE'S VERSION.

Mr. Ramakrishna Pillay, the deported Editor of the *Sarasathi* of Trivandrum is reported to be now in Timinivelly and that he has sent representations to H. E. the Governor of Madras and the British Resident stating among other things that among the papers seized behind his back will be found reliable records proving corruption in high quarters and letters admitting bribe-taking by the palace favourite Bankaran Thambi and imploring H. E. the Governor to inquire into the Dewan's conduct and the suspicious death of a woman in the palace which he hopes to prove. If an opportunity is given.—H. C. *Reformer*.

we do so, but we thrust our meddling noses into all the details of life, and refine here and reform there, and always, it must be remembered, with increased and increasing taxation. It still, however, remains to explain how we have deprived them of the power of modifying their customs, and this has been done simply seizing on the existing customs as we found them, writing them down, and training them into laws which the people have no power to alter in any way. And, to make matters as bad as they can be, where we have found gaps we have filled them up with a kind of law-succoo of express rules taken very much at haphazard from English law books. The old rights of communities of Hindus have thus been entirely absorbed by our Government, which has now deprived the people of every particle of civic power. * * * We thus see, as was very clearly pointed out in *Man's Village Communities* only the other day, that if the people have gained some benefits from us they have also lost other, and we need hardly add that the results of this entire deprivation of free action are altogether deadly and destructive to the very existence of the most valuable powers of men.

Mr. Chatterji concludes his article with the following observations on the existence of village self government in Southern India and Municipal Administration of Chandra Gupta, made by Vincent Smith in his *Early History of India* —

The records published by him (the late Mr. Soudam Pili) show that at the beginning of the twelfth century, Travancore, a Southern Kerala, formed part of the Chola empire of Rajendra Chola-Kelottang, and to all appearance was well governed and administered. The details of the working of the ancient village associations or assemblies are especially interesting, and prove that the Government was by no means a mere centralized plutocracy. The village assemblies possessed considerable administrative and judicial powers, exercised under the supervision of the Crown officials.

Certain long inscriptions of Parantaka I, (a Chola king, 1007 A.D.) are of special interest to the students of village institutions by reason of the full detail which they give of the manner in which local affairs were administered by well organized local committees or *panchayats*, exercising their extensive administrative and judicial powers under royal sanction. It is a pity that this apparently excellent system of local self-government, really popular in origin should have died out ages ago. Modern Governments would be happier if they could command equally effective local agency. The subject has been studied carefully by two native scholars, whose descriptions are well worth reading. Whenever the medieval history of Southern India comes to be treated in detail a long and interesting chapter must be devoted to the methods of Chola administration.

The administration of the capital city Pataliputra was provided for by formation of a municipal commission, consisting of thirty members, divided like the war office commission of equal members into six Boards or Committees of five members each. These Boards may be regarded as an official development of the ordinary non-official *panchayat*, or committees of five members, by which every caste and trade in India has been accustomed to regulate its internal affairs from time immemorial.

The Hindu Moslem Problem

The Hon'ble Mr. Haque, Barrister-at-Law, writing in the *Modern Behar* upon the Hindu Moslem Problem makes the following characteristic observations:—

"While people in other provinces are indulging in acrimonious fights over some small things and petty details, we in Behar are living in peace, concord and amity, trying to create a common civic life for our province, in which no particular class or creed will have an unfair advantage over its neighbours. Indeed, it is a unique sight in the whole of India to find the Hindus and the Muhammedans of light and leading, as in Behar, equally anxious to make common cause for the advancement of their province. Toleration, compromise and a policy of give-and-take have been the keynote of our method in all matters and we may rightly be and justly are proud of our achievement. Where all others have woefully failed we have signally succeeded. It is not that we have no separate organizations of our own. No. Both the communities have their own organizations for the purpose of safeguarding and advancing their own special interests, if any. But as they take particular care in their working they do not clash with each other, and jeopardise the larger and more important interests at stake. Our harmonious relations and active co-operation in all public affairs thus afford a lesson to the rest of India. But although this question does not happily touch us, nevertheless as citizens of the general body politic it behoves us to take a correct measure of this burning question of the day and try to find out its genesis and, if possible, its solution."

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The Future of India

Mrs Annie Besant writes an article in the *Central Hindu College Magazine* for October in the course of which she says—

"Through much tribulation has India been gulfed for some five thousand years, in order that by conquests, colonisations, wars, tumults and manifold windings of the divine wheel, various races and sub races might be mingled in the blood of her children, to enrich the current of her life

* * * * *

Differentiation had done its work, and the time for reintegration began to dawn. Messenger after messenger was sent to the West in order to permeate its turbulent civilisations with the higher spiritual ideas; splendid intellects were sent thither to lead it onwards to heights of scientific knowledge and artistic achievement. In the nineteenth century the time had come for a more sympathetic mutual understanding between East and West, between the elder and younger Branches of the Aryan family, and for this the Theosophical Society was founded; it was sent to bring to the West the forgotten spiritual knowledge of the East; to lead it to drink at the long sealed Aryan wells; it was sent to recall to the East the memory of its own treasures to revive Aryan ideals, to bring to it the accumulated treasures of Western learning, to knit together the warring elements into a single nation and, above all, to blend into one the eldest and the youngest children of the Aryan Race, the Indians and the English. On this union, close, brotherly, indissoluble, the future Empire depends. And it is inevitable. Those who strive against it will be eliminated, for the will of the Great Father must be wrought out. The rebellious, the haters, the seceders to strife, will be scattered among other nations, among nations backward in evolution, where their unpleasant peculiarities may work less harm. When the union is accomplished, when the field is ready, then Vaisnavata Manu will send thither the master intellects of humanity, to raise the people composed of the best elements of His race to a dazzling height of glory, and the great Aryan Empire will stand revealed."

India's Evangelization.

The place of honour in the September—October number of *The Methodist Review* is given to a paper by Bishop Warner. The Bishop's thesis is: "In India's evangelization tremendous and unprecedented missionary problems are to be solved." What are the problems that Bishop Warner considers face the missionary in India. They are:—First, the fact of India's vast population, with their conservative and enduring characteristics. A second problem is to be found in the marvellous power inherent in Hinduism to both resist and absorb other religions. Buddhism, is used as an illustration of this problem. Under Asoka, Buddhism was made the State religion in India. "Hinduism first resisted and the struggle for supremacy continued between these two great religions throughout fifteen centuries, then masterful Brahmanism with its unrivalled astuteness, absorbed into Hinduism nearly every doctrine of Buddhism, except its atheism and caste distinctions. The Brahmins compelled Buddhists to acknowledge their supremacy, accept idol worship, and conform to the rules of caste." A third problem is to be found in the Vedic philosophy with its conception of God, Pantheism and Idolatry. The fourth problem dealt with is that of transmigration, "Forgiveness lies outside its vocabulary." "Sitting in an Indian train, a well educated professional Indian gentleman entered, and recognizing me as a missionary, he soon turned the conversation on religion, and in perfect English, remarked: 'There is one doctrine which you missionaries preach that for ever makes it impossible for me to accept the Christian religion.' 'What is that?' I inquired." He replied: 'You teach that sin can be forgiven; that is impossible,' and declared his belief: 'What I have sowed,' that—not more, but never less, and never otherwise—must I reap.' In the fifth problem are grouped caste, the *sanskara*, child marriage and enforced widowhood, while the sixth problem is to be found in the fact that the Muhammedan population in India is larger than in any other country.

The Coming Boom in Cocoanuts.

People who look ahead are prophesying a good time for coconut growers, as a result of the recent discovery of practical methods of converting crude copra oil into a palatable and satisfactory vegetable butter. The superior qualities of coconut oil have long rendered it invaluable to soap-makers, who found that a large proportion of coconut-oil gave soap cakes the requisite degree of hardness and resistance to the disintegrating influence of water, without the loss of any cleansing power. The nutritive value of coconut oil was discovered in Europe some years ago, and its value in this respect has of late been realised in America also. The result is that the demand for copra—the dried meat of the coconut—is increasing out of all proportion to the supply, especially in France, Germany and the United States, and a great future is predicted for coconut oil, owing to the increasing demand for it from soap-makers, butter makers and confectioners. Some seven Companies are now crushing copra and refining the oil for edible use in Germany, and selling their product under various proprietary names, and new factories with the same object in view are being erected in the United States. In fact, it is stated that the price at which coconut butter has recently been produced by French and German manufacturers has had a marked effect upon the sales of compounds in which American cottonseed oil is used.

According to the American Consul General at Hamburg, the raw material contains 70 to 75 per cent. of fat and to obtain a first class butter, oil of the first pressing is required which is bleached with Fuller's earth. The oil is either white or very light yellow, with a specific sweet odour, particularly noticeable when heated. For the manufacture of an edible fat, the difficulty has always been to eliminate the specific sweet odour. This is now done by treating the expressed oil with steam, the expensive power of which

has been increased by heat, and neutralising it with magnesia. The substance is then washed out with warm water and re-melted. One of the most valuable properties of all coconut butters is their ability to stand a comparatively high temperature without melting.

Snake-Skin Dress.

The autumn will bring the snake-skin dress into fashion, says the London *Daily Express*. Mr Garret, the originator of this development, informed an *Express* representative that its advantages are more manifold than would appear at the first glance.

"Marvels can be achieved by the python's skin in the hands of a clever designer," he said 'for this skin never pulls or gives'. It is both water-proof and pliable, and it can by skilful manipulation of its wonderful scale marking, bring into prominence a pretty point or hide a defect. By using the python's skin for footwear a foot can be made smaller, or it can be given breadth or tapered to a point.'

"Then why should not an entire figure be modelled on these lines—breadth here, a slim line there, attention called to a pretty waist, or angularities transformed into beautifully rounded ones by the magic and of the python's skin?"

"Not only will women benefit by this idea, but the python's skin should make men's golf shoes impervious to weather, furnish lapels and cuffs to motor coats, and make elaborate waistcoats which will not wrinkle and which will degum rot or mildew."

"I have already many orders for python skins, and many exquisite shoes for autumn will be made in grey lizard, but for absolute smartness nothing will approach the gorgeous skin of the python."

Russia's Export Trade

The Russian Ministry of Commerce has established a special Enquiry Office to furnish information with regard to foreign trade with the object of encouraging Russia's export trade.

UTTERANCES OF THE DAY.

Our Present Political Situation

Quite a remarkable and outspoken lecture on "Our Present Political Situation" was delivered recently before the Madras Mahajana Sabha by the Hon Mr T. V. Seshagiri Aiyar. The following is an extract from it:—

India's upbaiting is bound up with the power and greatness of England, to which Providence has hiked this country. That its work should be so moulded as to make an instrument for the good of our people should be as much our duty as that of the men who are the agents in carrying out British policy. One should complement the other. In the work which we have to do, we have to criticise more often than to commend. The pampered man gets fat and unwieldy. To him healthy life is impossible. It is the man who is rubbed against, who is constantly watched, and who is fearfully appressed of his distemper who can lay claim to a sound, enduring constitution. It is so with institutions and administrations. It is to this work of honest and fearless criticism that I bespeak the energy and talent of the rising generation. They should remember that the education imparted to them demands that they should so use their opportunities that they may say in the end that they have done something to make their Motherland worthy of her great past, that they have set their hand to some useful work, which will materially improve her prospects, that they have given expression to such useful ideas, as will conduce to the happiness and contentment of the people of this country, and that they have accomplished some work which will lessen the barrier between the rulers and the ruled. They should remember that the work of helpful criticism is the true work of construction. They should also remember that criticism should not simply be destructive. I have never been of the cult that says that you must on every conceivable occasion proclaim your un-loyalty and repeat by the beads the good intentions of Government. These meaningless recitations ought to deceive nobody. They can certainly effect no good. You cannot be an enemy of Government, you cannot be unfriendly to British rule, because you criticise it. No sir, let us avoid all this cant. Let us try to make the Government realise that their work to be enduring and to be fully appreciated stands more in need of honest, fearless and upright criticism than of fulsome adulation. Those who indulge in flattery have their own ends to serve. They are astute enough to see that these asseverations please and are regarded as indications of loyalty and attachment. They repeat these platitudes not because they want to uphold authority, but because they want it would be understood that they are serving the Government much better than others do. We shall have no part in this work. We are conscious of the manifold benefits which British rule has bestowed upon us. It is this very consciousness that impels us to be zealous of the reputation of our rulers, and it is that feeling that induces us to draw their attention to the weak points in the administration. If you want to be true to the Government of Great Britain, if you want to be true to your country, if you want to be true to yourself, be honest and fearless and at the same time be temperate and strong.

QUESTIONS OF IMPORTANCE.

The Case of the Transvaal Indians.

The following is the reply sent to the Madras Government on behalf of the Indian South African League, Madras, by its Secretaries, Messrs G. A. Natesan, Yakub Hasan and P. N. Raman Pillai.

In acknowledging the receipt of G. O. No. 728, Public, dated 13th August, 1910, we have the honor, by direction of the Executive Committee of the Indian South African League, to submit the following further remarks with reference to some of the more important observations of Government in the above G. O., and to request that the case of the South African Deportees may be given more liberal consideration in the light of the additional remarks now submitted, when has been vouchsafed to it in the G. O. under reply.

Before proceeding further, the League desires to express its gratitude to Government for its frank recognition of the fact "that the circumstances in which the deportees find themselves are altogether exceptional," and for its willingness to give some pecuniary help to those among them who can show that they are destitute, such help being restricted to payment of train charges to any place they may desire to go to and settle in India or in this Presidency, and subsistence allowance for a period not exceeding a month at the outset.

Though feeling grateful for this expression of sympathy, the League is constrained to submit, that in its opinion the point of view from which the Government has judged the case of the deportees is altogether untenable, from whatever standpoint their citizenship rights may be viewed as the equal subjects of the same Sovereign Emperor, or as tracing back their connection with India or the Madras Presidency, and that this narrow standpoint of view accounts for the

Fruit Industry.

"Canning is the method by which vegetables and fruits can be kept fresh for a time. Of the fruits mango and pine-apple are most profitable to be canned. Government Agriculture Department at Shillong canned pine apples the other year with excellent results. The following is the process — Peel the fruit and carefully take away its eyes. Then cut it to pieces and put them in tin can; next fill the can with thin syrup. Then seal the tin carefully leaving a small aperture through which air in the tin will be driven out. Now, put the filled tin in a bath of hot water and boil the whole thing for a few minutes. This will drive out the least trace of air and will kill any germ in the fruit and the sugar. Then seal the tins completely. The air and the germ cause things to be rotten, in the absence of both of which the fruit in the can will not rot. It was estimated that 12 chittacks of pine-apple required 1½ chittack of sugar. The net expense per tin was Rs. 4-6 in Shillong; the expenses likely to be less in parts where fruits and labour are 'eaper.'"

Synthetic Ammonia.

The results attained by extensive experiments conducted at Ludwigshafen, Germany, seem to show that the manufacture of ammonia from its elements at high pressure will soon be practicable. Such synthetical production was hitherto considered impracticable, owing to various causes, but it has been shown by a Professor at Karlsruhe Technical High School that it is not impossible. The difficulties may be overcome. It is recognized that, in view of the rapid increase in the world's demand for fixed nitrogen and the steady diminution of the Chile saltpetre deposits, the manufacture of ammonia from its elements, nitrogen and hydrogen, at only a fraction of the market price of ammonia, would be of enormous industrial importance.

Sugarcane Refuse

The manufacture of paper from sugarcane fibre has frequently been discussed but hitherto the difficulty of preserving the fibre intact while extracting the sugar juice has been insuperable, as the present machinery cuts and tears the fibre so much that the bagasse (the dry refuse from which the paper is manufactured) is only fit for fuel. A practical test is to be made in Eastern Cuba of a patented process for expressing the juice and preserving the fibre and pulp for paper manufacture. The fibre is separated from the pulp by machinery and the water is eliminated by evaporation leaving the dry fibre and pulp containing the solids and sucrose from which sugar is made. The fibre and pulp will be baled separately for shipment to the United States, where the sugar will be extracted by diffusion. By this treatment it is claimed that the fibre is uninjured and can be used in making high grade paper at a considerable saving as compared with the cost of other materials. The residue from the pulp is also suitable for low grade paper. It is claimed that in addition to larger preserving the bagasse for paper manufacture a larger percentage of sucrose is obtained than is possible by the former methods of extraction.

Night-Soil Manure.

With a view to popularising the use of night-soil as manure, an experiment was made by the Tiruvannamalai Municipality in the South Arcot District. The Village Munsiff of Saundram, a village within Municipal limits, owns a piece of wet land in Survey No. 93—60 cents. The soil is saline and it had hitherto been found impossible to successfully grow rice plants on this field. Last year this portion was manured with 20 cart-loads of dried night-soil and was planted with rice plants. The result was that the field (60 cents) yielded 12 kalams of paddy (one kalam being 36 Madras measures). It is expected that night soil will soon be in great demand.

Colonial Government. Nothing has been done by the Governments in India, to secure to them this restitution of their rights. The only alternative left to them is therefore to seek redress as passive resisters, and they have never, it is admitted to their credit, lent themselves to any unconstitutional procedure. It is not from any spirit of wantonness or bravado that the deportees have chosen to go back to South Africa. Their homes, their families, their wives, mothers, sisters and children are left there destitute and without any help, and if in these circumstances, they desire to go back, no blame can be imputed to them, nor can it be held that their action makes them less deserving of the help of Government. What ever the motives of the Colonial Government may have been, the actual steps they have taken to tear down the family ties of the deportees, and to deprive the helpless female members left behind, of the protection of their breadwinning supporters, cannot, the League strongly believes, commend itself to the approval of the Madras Government. If, as the Madras Government seem to think, the deportees would do well to settle and seek some work in India, how is the injury inflicted on their families, on their property, and on their humanness to be redressed, not to speak of the complete negation of their political status and rights as British Indian subjects?

The next point urged by Government is that temporary relief, like that afforded by the Bombay Government in sending the deportees to the provinces to which they appeared to belong, is different from that of supporting them within their province, and that Government cannot undertake to give the latter kind of relief for an indefinite period of time, and that the men within a reasonable time, which is taken to be a month, should find work for themselves here. This view, it appears to the League, can only be justified on the assumption that the deportees

have no claim on Government to any restitution of their rights and that there are no humane links between themselves and the members of their families which they should strive to maintain, a proposition which only requires to be stated in stark nakedness to demonstrate its untenability. In the circumstances now detailed by the League, it feels confident the Government will see that no blame can attach to the deportees if they desire to go back to South Africa, and that they are entitled to more liberal consideration at the hands of Government than what is usually allowed to ordinary servants by one month's notice, which is what the Government proposal amounts to, and that the relief to be given them must properly be continued to them and the members of their families left behind, till such time as proper and adequate redress is secured to them. This redress must come at the expense of the Transvaal Government, in the last resort. The fact that voluntary organizations, like the League, have stepped in to render some help from their slender resources, cannot, it respectfully submits, absolve Government from their obligation to rescue the deportees from their distressing plight. That the deportees have hitherto cheerfully borne their hardships has, in some quarters, been taken to argue that they do not feel them, or that the hardships are not serious. It is difficult to believe that this argument can at all be conceived in any spirit of seriousness. On the other hand, the cheerfulness of the deportees in their difficulties is an indication of their honorable conduct and their determination not to transgress constitutional methods, consistently with their own self respect and the rights of their countrymen. They are, the League submits, entitled to credit and not to disparagement for such conduct.

One other point urged by the Madras Government, is that they "cannot accept the proposition that the deportees can as a class claim to

EDUCATIONAL.

ELEMENTARY SCHOOLS IN MADRAS

The Committee appointed by the Government of Madras, last year, to consider the question of the accommodation to be provided for elementary schools in the city of Madras has now submitted its report. The Committee, we understand, has reported that these schools (other than those under Missionary management) are badly located and has recommended that the Corporation of Madras should build 40 model schools, 2 for each Municipal division, at a cost of between Rs. 8,000 to Rs. 10,000 each, the cost being spread over 10 years. It is calculated that the cost of maintenance of each school will be about Rs. 1,500 per annum or Rs. 60,000 for the 40 schools, of which, it is expected, about Rs. 12,000 will be recovered from school fees. Thus, the Corporation will have to incur an expenditure of Rs. 48,000 every year. The Committee have recommended that, in view of the increased cost, Government should free the Corporation from the aid of about Rs. 20,000 which it is now giving to these schools annually.

INDIAN STUDENTS IN ENGLAND.

The English centre of Indian students has been transferred to the new premises in Cromwell Road. A much greater influx of students is expected this year. The National Indian Association will move in a few days and the Northbrook Society will begin in September to contribute to the maintenance of the centre but a considerable and, perhaps the main, share will fall on the Indian revenue.

It is understood that Lord Morley's Departmental Committee has recommended vesting the control in a Managing Committee consisting of the Educational Adviser, a member nominated by the Secretary of State and a representative appointed by the General Committee composed of all the members of the governing bodies of participating institutions.

ENDOWMENT OF A HIGH SCHOOL.

The trustees of Mr. Girdhandas Soonderdas having offered the Bombay Government Rs. 50,000 for the erection of a High School at Jalgaon the Government, in a Press Note, have accepted the offer for the object desired. The School is to be called the "Girdhandas Soonderdas High School," and the Government are to provide any funds over and above the fifty thousand.

SELF-GOVERNMENT IN THE UNIVERSITY.

The University of Wisconsin is the first academy in the United States to establish a system of student self government in all matters of discipline. A request of the students that they may be allowed to try all violations of University rules in a court of their own has been granted. The authorities will execute the sentence of this court or will themselves act as a court of appeal.

WORLD'S UNIVERSITIES.

A German academic journal gives some interesting particulars regarding the number and strength of the world's universities. It appears that there are 125 universities, and that in 1908 no fewer than 228,732 students attended their lectures. The great Berlin University is at the head of the list with 13,884 students and is closely followed by Paris with 12,985. The third place is occupied by Budapest with 6,551, then Vienna with 6,205. Germany, with 21 of these great seats of learning, and a total of 49,000 students, is at the top, followed at a long distance by France with 16 universities and 32,000 students. Great Britain comes next with 15 universities and 25,000 students, followed by Austria-Hungary with eleven and 30,000. Italy has 21 universities, but only 24,000 students, Russia nine and 23,000, Spain nine and 12,000, Switzerland seven and 6,500, Belgium four and 5,000, Sweden three and 5,000, Roumania two and 5,000, and Holland five and 4,000.

INDIANS OUTSIDE INDIA.

The Trouble in the Transvaal.

A Blue Book [C1. 5363] has been issued by the Colonial Office containing "Further correspondence relating to legislation affecting Asiatics in the Transvaal." This correspondence, ranging from February 2, 1909, to August 8, 1910, consists mainly of the complaints lodged at the Colonial Office by the South Africa British Indian Committee and other Indian Societies, and of the replies, chiefly in the shape of denials, returned from South Africa to the inquiries addressed to the Colonial Governments by the Secretary of State.

An early protest this year was from Sir M. M. Bhowasaggee, who wrote to the Colonial Office with particular reference to the case of a Mr. Rustomji, who is, he stated, the virtual leader of the Parsee community in South Africa and a man of the highest integrity. He is a wealthy man and a great philanthropist, and submitted himself to practically a year's imprisonment with hard labour in protest against legislation which is common with so many of his countrymen, and regarded as needlessly degrading to a loyal and not unimportant section of His Majesty's subjects. "In their struggle for what they consider to be their elementary rights," writes Sir M. M. Bhowasagjee, "the Transvaal British Indians have elected to suffer the penalties of the law in the hope that they may thereby convince their fellow colonists that they are a self-respecting community, who hold self-respect dearer than monetary loss and physical discomfort and suffering. Their object is to appeal to the better instincts of their rulers and neighbours."

LORD CREWE'S EFFORT AT SETTLEMENT

On June 8, Lord Crewe addressed the following telegram to the Governor-General of South Africa:—

Referring to Transvaal Governor's telegram, No. 1, May, 4, and previous correspondence, Government of India have telegraphed that they are receiving numerous protests against action of Transvaal Government in matter of 60 deportations referred to Accounts are being published of neglect and want of proper food and medical treatment on boardship, with regard to which further inquiries are being made. Government of Bombay have objected on sanitary grounds to destitute persons being landed in Bombay, and have strongly represented seriousness of political effect in India of action of Transvaal Government. They have also reported that another batch of Indians is about to be deported and requested that Government of India will use every means possible to prevent further deportations. Government of India represent that even if Transvaal Government was acting within its legal rights, action taken was impolitic, and that further deportations will intensify strength of feeling already existing in India, and will greatly increase difficulty of settling whole question of position of Indians in South Africa. It is also again stated that some of deportees were domiciled in Natal, and that families of some of them were left in South Africa unprovided for. It appears from Press telegrams that 21 of them started back to South Africa at once. I shall be glad if you will take earliest possible opportunity of communicating with your Ministers on the question. His Majesty's Government are deeply impressed by the seriousness of the political results likely to follow from further deportations and earnestly trust that some means may be found of avoiding them. You will perceive from Transvaal Governor's telegram No. 1, December 17, and previous correspondence, that Transvaal Government were prepared to introduce amending Asiatic legislation, which would have gone some distance to meeting Indian position. Governor's despatch, January 21, contained statement of concessions which would settle difficulty, and forwarded minute of Ministers stating that, while unable themselves to act, they felt confident that Union Government would soon have opportunity of amending Asiatic legislation respecting Asiatic immigration. In the opinion of His Majesty's Government Union could not be more happily inaugurated than by a settlement of the regrettable controversy as to Asiatic legislation in the Transvaal, and they trust that your Ministers will concur in this view, and will endeavour to effect permanent settlement acceptable to all parties. In the meantime His Majesty's Government would urge that deportations should be suspended or at least that further deportations should be prevented to which reasonable exception may be taken.

THE ATTITUDE OF THE UNION MINISTRY.

The following are the chief points of the reply of the Union Ministers transmitted on July 2, by Lord Gladstone:—

Two hundred and fifty-seven Indians, twenty-eight Chinese, and three Malaysians have been deported since March 1st when such deportations commenced. Every opportunity was afforded to the individual of proving himself in any other part of South Africa, but all these persons failed to do so. In many instances persons ordered to be deported refused absolutely to give any information, while some stated that they desired to go to

MEDICAL.

SALTLESS DIET.

Within the last ten years, writes the *Indian Herald of Health*, many articles have appeared in the leading medical journals of France relating to the treatment of disease by means of a diet from which salt was excluded, and more recently German physicians have given the question consideration. A leading medical journal of Berlin has published an account of a number of infants treated for eczema by putting them upon a diet in which the amount of salt eaten was only the quantity ordinarily found in buttermilk. As a result, we are told, of this simple treatment which consisted simply in the excluding of four-fifths of the amount of salt ordinarily used, the infants all recovered, the eczema disappearing completely within four to six weeks. From these observations it seems very probable, it is stated, "that eczema in nursing children may often be due to the excessive use of salt on the part of the mothers. This is, then, another important dietetic fact to which nursing mothers should give attention. It is more than likely that many adults suffer from eczema as the result of a too free use of salt in the food." The addition of salt to food, says this paper, is not essential either to digestion or any other bodily function. "It has no value except to give a pleasant taste to some food substances which would otherwise be disagreeable. It is more than probable, however, that even this demand for salt is due to an artificially cultivated habit rather than to actual necessity." Doctors would seem to continue to disagree on even such common matters of daily usage as the consumption of salt. After what we have heard for some time past about common salt as a cure for so many diseases, this theory of the saltless diet comes well-nigh perplexing our poor, diseased, stricken humanity.

IODINE FOR CUTS

Iodine is so good a skin-disinfectant that it is now recommended for cuts and abrasions. The application of tincture of iodine is simple. It is merely painted on and allowed to evaporate, and the part covered with absorbent cotton held in place by a bandage. The part is not to be washed, as this tends to carry microbes from the skin into the wound. The dressing should be renewed daily, and it is said that the treatment maintains perfect asepsis and causes the wound to heal rapidly.

FRUITS.

Fruit-eating enables us materially to check the encroachment of death upon life, which comes through ossification of the tissues of the body and bones. The fruit juices cleanse the earthy matter from the tissues and in this way tend to prolong life. From every standpoint fruit is invaluable, as an article of diet.

REMARKABLE FOOD PRESERVATIVE.

The Craveri method of preserving meat lately found by Italian experts to promise advantages over all other processes, consists in draining the veins of the slaughtered animal, and then injecting a solution of 100 parts of water, 25 of kitchen salt, and 4 of acetic acid to the amount of one-tenth of the living weight. In this Turin test, a treated sheep and calf were hung for 75 days in a cellar at 61° F. They were then skinned, dressed, and cut up, when the flesh was found fresh in appearance with no trace of putrefaction, and proved to be tender, unusually well-flavoured, digestible and nutritious.

TO CURE A STY.

Put a teaspoonful of soda in a small bag, pour on it just enough boiling water to moisten it, then put it on the eye pretty warm. Keep it all night, and in the morning the sty will most likely be gone. If not, a second application is sure to remove it. We have also heard that the white of an egg, applied to the eyelid with a feather just before retiring soon affects a cure.

Mr. J. P. Stark took the chair, and was about to speak when his chairmanship was challenged by Rev. Wm. McCulloch. Mr. Stark said it was necessary for some one to preside until a chairman was elected. He would do so, and asked for nominations. The various gentlemen nominated having declined, with the exception of Mr. J. P. Stark, the latter took the chair, and explained the object of the meeting. He declared that if the principle of coolie trading were once admitted into Springs, then it would be an awful thing for the white race. (Applause.) Other East End property owners had had the good taste to refrain from letting their properties to coolies, why should Councillor Davies give such an evil lead?

Councillor I. M. Goodman moved the following Resolution:—

"That this meeting call for the resignation of Councillor J. E. Davies as he has betrayed the public support which was accorded him and declares that he is acting as a traitor to the cause of white South Africa in so far as the Springs community understands the phrase."

Mr. H. H. Smith seconded.

The Rev. Wm. McCulloch said that everyone knew he was opposed to coolie traders, but he spoke in the interest of fair play. He characterised the meeting as a cowardly and malicious attack on a fellow Councillor, and stated that the property in dispute did not now belong to Councillor Davies who, however, would probably refuse to resign even if a thousand similar resolutions were passed.

Mr. H. H. Smith said that Mr. McCulloch's remarks were "piffle."

On being put to the vote, the motion was carried by 69 votes to 16, a number of those present declining to vote.

Mr. Mathews proposed:—

"That this meeting instruct the Town Council to call upon Councillor Davies to vacate the Municipal offices occupied by him."

This was not put to the meeting which went on to discuss a further resolution—"That no licences be granted to Asiatics in Springs."

Very little difference of opinion existed on this subject and the Resolution was carried amid loud cries of "No Asiatics."

British Indians in Trinidad

An Indian Correspondent in Trinidad sends us some interesting particulars regarding his countrymen who have settled in the island. "Many years ago" he writes, "our people out here were looked upon as 'inferiors,' and were largely employed as 'hewers of wood and drawers of water,' but thanks to the Canadian Presbyterian Mission which, during the past half century, has opened up schools exclusively among the Indian villages and estates, education and Western civilisation have been brought to our doors."

To-day there are in Trinidad scores of Indian teachers, several lawyers, doctors, merchants, ministers, land owners—all East Indians holding their own with the other members of the community. To protect their special interests there have been formed an "East Indian National Congress of Trinidad" and also an "East Indian National Association of Trinidad." The former body has taken up a case in which two indentured Indian labourers were shot on the Bien Venue sugar estate, the one being killed on the spot, and the other dying next day in hospital. What is described by the *Trinidad Mirror* as "one of those periodical outbursts of dissatisfaction" seems to have occurred, and ended, according to the majority of witnesses, in an attack on an overseer named Sanderson, who, it is alleged, fearing bodily harm drew his revolver and shot the unfortunate men. The families of the dead men approached the Congress for legal assistance. The Committee decided to send Mr. R. J. Nanco and Mr. F. E. M. Hosein, Barristers at Law, to watch the proceedings at the inquest.

The former could not appear owing to a previous engagement, and the latter was prevented by the Police from taking part in the inquest, the result of the "enquiry" being that the matter was hushed up. An extraordinary meeting of members of the Congress was thereupon called, with Mr. C. D. Lulla the President, in the Chair, and it was resolved to take such steps Counsel might advise, whereby the liberty of British subjects may in the present be vindicated and in the future be effectually preserved.

PERSONAL.

LORD HARDINGE

The address to the incoming Viceroy contains the following expressions of sentiment by the City Fathers of Bombay:—"The natural pleasure which the City of Bombay feels in welcoming a new Viceroy is enhanced in this instance by the fact that your lordship, like the experienced nobleman from whose hands you are receiving the charge of this great continent, has a hereditary connection with India which is an augury both of a natural aptitude for statesmanship and of personal sympathy with its peoples. Nearly seventy years have passed since your lordship's ancestor Sir Henry Hardings penned his famous letter to the greatest of English Queens declaring that in order to reward Native talent and render it practically useful to the State he had evolved a scheme whereby the most meritorious students would be appointed to fill the public offices which fell vacant throughout Bengal and but three years later, after a severe struggle with the Sikh power, he was able to report that peace had been finally established beyond the North-West Frontier and throughout India. The peerage which Her Majesty Queen Victoria conferred upon your lordship's ancestor in 1816 was a well-deserved reward for the skill, courage and statesmanship with which he effected internal peace and strove to set the people of India upon the path of advancement. At this juncture when India is passing through an epoch of momentous change, social, political and economical, and when much has to be effected towards composing differences of opinion reconciling discordant elements and consolidating the universal sentiment of loyalty to the Crown, we rejoice to think that India will have at the helm of affairs a statesman whose instinct for governing is inherited from his great ancestor and has been firmly established by active work and manifold experience in the field of international diplomacy."

LORD MINTO.

In the course of the draft address of the Bombay Corporation to Lord Minto, the following occurs:—"The country will not forget a Viceroy who, in spite of opposition and unrest in certain quarters, has in his exalted office steadfastly maintained and adhered to the noble and generous policy laid down by the great British statesmen of the past, namely, the advancement of the Indian people and their larger participation in the governance of this continent. At the moment, your lordship graciously accepted our last address the rules affecting the extended and reformed Councils had just been published. Since then the Councils have been formed and have commenced their labours in a manner which offers the fairest augury for the future welfare of India. It is on this great scheme that the gratitude of India towards your lordship prizeably rests. In this expression of regret at your lordship's departure we desire to include also the name of the Countess of Minto, whose kindly interest in the well-being of the women of this country has touched many a heart and endeared her name to the mothers and daughters of India."

SIR ARTHUR LAWLEY.

Referring to the Sheriff of Madras' visit to Cozy and the proposed entertainment to H. E. the Governor, the *Hindu* comments thus:—"The information which has reached us locally is that an entertainment is being organised avowedly by friends and admirers of Sir Arthur Lawley. What struck us as most singular in the movement when we first heard of it some time ago was the mystery in which the initiatory proceedings were kept shrouded and the fact that it should have been started when more than six months had still to expire for Sir Arthur Lawley to leave Madras. We have no doubt, however, that Dewan Bahadur Venkatasami Naidu acts in only friends and admirers of Sir Arthur and not in his official capacity as Sheriff of Madras representing its Citizens."

FEUDATORY INDIA.

The Travancore Deportation

I. THE OFFICIAL VERSION

Mr. K. Ramakrishna Pillay, B.A., Editor of a Vernacular paper in Trivandrum, called *Sivadesabhimani*, was recently deported under orders of the Travancore Government from the State, the printing press and other materials belonging to the *Sivadesabhimani* were seized and confiscated and the newspaper and all copies of it were ordered to be suppressed. The Proclamation of the Maharajah authorizing the above mentioned acts is a short one and is as follows —

"Whereas we are satisfied that in the public interest the newspaper *Sivadesabhimani* published at Trivandrum should be suppressed and its Managing Proprietor and Editor, K. Ramakrishna Pillay, removed from our territory. We are hereby pleased to command that the aforesaid K. Ramakrishna Pillay shall be forthwith arrested and taken beyond the limits of our State and that the aforesaid K. Ramakrishna Pillay shall not be allowed to return to or re enter our State until and unless we are pleased to command otherwise. We are also pleased to command that all issues of the newspaper *Sivadesabhimani* wherever found, and also the printing press at which the said newspaper *Sivadesabhimani* has been printed with all its accessories and appurtenances shall be forfeited to our Government. We are further pleased to command that no action civil or criminal, shall lie against our Government nor any officer of our Government for any act done or purporting to be done in pursuance or under the authority of our commands herein contained."

II. DR. T. M. NAIR'S STATEMENT.

The above is the official version. The case for the deportee is thus stated by Dr. T. M. Nair:—

A few days ago I learned from the telegrams appearing in the *Madras Daily* papers about the

deportation of the Editor of the *Sivadesabhimani* of Travancore and of the confiscation of his press by the Travancore Government. As I had not till then the remotest suspicion of the existence of any newspaper in Travancore with seditious tendencies, I was curious to see for myself the articles for which the offending Travancore journalist had been so unanimously and severely dealt with. The difference of opinion among the leading Madras newspapers as to the justice or otherwise of the punishment meted out to Mr. Ramakrishna Pillai made by curiosity all the keener. With some difficulty I managed to get the back numbers of the *Sivadesabhimani* and I have now perused a good many issues of that paper. I have so far failed to detect a single seditious article or expression in the columns of the *Sivadesabhimani*. But I do not for a moment say that I admire the articles in that paper. There are a good many articles in it which are nothing but vulgar abuse of the present Dewan of Travancore. Some of them are distinctly defamatory and would, in my opinion, secure the conviction of the Editor in any Court of Law. But I cannot find anything in the *Sivadesabhimani* which can be construed as an offence against the Sovereign or the State. Even the libellous attacks on the Dewan are made against him personally and not in his capacity as Dewan. In the leading article of the *Sivadesabhimani* of August 24th last, which, by the way, is the most virulent of all that I have read in that paper, the writer goes on to say that *what he has to say about the Dewan is nothing connected with bribery, or official high handedness or oppression of the poor but is connected with the Dewan's sexual morality*. Yes. And that is the one subject which I find very exhaustively dealt with in the columns of the *Sivadesabhimani*. The subject is not a very elevating one and the language used is not always very elegant. Malayalam even at its best is not a very polished and flexible language. Theophile Gautier or Pierre

POLITICAL.

AGENT OR VICEROY.

The Times of India writes:—The Special Correspondent of *The Times*, in an article on the Government of India, finally disposes of Lord Morley's dictum, announced through his Under-Secretary, that the Viceroy of India is the agent of the Secretary of State in Council. In addition to the arguments demolishing this theory he reminds Lord Morley that he has ignored one of the most important features of the Viceregal Office, namely, that the Viceroy is the direct and personal representative of the King-Emperor. "From this point of view any attempt to lower his Office would tend dangerously to weaken the prestige of the Crown, which, to put it on the lowest grounds, is one of the greatest assets of the British Raj." Again, when Mr. Montagu spoke of Lord Morley working through the agency of Lord Minto, he forgot the existence of the Viceroy's Executive Council. The Viceroy is unknown to statute: the only authority recognised by the Legislature is the Governor-General in Council. It is true that during the greater part of the past five years the Viceroy's Council has assumed an attitude towards great questions of policy that may be said to have justified the Under Secretary in forgetting its existence, but there it is, for anybody who wishes to understand Indian constitutional government to reckon with. On the whole, we are inclined to welcome the discussion that has arisen from Mr. Montagu's studied misinterpretation of the relative positions of the Secretary of State and the Government of India. It has served to remind Lord Morley that his conception of the Secretary of State as the *deus ex machina* has no legal warrant, and that the shaping of great policies by the Secretary of State and the Viceroy through the medium of private telegrams has no sanction either in law or practice. Although the

Government of India can never be satisfactorily constituted as long as the Civilian Members regard a Membership as a stepping-stone to a Lieutenant-Governorship, still all individuals are not likely to be so acquiescent or apathetic as those with whom Lord Minto worked—or ignored and the Governor-General-in-Council—not the Viceroy or the Secretary of State's agent—must be responsible for the executive government, which as Mill stated so forcibly, must be situated in India itself.

INDIANS AS SAILORS.

The common complaint, as we said the other day, is that Indians are no good in the matter of managing vessels. But the fact of the matter is that very little opportunity is afforded to the Indian to show his ability in this direction. So close is the preserve maintained by the rulers in this particular respect that even Eurasians would not be given a chance to serve in the Royal Navy. What we boldly assert is that given the opportunity and the training the Indians would prove as good sailors, as good navigators, as good commanders as any other race living. Give them the necessary training and facilities and if they fail, then set them down as unfit if you will; but not before. We think it is a paramount duty with us to prove to the world beyond cavil or doubt our capacity to navigate vessels. With the object in view we should float as many Navigation Companies as we can. The failure of the two pioneer Companies should not deter or discourage us. There are in Bombay, many Indian merchants who own fleets of vessels. Their first duty to their country and to their people is to encourage young Indians to join their vessels as apprentices or midshipmen and when they receive sufficient training and prove their ability, to promote them to situations of trust as officers. And once the Indians prove their fitness it will not take long to induce the Government to give them a chance in the Indian Marine when they have found a seat for them even in the Council of the Empire.—*A. B. Patrika*

Primary Education in Patiala.

The Maharaja of Patiala has allotted Rs 10,000 in the Education Budget for the spread of Primary Education. He has further ordered that every village prepared to collect 30 boys for learning the Gurmukhi language shall have a Primary School in Gurmukhi provided at once and that in selection and appointment of Zaildars, Safaidposh and Nambardars, other qualifications and considerations being equal, preference should as a rule be given to those who are literate and educated and have assisted in the spread of, or otherwise taken interest in education.

His Highness has also prohibited forced labour in his State.

Public Service in Cochin.

New Regulations have been issued by the Dewan of Cochin regarding the qualification of candidates for the State Service. The Dewan, in a previous Note on the subject, observed.—"Education has in this country acquired a marketable value, for University degrees have become passports for Government service. This, more than anything else, is undoubtedly the cause of the several defects that have been pointed out from time to time in the educational system that is at present in vogue. But so long as the State insists on the passes in certain public examinations as indispensable and makes them passports for Government service, the tendency must be to attach undue importance to degrees, etc., and boys can have no other ambition but to secure a pass with a view to command a certain price in the market." In accordance with the views then expressed, it is now laid down that general educational qualifications will not be insisted on in the case of any posts in the superior service carrying a salary of less than Rs. 20. In regard to posts with a higher salary, no candidate will be eligible unless he has a Secondary School-Leaving Certificate of the Cochin State, or from Madras or

Travancore. Further, candidates will be required to pass certain departmental tests. These departmental examinations will be held once a year, and will be conducted by officers nominated from time to time by the Dewan.—*Madras Mail*

The Moslem Split in Kashmir.

The *Observer*, the organ of the local Moslem League, says that the trouble on account of the split between the two leading Mahomedan factions at Srinagar has been satisfactorily settled owing to the intervention of H. H. the Maharajah, who called the heads of the two parties, as well as the Mutwahs of the mosques and shrines and other notables, to a private Darbar at the Shergerhi Palace. His Highness delivered an impressive speech emphasising the necessity of the maintenance of peace and cultivating amity and goodwill, and His Highness assured the audience of his personal regard and sympathy for his Mahomedan subjects. A document, binding all concerned to mutual goodwill and proper behaviour in the future, was then produced and the signature of both parties was taken.

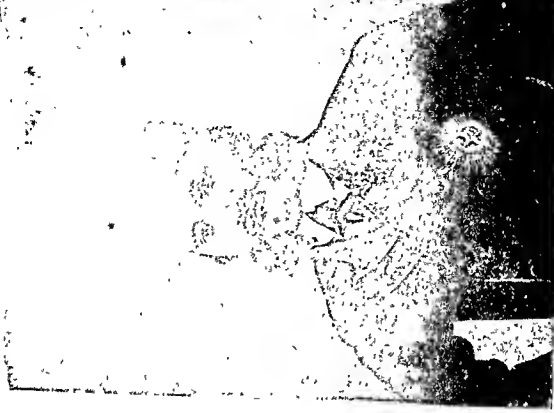
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HIS HIGHNESS THE MAHARAJAH OF BIKANER.
Who has given a donation of Rs. 1,000 to the "Tannahal Relief Fund."



HIS HIGHNESS THE NIZAM OF HYDERABAD.
Who has given a donation of Rs. 2,500 to the "Tannahal Relief Fund."

like a pair of scissors, the pen being placed on one blade on the sheet, being held in place by guides, and the other blade coming down cutting from the point into the pierced hole. These slitting machines require the most careful adjustment and constant attention, for if a pen is not slit exactly in the centre, one point will be sharper than the other, making a scratchy and poor pen.

EXAMINING AND FINISHING

The pen has now passed through all the mechanical operations, and is sent to the examining room, where every pen is carefully examined, and if there are any imperfections in its manufacture, it is rejected and goes into the scrap or waste metal to be remelted. After being examined they are sent to the polishing cans, where they are placed in non cylinders and caused to revolve until they are quite bright, and are then sent over to be coloured, bronzed and varnished. The colouring is all done by heat, a certain degree being required for each finish. After being coloured they are varnished which is done by immersing them in a vessel filled with varnish, then placing in a shaker to throw off the superfluous varnish, then baking them over coke fire. There are also a good many finished by plating with gold, silver, nickel and copper. They are then sent to the boxing room, where they are again looked over or examined by an expert, and, if passed, are boxed up and labelled for the market.—*The Indian Textile Journal*.

Utilization of Waste.

To utilize manufacturing waste is in some cases a serious problem, and a Committee of the American Chemical Society, under the Chairmanship of G. Alleman, Swarthmore, Pa., have undertaken a solution. Manufacturers are to report the waste available. Each kind will be given scientific investigation, and it is expected that materials hitherto lost will become economical new sources of chemical elements and of various profitable new products.

Floating Exhibitions.

The idea of holding floating exhibitions seems to be becoming more popular in Eastern-European countries. A syndicate has now been formed in Athens to run one for Grecian products and manufacturers. This exhibition is to visit the following towns—Canes, Alexandria, Port Said, Beirut, Larnaka, Mersina, Rhodes, Vathy, Chios, Smyrna, Mitylene, Dardanelles, Constantinople, Varna, Kavalla and Salonika. It has several times been suggested that the Government of India (Commerce and Industry Department) might endeavour to promote a floating exhibition for the benefit of the international commerce of India. Probably the idea will be considered under the coming new regime.

Cottonseed As A Human Food-Stuff

Cottonseed as a human food-stuff is being 'boomed' by the Texas Cottonseed Crushers' Association. It is claimed that the flour has a nutritive value more than five times that of wheat flour, nearly three times that of lean beef, and from three to thirty times that of many of the best known and most frequented used articles of food such as beans, peas, fresh eggs, milk, oats, etc. The following table has been published as showing the protein and fat contents of various articles of food.—

	Protein.	Fat.	Total.
Cottonseed flour	.. 53.90	7.17	61.07
Wheat flour ..	.. 10.68	1.05	11.73
Corn meal ..	.. 9.17	3.77	12.94
Garden peas ..	.. 24.60	1.00	25.60
Fresh eggs ..	.. 13.40	10.50	23.90
Milk ..	.. 3.40	4.00	7.40
Lean round of beef	.. 19.50	7.30	26.80
Oats ..	.. 11.80	5.00	16.80
Rice . . .	.. 12.40	1.80	14.20

Some authorities who have examined the chemical constituents of cottonseed flour are said to have recommended it to delicately-constituted people, and Texas expects that on account of its high protein and fat content and its minimum content of starch it will become useful in diabetic and gastric maladies.—*Indian Trade Journal*.

which were already falling to pieces before Christianity came. But the monotheism of Islam in India shows no sign of falling to pieces; and Hinduism, even if more or less disturbed at its points of immediate contact with Western science and Western thought, yet shows no sign of being shaken in its philosophy or its spiritual thought, much less in its hold upon the hearts and lives of the Hindu people, into the very blood and fibre of whose being it has been growing for three thousand years. The real question in India is: Can Christianity conquer old, compact, strongly organized religions like these? It is a serious question, and one pretty nearly new. A problem just like it has never been met and solved in the world, during the whole history of Christian missions, ancient or modern.

Doubtless the situation is somewhat affected, and possibly in a way which, on the whole, is favorable to Christianity, by the fact that India is politically under the dominion of a Christian power. Peoples are usually much influenced by their rulers. The language of the ruling class, and more or less of their customs, are likely to be adopted by the ruled. History shows many illustrations of this. Thus, the fact that the rulers of India profess the Christian faith undoubtedly tends to recommend Christianity to many,—at least as an expediency. Yet, with many it works the other way. India is a subject land. No people like to be in subjection to a foreign yoke. While the English rule is probably more acceptable than any other foreign rule would be, it is still alien, and maintained by the sword. The Indian peoples are generally patriotic. They have an intense love for their own land and their own institutions. The Mohammedan thinks with ill-concealed bitterness of the time when he was the ruler of India. The Hindu looks back with pride to the freedom and the glory of his ancestors when they were in power. That the rule of England has brought with it certain benefits, compensates only imper-

fectly for the loss of liberty. It is hard for an Indian patriot to look with favor upon the Christian religion when he remembers that it is Christian cannon and Christian bayonets that keep his country in subjection. Thus, it is not quite a settled question whether the political occupancy of India by Great Britain is favorable or unfavorable to the propagation of Christianity among the Indian peoples.

Probably, most persons in the West are accustomed to think of Christian missions as new in India. But this is far from the fact. There are old Christian traditions or legends to the effect that St. Thomas, the Apostle, went to India, preached quite extensively in the south, on the Malabar and the Coromandel coasts, established churches, and, finally, suffered martyrdom at the Little Mount near Madras, where to-day a spring of water, said to have been miraculously produced by him, is shown, together with various marks of his feet, his knees and his hands in the rocks. Careful investigation, however, finds no basis for the belief that St. Thomas was ever in India. Another legend connects St. Bartholomew with the first establishment of Christianity in Hindustan; but for this there seems to be no more historic foundation than for the other. All that can be said with any certainty is that there seems good reason for believing that, by the end of the second century after Christ, small Christian communities existed on the Malabar coast of India, perhaps planted there by Christian merchants from Arabia or the Persian Gulf. From the fifth to the fifteenth centuries the form of Christianity known as Nestorianism spread quite widely over Western and Central Asia. The Christian movement in India seems to have taken the Nestorian form, and experienced varying fortunes. Its connection with Syria gave it the name of the Syrian Church, a name which it still retains.

Roman Catholicism made its appearance in India for the first time with the advent of the

AGRICULTURAL SECTION.

Castration of Bulls

In the year 1904, an experiment was started by the Agricultural Department to find out how far the strength and the muscular development of the neck are affected by early castration of the bulls against the present belief of cultivators. Twenty-two young Deccani bull calves were bought, half of this number was castrated and half was kept entire. From that time, till the year 1907, they were grazed and kept in the Manjri Kurans. During this period, all were kept under similar conditions and given the same treatment.

From the observations taken, it is clear that in the castrated animals the neck is not well filled, it remains thin, but the animals get well up in the loins and increase a little more in weight, whilst the entire animals have thick necks, thin loins and not so much increase in weight as in the castrated ones. The roe castrated animals remained sturdy and difficult to manage, whereas the castrated ones are very docile and go easily with the plough. So far it has been proved that early castration does not harm—but improves the bullock, on the contrary, for plough work.

Castration consists in the removal or destruction of the essential organs of generation. Animals are castrated for various purposes. Thus, for instance, the operation may be performed on account of certain diseases; in order to prevent the animals from breeding; to make them more tractable; or to cause them to fatten more easily, and in sheep and goats both to fatten and improve the quality of mutton. As a general rule, the younger the animals when operated upon, the better they are able to recover from the effects. Of all reasons given for the operation, by far the most important is that it prevents the covering of cows by immature and young bulls, and thus a low standard in the village cattle is the result.

Tobacco-Growing in Bengal.

An interesting, if not a very encouraging account of the attempts made to grow tobacco in Bengal suitable for the manufacture of good class cigars and cigarettes is given in the Annual Report of the Agricultural Stations of the new Province which has just been issued. The idea of improving any of the local tobaccos for this purpose is described as hopeless and the experiments made with exotic varieties first at Rangpur Farm and subsequently at the Busirhat Station have failed to produce the desired result. Samples, it is stated, have been sent to England several times, but the reply of the manufacturers was to the effect that they could make no use of the tobacco, and they suggested that the samples must have been grown under unfavourable conditions of soil and climate. The cultivator, it appears, makes a good profit out of the coarse local tobacco, of which he gets a heavy crop. To obtain the same financial results from the exotic variety, the yield of which would be smaller and the cost of cultivation higher, it would probably be necessary for the grower to secure double the price at present obtained for the coarse local tobacco, but so far the exotic varieties have failed to bring even the price of the coarse product; in fact, there is no market for them. In view of these facts Mr. Birt, the Supernumerary Agriculturist, expresses the opinion that if it is decided to continue the experiments the Government should secure the services of a thoroughly practical and experienced tobacco-growing expert—*The Statesman*.

Distance in Planting.

In the Report of the Aligarh Agricultural Station for the year ending the 30th June last, it is stated that two uniform plots were selected and sown with Aligarh maize. In one plot the seed was sown in lines 1 ft apart and the plants left about 1 ft apart in the rows, which system approximates very closely to the ordinary method of this cultivation. In the other plot the seed was sown in rows 2 ft apart and the plants left a foot apart in the rows. The former plot yielded at the rate of 37 maunds 8 seers of cobs per acre, and the latter only 26 maunds 2 seers, which results clearly show the advantage of giving maize plants plenty of space.

Syrian Jacobites	300,000
Native Roman Catholics (including the Catholics of the Syrian Rite) . .	1,500,000
Native Protestants	*650,000
Total Native Christian population	2,450,000

These figures seem large and very encouraging to missionary enterprise. They show us that the number of native Christians in India is as large as the whole population of Paris and more by a million than the population of Wales.

But the impression our figures make becomes not quite the same as soon as we look at the whole population of India, and begin to inquire what per cent the Christians form of that. Then we are brought face to face with the rather startling fact that, after Protestantism has been in India two hundred years, Roman Catholicism four hundred and an Oriental form of Christianity seventeen hundred, we have a native Christian population of considerably less than one per cent. This helps us to get an idea of the magnitude of the task which Christianity has before it when it sets out to win India to the standard of the cross.

Let us inquire with a little care what kind of work the Christian missions in India are doing. Is it work for to-day, or work for to-morrow? Is it work on broad lines, or on narrow? Are leading minds being reached? Is the native thought of the country being sensibly affected? Are these six hundred and fifty thousand Protestant and these million and a half Catholic converts to Christianity found among the more intelligent and educated classes, or among the ignorant and least influential? Of course, the significance of what has already been accomplished in India, and the outlook for the future, depend largely upon the answers to these ques-

tions. Missionary work must everywhere be what the men and women who have it in charge make it,—broad if they are broad, narrow if they are narrow; intelligent if they are intelligent, unintelligent if they are unintelligent; on a high moral and spiritual plane if their lives and teachings are on such a plane, but otherwise not; wide reaching and permanent in results if they have the wisdom and strength to lay hold of instrumentalities that really mould the thought and life of the people, but otherwise superficial and transient. It is in making these inquiries that we find both the strength and the weakness of Christian missions in India.

No one who has adequate acquaintance with the missionaries doubt their earnestness, their zeal, their sincerity, their moral qualifications for their work. The privations which they undergo and the sacrifices which they are called upon to make are not so great as is often supposed, or as was the case in the early days of missions. When Carey and Judson went to India it required heroism of a high order to become a missionary. The Government was hostile, travel was tedious and difficult; there were no railways or telegraphs, mails were uncertain, hardships were severe. Now things are greatly changed. The Government is friendly; rail ways, telegraphs and the best postal facilities are everywhere. As I travelled through India I found the missionaries as a rule living in excellent houses, with fine grounds about their homes, and plenty of servants. They have enough to do, but not more than clergymen in England or America. The main privation they are called upon to suffer is absence from their native land and from relatives and home friends. But this is only what the English soldier, merchant and civilian in India have to undergo. This is not said in disparagement of the missionaries, but only as descriptive of the situation. With rare exceptions, they are honest, devoted men and women, who sincerely desire to

* It must not be understood that there is this number of actual communicants or Church members. It is customary to multiply the number of communicants by three or four, and thus obtain approximately the total number of native Protestant Christians.

Departmental Reviews and Notes.

LITERARY.

HINDI LITERARY CONFERENCE.

The Hon. Pandit Madan Mohan Malaviya, President of the Hindi Literary Conference, in an eloquent speech extending over two hours said that though the *Navaratri* was not the proper time for Sammilan, as the majority decided to hold it then it was desirable that all should unite to make it a success. The learned Pandit clearly traced the derivation of Hindi from Sanskrit through Prakrit by quotations from *Chanda's Pritidurijaloo* and other Hindi classics. He compared the progress of Hindi Literature with that of other vernacular literatures and said that Hindi was the richest of literatures before 1835, but after that year it having lost the Court patronage did not make much progress as compared with other vernaculars. Though Urdu had not made the progress it ought to, yet it had enriched itself within the last twenty years. He thanked the Government of Lord McDonnell for having allowed Hindi in the courts of these provinces and said a Hindi version of the local Government Gazette was necessary. It was desirable that decrees and judgments should be given in Hindi. Hindi should be enriched like other vernaculars and should not be mixed either with Sanskrit or Persian or Arabic, but should be as what they would hear in the home. Several vernacular books had been translated into English and expressed the necessity of doing so in the case of Hindi also.

Many great men of every province in India were of opinion that Hindi should be the national language. The President concluded by saying: 'Let all rich and poor men and women unite to make it worthy of its position.'

THE LENGTH OF THE NOVEL.

Mr. F. T. Warburton writing in *The Nation* says that it is a mistake to suppose that the public desires short stories.—“One now before me has been taken out fourteen times in eight and a half months from the Clapham Library—‘What He Cost Her,’ by James Payn. It numbers two hundred and three thousand words. Likewise the libraries judge it expedient to provide two or three copies of greater authors, such as Dickens, Lytton, Reid, etc., whose works are even longer, while one copy is considered sufficient provision for the trash, generally half the number of words, turned out by most of the novelists of the day. That does not look like a decline in the taste for the longer works. It seems to me that the cause of the short novel is the publishers’ pint pot, which is regulated wholly by commercial reasons which disregard both the public taste and the exigencies of a well told story, which cannot be well told in eighty or a hundred thousand words. If a story of two hundred thousand words is presented to a publisher, without reading it he says: “Cut it down eighty or a hundred thousand words”.

MRS GASKELL'S WORKS.

Few writers of fiction have given such undiluted pleasure to three generations of readers as Mrs. Gaskell, the centenary of whose birth was recently commemorated. “Cranford” will live on a level with the best of Jane Austen's books for its delightful humour in the portrayal of village life. “Mary Barton,” and “North and South” carry a sterner power, and are rightly reckoned as valuable social documents. Though there was nothing in her of the rare impenetrable gifts of the Brontë sisters, she had sufficient imagination and sympathy to produce what is, rarely, one of the most faithful and attractive pieces of literary biography we possess, in her “Life of Charlotte Brontë.” Born in what is now Cheyne Walk, Chelsea, Mrs. Gaskell adds one more name to the list of great writers associated with that river front,

There are several causes which hinder the progress of Christianity in India. Some of the more important may be pointed out. One is the number of Christian sects and denominations. It is hard for the Indian to understand why it is, if we have the one true religion, specially revealed from heaven, that there are so many forms of it. Said Keshub Chunder Sen, speaking in London on this subject :—

There are so many Churches into which Christianity has been divided, there are so many different kinds of doctrines and ceremonies and rituals prescribed and followed by different religious denominations who call themselves Christians, that India is confounded and perplexed. . . Each sect comes to the Indian inquirer and exhibits its own doctrines and dogmas. For the time being these doctrines and dogmas engage the attention and interest of the Hindu, and perhaps he is partially satisfied. But then comes the missionary of another Church, and the mind of the inquirer gets unsettled. And thus, as he passes through various dogmas and teachings, he naturally becomes quite confounded, and knows not what to do.

The situation would not be quite so confusing if the different sects were always friendly. But this is by no means sure to be the case. Indeed, as regards the two great divisions, more conspicuous than others in India, the Roman Catholic, and the Protestant, instead of there being friendship and co-operation between them, there is much positive hostility. Of course, all this stands in the way of the advance of Christianity. It sets the Hindu and Mohammedan to saying :—

"Here is a religion that comes to us preaching love, yet its sects hate each other. If it wants us to listen to it, let it practice what it preaches." Or, "Here is a religion which comes to us declaring it has the truth. But every sect preaches it differently. Which is right? When they settle their differences, and agree among themselves what is truth, it will be time enough for us to give attention to the matter. Until then we will keep our own religion."

Can we blame those to whom we offer our divided and sectarian Christianity for thus speaking?

A greater hindrance to the progress of Christianity is the character of the doctrines, an infallible Pope, and an infallible Church, for either an infallible Pope or an infallible Church is necessary to the progress of the religion.

to believe. The Catholic also teaches prayer to the Virgin Mary; and to various saints, and the constant use, in worship, of images and the crucifix. All this is repugnant to the Mohammedan who believes there is no God but God, and no proper object of worship except God. To the Hindu it does not seem so strange; indeed, it is quite in the line of what he is accustomed to. But his question is :

"Why exchange one idolatry for another? If one is going to pray to any other beings than the one Supreme God, why not to one's own Vishnu, and Shiva, and Rama, and Lakshmi and Saraswati? Are not these as good as the Christian's Christ and Mary?"

And if images are good, why not keep one's own, instead of throwing them away, and taking the Christian crucifix and images of Christian saints? Even when it comes to these doctrines preached alike by Catholic and Protestant the situation is not much improved. Both preach an infallible Bible. But, what proof do they offer? It seems to the Hindu and the Mohammedan that they offer none. Why, then, should one of them give up the Koran of his own people, and the other the Vedas of his, and accept, without proof, the sacred book of a foreign race? Moreover, as soon as the thoughtful Hindu and Mohammedan begin to examine this so called infallible book of the Christian, they find, with much that is high and beautiful and that commends itself as true, other things not a few of which seem to them unreasonable, absurd, and even immoral, as, for example, such stories as those of the talking serpent; the flood and the ark; the talking ass; the walls of a fortified city falling down at the blowing of rams' horns; a man living three days in the stomach of a fish; God at one time sending a lying spirit among the prophets to deceive a certain king, and at another commanding a warrior chieftain to murder without mercy thousands of innocent women and children; Christ cursing a fig tree for not having figs on it when the time for figs had not

LEGAL.

CHINESE COMMERCIAL LAW.

The Chinese Judges and the Attorney General of Peking were recently entertained at London by the leading London merchants. In reply to the toast of the guests the Hon Chee'u Hsu, Attorney General of Peking said in Chinese that with more frequent dealings there must necessarily arise occasions of difference and disputes. On such occasions while the Courts of Law, especially those of England, had retained the confidence of commercial men for the justice of their decisions in China Courts of Arbitration had been favoured on account of their despatch and economy. The London Court of Arbitration was composed of men of eminence and of commanding respect and it admirably fulfilled the purpose for which it was created. In China, from the earliest times the people had shown an aptitude for trade, and guilds had long existed by means of which disputes were settled without the aid of the State. As much reliance was placed up on the force of positive morality as of law, so that to some extent their guilds had served as Courts of Arbitration. Chambers of Commerce had recently been established in the various Provinces. Each trade had its own Chamber, and, above them all, was a general Chamber which received official recognition. China had been the proud possessor of a criminal code since the seventh dynasty, but with the existence of modern conditions it had been found necessary to remodel it. A Commission of Jurists had been appointed to revise all the laws of China and it was expected that the new codes would come into force within two or three years. In connexion with the preparation of the commercial code the assistance of Chambers of Commerce had been sought, and they had been asked to furnish the Commission with local customs. In conclusion, he assured them that the Commission would carry away with them the pleasantest impressions of England. (Cheers)

IMPERIAL COPYRIGHT.

The Imperial Copyright Bill of the Government is published. It proposes to extend copyright in books, plays, pictures, architectural art, music and cinematograph performances against reproduction in all ways, including mechanical records for gramophones, for the author's life and fifty years afterwards, and provisions are made for the seizure of pirated copies. Under the existing Law, which was prompted by Macaulay in the year 1842, the author is permitted to benefit by the copyright for the period of his life with seven more years, or for forty two years from the publication of his works, whichever be the longer term. It is not expected that the Bill will pass this year. It is published with a view to public discussion.

JUSTICE IN INDIA

Mrs. Besant wrote recently a letter to the *Manchester Guardian* in support of the statement that 'justice is not done between Indians and Englishmen' which occurs in her now famous appeal, 'for which (she says) both the Central Hindu College and I were threatened by Sir John Hewett'. In the High Courts, she says, justice is done with thorough impartiality, 'in the lower it is not done, as I know from seventeen years of observation, and it is these cases which are muttered over among Indians and cause unrest'.

A TRUE LAWYER

Let us see in what consists true greatness and success in a lawyer. True greatness, first of all, is a thing of the heart. It is real talent, real learning and a will to use these for the country's good. But real talent and real learning in a lawyer are not very likely to be idle, because it is their very instinct to be active. The lawyer who does nothing is nothing, the lawyer who has nothing good to give to his country has nothing good to keep. The truly great lawyer will have words to speak and a work to do for his country. The lawyer who does the greatest amount of good for his country is the greatest lawyer, and through whatever walk in life he may move he will never forget this one truth—the man is ill at ease with the world and the world is dissatisfied with the man who cannot do one good thing well.—L. S. H.

"If we accept your terms and gain admission to your
1, who will be there? Shall we shut there our
here and our ancestors whom we love?"

What is the answer? The orthodox scheme,
whether Protestant or Roman Catholic, answers,
can answer only one thing and that is:

"Nay, you will find none in heaven except those who
have come in through one or the other of these two
doors. Your ancestors are lost."

Is it strange that a religion with such a message
does not commend itself readily to intelligent
minds in India? What thinking man could respect
a Hindu or a Muhammadian who would accept a
heaven from which he knew his forefathers
and the men and women whom he most loved and
honoured were shut out of?

These illustrations are sufficient to make clear
what I mean when I say that the character of
many of the doctrines preached by the average
missionary in India, whether Protestant or Catholic,
is a serious hindrance to the progress of
Christianity. Nor do I overstate the feeling
that exists on this subject. No one can read the
native periodical press of India or come into ex-
tended contact with the more intelligent thought
of the country without discovering that these
objections to Christianity are in the minds of
thinking Hindus and Mohammedans everywhere.
That Christianity makes as much advance as it
does in the face of such doctrines and of the
antagonism which they awaken, shows its energy
and vitality.

I must notice one other obstacle to the
advance of Christianity in India. Perhaps it is
as serious as any that I have named. It is the
lives of those who appear to be the representa-
tives of Christianity. Of course, I do not mean
the missionaries or their families. As has already
been said, they are usually good people, who in
character and conduct are a credit to Christian-
ity, and go far to recommend it. Nor do I mean
the native converts. These do not always live
their new religion as well as could be wished,

yet they seldom seriously scandalize it. I do
mean the English and other Europeans who are
in India for business and Government purposes,
or connected with the army that holds India in
subjection. Of course, sweeping charges against
this class would be unjust. There are no bet-
ter people in the world than some of the Eng-
lish officials, business men, and even military
men in India. They are a credit to the coun-
try from which they came. They are an
honor to Christianity. Their characters and
lives reinforce the preaching of the missionaries
and make their work easier. But there are
others, many, of whom this cannot be said. The
people of India naturally look upon all persons
who come from Christian lands as Christians.
If they see such persons living pure, true lives,
they give Christianity the credit. If they dis-
cover them living lives of sin, they say: "See
the fruits of Christianity." In this they judge
of us and our religion precisely as we do of them
and theirs. If we discover vice among them we
are very quick to lay it at the door of their reli-
gious faith. At once we say: "See what bad
fruit their religion bears."

It is notorious that some of the worst vices of
India have been introduced from Christian coun-
tries. Before the Europeans came, there was
very little drinking. Both Hindus and Muham-
medans were remarkable for their temperance.
But the Europeans have introduced the drinking
custom everywhere. I was amazed to see how
almost universal is the habit of using intoxicants
among the English. It was very rarely that I saw
an Englishman, or even an Englishwoman, at a
hotel table or in an English home in India, or on
the steamer going or returning from India, who did
not drink. Most often the kind of drink used
was brandy or whiskey. The result of this general

* This applies only partially to missionaries: some of
these I found making habitual use of intoxicants, and
some not, perhaps the majority not.

SCIENCE.

LIVING PUMPS IN TREES.

The cause of the ascent of sap in trees has always been a puzzling question to botanists, and none of the explanations hitherto offered has been perfectly satisfactory. Recent investigations made by a Dutch botanist, Mr. E. Reinders, support the view that the sap is raised by a pumping action of the living elements of the wood. Says a reviewer in *Nature*, London, August 11, —

"Mr. Reinders proceeds from the fact 'that manometers [pressure-meters] placed at different heights up the trunk behave quite independently of one another. Sometimes one shows a lower pressure, sometimes the other.' This irregularity is assumed by Reinders to be due to the pumping action of the living elements in the wood, and he proceeds to test his view by killing the stem either by steam or by an induction shock. He found that 'as soon as the trunk was dead the difference of pressure followed the same rule as would be expected to apply to a glass tube.' In one striking case the stem was not killed, but so seriously injured that five days elapsed before the behaviour of the manometers became once more 'as irregular as in living trees.' It should be added that Mr. Reinders assumes that in dead trunks which can no longer act as pumps, water ascends 'through other causes, e.g., with the help of cohesion.'"

HIGH FEVER IN PLANTS.

Heat sufficient to destroy life, generated by the normal function of respiration, has been the surprising discovery of Prof. HALL MOLISCH, of Prague. Freshly cut leaves were insulated in wood, wool and cloth, with a thermometer protruding, and in 2 hours they had become heated from 22° to 41° C., and within 15 hours to 51.5° C. (123° F.). In the next 37 hours the temperature fell to 34° C., then rose to 47° C., then fell finally. A test at 43° C. showed the leaves to be still alive. The first rise in temperature could be explained only as a result of respiration of the leaves, and the second rise was due to the rapid development of bacteria, which were few until after the first maximum had been passed. By enclosing one end of a tube of other in a mass of insulated leaves, the effects of a vegetable furnace were shown. The liquid boils at 34.5° C., and in this "furnace" it was very soon boiling vigorously.

A NEW ALLOY.

At the Barrow Works of Messrs. Vickers, Sons and Maxim, Limited, a new alloy, named "Duralumin," has been produced recently, and is expected to play a most important part in the future in the construction of bodies where extreme lightness and strength are the very first consideration. It is an alloy that, whilst being but slightly heavier than pure aluminium, is as strong as steel. It can be rolled, drawn, stamped, extended, or forged at suitable temperatures, and will give, according to the alloy used and the manner in which it is treated, from 25 tons per square inch with 20 per cent elongation and up to 35 tons per square inch with 10 per cent elongation. It is also much less easily corroded under all the usual corrosive tests than other high aluminium alloys.

SEWAGE DISPOSAL AT A PROFIT.

The utilizing of the solid matter of sewage by the method of Dr. Grossman is being tested in the north of England, and is claimed to have proved hygienic, effective and economical, the products more than paying the expense. The coarsest suspended matter being removed, the sewage is stored a few weeks in settling tanks. The clear liquid is then run off, and more water is removed by pressure from the sludge, which is then mixed with chemicals and distilled with superheated steam. The grease in the steam passing over from the retort is collected on the surface of cool water. This grease, derived from the large amount of soap that finds its way into the sewers, forms about five per cent of the residuum, and is sold at about \$35 per ton. The black odorless powder, rich in nitrogen, that remains in the retort, amounts to 70 to 800 pounds for each ton of pressed sludge. This is in demand as a fertilizer, and is sold readily at about \$150 per ton. A flow of 3,000,000 gallons of raw sewage per day yields about 20 tons of pressed sludge, which is treated at an average net profit of 58 cents per ton.

GENERAL.

PENALTY FOR THRIFT.

The Indian cultivator is said to be thriftless, and attempts are made to teach him thrift and self-help through co-operative credit societies and otherwise. But the Indian labourer is shut out from Africa and America just because he is too thrifty. A San Francisco correspondent of the *Manchester Guardian* says that California's grievance against the Hindu is that he works much cheaper and lives cheaper than the white man, and does not spend all his earnings in the adopted country. The highest pay received by him is 8s. a day. His average wage is 5s 10d a day, out of which he manages to remit 4s to India. There are many more Chinese and Japanese in California than Indians, and a considerable number of them seem to settle down and buy and lease property there. The majority of the other Asiatics are said to learn the English language. The Indian immigrant disdains to do so, for even in India he has felt no necessity—so he argues, it seems,—to learn any other language than his sonorous Hindi or other dialect. The Chinaman's English cannot be classed, and it is doubtful if California will gain much by the Hindu's following his example. The principal grievance against the Indian is that he is cheap and frugal.

THE RIPON MEMORIAL FUND.

A meeting of the subscribers and of the members of the General Committee of the Ripon Memorial Fund was held recently at the Strangers' Room of the Cosmopolitan Club, Madras. The Hon. Mr. N. Subba Rao Pantulu was voted to the Chair. Mr. G. A. Natesan, one of the Secretaries, announced that the subscriptions promised amounted to about Rs. 2,000, and the amount in hand to about Rs. 4,000. He also

said that at a meeting of the Executive Committee held on the 8th instant, it was resolved to recommend to the subscribers that a local memorial in the form of a statue, estimated to cost about Rs. 25,000, be erected and that a meeting of the subscribers to the Ripon Fund be held to consider the above recommendation. It was then moved by the Hon. Nawab Syed Mahomed, seconded by Mr. S. Kasturiranga Iyengar and carried *nem con*: "That this meeting accepts the recommendation of the General Committee to erect a Provincial Memorial in the form of a statue to the late Lord Ripon and requests the Committee to take the necessary steps to carry out the above object."

THE NATIONAL CONGRESS.

Arrangements are well forward for this year's Indian National Congress which opens at Allahabad on December 26th. The Congress pandal is to be located alongside the grounds of the forthcoming United Provinces Exhibition and the Railway authorities are building a special temporary station so that the heavy influx of visitors to the Exhibition, to the Congress and to the numerous other Conferences that are to take place at Allahabad during Christmas may be satisfactorily dealt with.

Sir William Wedderburn, who is to preside over the National Congress at Allahabad, is due to arrive in Bombay on December 16th and in all probability a public reception will be given him in Bombay by the Provincial Congress Committee. Sir William last presided over the Congress when it was held at Bynalla, Bombay, in 1889. It is expected that the attendance at Allahabad this year will be much larger than there was at Lahore last year or at Madras in 1908. The chief question which will be considered will be the rules and regulations under the Indian Councils Act.

to her own best ideals. Her progress is slow, and must be slow but it cannot be permanently checked.

Is India approximating Christianity? That depends upon what we mean by Christianity. She is certainly not approximating Roman Catholic Christianity, or Galvanistic Protestant Christianity or any form of dogmatic Christian orthodoxy. The Christianity of the Beatitudes, the Golden Rule, the Lord's Prayer, and Paul's chapter on Charity, have a great charm for the better Indian mind. There are many indications that India is moving in the general direction of such a religion. But need such a religion necessarily be called Christian? That it would contain the higher, the more spiritual, the more central and permanent elements of Christianity as taught by Jesus, and as exemplified in the best Christian lives, is true. But are these not also the higher, the more spiritual, the more central and permanent elements of Hinduism, as taught by its best teachers and as illustrated in the best Hindu lives? Would it not therefore be more true to call it a reformed and purified Hinduism? Indeed, in her Brahmo Samaj and approximately also in her Arya Samaj has not India already such a religion, such a reformed and purified faith of her own, springing out of the soil of her own deep piety and set in operation by her own devout sons? Whether or not these Samajes, in their present forms and under their present names, will become generally or widely accepted by the Indian people (as to the present writer they seem worthy of being) is perhaps as yet problematical. But does not everything indicate that they at least mark the general path along which India's religion is moving and is practically certain to move in the future? To me this seems to be the case.

Plainly what India most needs is not so much importations from without as development from within,—development of her own great spiritual

being possibilities. Indeed, what every civilized country needs is not a foreign form of civilization, but its own; not foreign art or fashions, or social conditions, but its own; not foreign political institutions, but its own; not a foreign religion, but its own. But of course in all these things it should have its own best—the best that its highest genius can develop. Will India be wise enough to develop the best in her own civilization and her own religion? In the past she has made rich contributions to the world's religions and the world's civilization. She should do the same again. The world's progress is most effectively promoted not by imitation, not by borrowing, but by every nation and people standing on its own feet, trusting its own genius, being true to its own mission, making its own distinctive contribution.

What will be the future of Christian missions in India? Will their influence increase, or will it decline? I think it will increase. But the extent to which it will do so will doubtless depend largely upon whether or not Hinduism continues to neglect the lower classes, as it has done in the past, or takes up the work of helping and elevating them, as Christianity is doing.* If these classes fail to find help and hope in the historic faith of their own country, it will not be strange if they accept more and more this new hope and the helping hand extended to them by Christianity. Under such conditions I see no reason why the conquests made by Christian missions should not go on until the lower caste and outcaste Hindus and the half-civilized hill tribes become quite generally Christian. Among these classes there is little intellectual opposition to be encountered.

* It is gratifying to observe that in some parts of India earnest attention is being called to this neglect made by the Indian people themselves to overcome it. The "Depressed Classes Mission" which is being organized throughout the Bombay Presidency and the South, "untouchables," is a movement in the right direction. It is to be hoped that it will spread all over India and receive universal support.

"Hearing thee or others of thy kind
As full of gladness, and as free of heaven,
I, with my fate contented, will plod on,
And hope for higher raptures, when life's day is
gone"

Quite a contrary spirit of buoyancy and gladness generally runs through Tennyson's poems. With him it is the "devy dawn of memory" But when Wordsworth writes about the same he characteristically laments that we do not live so that in old-age memory might be all bright "I am a teacher," said Wordsworth "as I am nothing."—And his poetry has this sombre tone about it as infallibly as the element of instruction. Fancy, who inspired Tennyson with such daintily playful thought as produces the Princess or the Talking Oak—what does she do for Wordsworth?

"Fancy who leads the pastimes of the glad
Full oft is pleased a wayward dart to throw
Bending and shadows after things not sad
Peopling too harmless fields with signs of woe
Beaueath her away a simple Tourist cry
Becomes an echo of man's misery"

Nor is this the case with him only when he is musing on the great questions of life; even when his muse is in her blithest mood, even when she

"lightly turns to thoughts of love"

his joy is that of meditation rather than of the transport into which Tennyson is thrown and which enables him to give a description like

"a certain miracle of symmetry
A miniature of loveliness, all graces
Bummed up and closed in little;—
Slight of foot, so light of spirit—"

The nearest approach of Wordsworth's to such a feeling was when he wrote the Highland Girl. We all know what effect her sight had on him, and how lasting is as the impression of this

"vision of delight"

on his mind, and yet as we read the lines:

"Sweet Highland girl, a very shower
Of beauty is thy dower!
Twice seven consenting years have shed
Their utmost bounty on thy head.
And these grey rocks; that household fawn,
Those trees, a red just half withdrawn;
This fall of water that doth make
A murmur near the silent lake;
This little bay, a quiet road
That holds in shelter thy abode—"

In truth together do ye seem
Like something fashioned in a dream;
Such forms as from their covert peep
When earthly cares are laid asleep!
But Oh! Fair Creature! in the light
Of common day so heavenly bright
I bless thee, vision as thou art,
I bless thee with a human heart,
God shield thee to thy latest years!
Thou neither know I nor thy peers,
And yet my eyes are filled with tears."

—as we read these lines we do not hear one that has felt an all-overcoming emotion as the sight of beauty; it is rather as though her sight had made him gaze at her and contemplate with wonder—but *contemplate* on it and not be transported by it.

Let us compare the poem with the following picture from Tennyson:—

"Holding the bush, to fix it back, she stood,
A single stream of all her soft brown hair
Poured on ooo side; the shadow of the flowers
Stole all the golden glow, and, wavering
Lovingly lower, trembled on her waist
Ah! happy shade—and still went wavering down
But ere it touched a foot that might have daced
The greenward into greener circles, dipt,
And mixed with shadows of the common ground!
But the full day dwelt on her brows and sunn'd
Her violet eyes and all her flaba bloom
And doubled his own warmth against her hips
And on the bounteous ways of such a breast
As never pencil drew. Half light half shade,
Shostood, a sight to make an old man young."

The difference between the two is obvious and requires no further comment. But we find that even when Tennyson describes Elaine, in the most tragic of tales, his lines are far less melancholy than Wordsworth's in his joyfulest moments—One cannot help thinking as though the artistic feelings of Tennyson were so absorbed in the sight of the "fair—the lovable—the lily maid of Astolat"—that for the time her sorrows were forgotten in her beauty.

One reason for this difference between the writings of the two poets may be Wordsworth's want of that dramatic power which enabled Tennyson to enter into feelings not his own. Arthur Hallam remarked long ago on the wonderful felicity with which his friend adapted himself to various modes of character.

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Will India Become Christian?

BY

REV. J. T. BUNDERLAND, M. A.

HERE are many reasons why India is a particularly interesting missionary field to Christians. It is a historic land. For more than 3,000 years it has been the home of one of the greatest races of the world,—a race which forms one branch, and not the least remarkable, of the great Aryan family. The Aryan of India is the intellectual peer of his cousin the Englishman or the German. His race has developed a high civilization. It has produced one of the great literatures of the world. It is a race of thinkers. It has created philosophical systems that take rank with those of Greece and Germany. To convert such a people to Christianity seems an undertaking worthy of the best powers of the most enterprising Christian nations.

But a little reflection will suggest that planting missions among such a people is a very different thing from planting them among an inferior and only half-civilized race. When we carry our Christian religion to the South Sea Islanders, or to the tribes of Central Africa, we know it is only a question of time when they will accept what we offer them, because savagery and barbarism must always succumb to civil-

ization. But in the case of India, one form of civilization is carrying its religion to another, a very different matter. The situation recalls the conditions of the first centuries of Christian history when the young and daring faith of the Nazarene prophet presented itself before the two highest civilizations of the ancient Western World, the Greek and Roman, and asked acceptance. Such was its vitality and spiritual power that it conquered both those civilizations. Has it equal spiritual power to-day? Can nineteenth century Christianity accomplish with the Hindu Aryan what first and second century Christianity achieved with the Greek and Roman Aryan? It must be confessed that here we have an unsolved problem.

Furthermore, Christianity in India has not only to deal with a civilized, intellectual and proud race, with a great past behind it, but also to confront powerful, venerable, and highly organized religions. Christianity has shown in the past that it can easily enough conquer loosely organized polytheisms and crude forms of Nature worship; but can it conquer a strong, compact and well-knit monotheism like the religion of Islam in India, or a subtle, elaborate, philosophic and infinitely elusive yet infinitely resourceful faith like Hinduism? Here we have a situation to which the analogy of the conquest of Greece and Rome by early Christianity does not seem to apply. For the religions of Greece and Rome were polytheisms

Portuguese, at the beginning of the sixteenth century. It chanced that the Portuguese landed in the very part of India where this Syrian Christian Church was located. At once their proselytising zeal began to manifest itself in a two-fold direction,—that of converting the so called "heathen" to Christianity, and that of converting the Syrian Christians to Roman Catholicism. The Syrian Christians did not wish to change their faith or their ecclesiastical relations, and stoutly withstood the proselytising efforts of the Latin Christians. A long and bitter struggle ensued. To aid the Roman Catholic cause, the Portuguese introduced the Inquisition, and carried it on with terrible severity. The ultimate result was a division of the Syrian Christian Church into two sections. One section accepted the supremacy of the Pope, and its members came to be known, and are known still, as Catholics of the Syrian Rite. These Syrian Catholics now number about 200,000. The other section maintained its independence, both doctrinally and ecclesiastically, and to-day constitutes a Christian communion unconnected with either Catholics or Protestants. It numbers about 300,000 members, who are known as Syrian Jacobites of the Malabar coast. Thus, India seems never to have been without a Christian movement from a date as early as 200 A. D. to the present time.

The Roman Catholic Church thus began its career in India a little less than four centuries ago. Besides bringing into connection with itself a part of the old Syrian Church, it has maintained from the first a steady and active propaganda among believers in the native faiths. Its first famous missionary was Francis Xavier, a man whose fiery zeal accomplished all that it was possible for a human being to accomplish (1542-1552). Indeed, no other Catholic missionary, and perhaps no Protestant missionary, has made so strong an impression in India as Xavier. From the south-west and the south of India, Catho-

lic missions have been extended all over the land, until at the present time there are few cities of importance or any tracts of country of much extent that do not contain Roman Catholic priests, churches, schools and orphanages. The number of Catholics now in India is about 1,500,000. It is painful to be compelled to say that the history of Indian Catholicism has been terribly stained by the Inquisition, which, during the sixteenth and seventeenth centuries, made a record almost as bloody in Goa as in Spain.

Protestant Christianity was first planted in Indian soil in the year 1706, by two Lutheran missionaries, who came under the patronage of the King of Denmark, and settled in Travancore in the extreme south. They made very few converts but with one important achievement their names will be for ever associated. They made the first translation of the Bible into an Indian tongue. Next after the Lutherans, came the Baptists in 1793. Their first missionaries, Carey, Marshman and Ward, were men of extraordinary ability, energy and devotion. Locating at Serampore, near Calcutta, and setting themselves to the many-sided task of preaching, translating the Scriptures into the vernacular, establishing and carrying on schools, and creating a Christian literature for the people, they gave Protestant missionary work in India an impetus which it has never lost. The Baptists were followed by nearly every other important Protestant denomination of England, Germany and America. From the beginning of the eighteenth century until now, Protestant Christendom has sent more missionaries and more money for the support of their work in India than to any other foreign land. At the present time there are thirty-six different European and American Missionary Societies carrying on operations in India, besides ten or more private missionary agencies.

The whole Christian population of India may be approximately summarized as follows:—

time "when he threw the mightiest Knight of France."

The beautiful Idyll of "The Holy Grail" is the highest attempt of Tennyson in the sublime. The noblest passages in the "In Memoriam" may hardly fear comparison with anything that Tennyson has written but this poem is grand from the beginning to the end. Extracts can never give us any idea about the impression which it produces on our mind. I have always applied to it the line of Wordsworth,

"holy as a nun breathless with adoration,"

As we read it we begin to perceive the feeling of the dying monk coming over us, and the tone of the speaker—so well represented by the sad music in the rhythm of the verses—works on us till we begin to reverence the blameless King as much as he—and what is more we share the admiration that he had for Lancelot, though we know how

"his honour rooted in dishonour stood
And faith unfaithful kept him true."

But as we go on reading and we come to the final speech of Lancelot:

Oh King my friend if friend of thine I be,
Happier are those that welter in their sin
Twice in the mud, that cannot see for shame
Slime of the ditch; but in me lived a sin
So strange of such a kind that all of pure
Noble and knightly is me twined and clung
Round that one sin, until the wholesome flower
And poisonous grew together each as each
Not to be plucked asunder; and when thy knights
Hear I swear with them is the hope
That could I touch or see the Holy Grail
They might be plucked asunder. Then I speak
To one most holy saint, who wept and said
That eave they could be plucked asunder all
My quest were but in vain.

A thrill passes through us at the sight of the noble ruin. The lines that follow in which Arthur declares that he held his duty as ruler of the land and protector of his subjects too dear to be let away by bright visions, can hardly be surpassed for the grandeur of the sentiment expressed, or for the religious impartiality with which the "blameless King" expresses it.

As the Idyll which we have just mentioned is the most sustained effort of Tennyson in the sublime, so the purity and pathos of that most beautiful of poems which he wrote a little before he himself "crossed the Bar" may be said to surpass all other efforts of a similar kind made by English poets since the death of Wordsworth. It can never be quoted or read too often.

With this it would be appropriate to read the lines of Wordsworth:

My heart leaps up when I behold
—A rainbow in the sky
So was it when my life began
So it is now I am a man
So be it, when I grow old
—Or let me die,
The child is father of the man
And I would wish my days to be
Bound each to each by natural piety.

The same difference between the two poems is discernible that we observed in the quotations given above. But I cannot help feeling that to analyse them or to try to find out where their claim lies would be worthy only of:

"One that would peep and botanise
Upon his mother's grave."

I should only like to place beside them a little poem of Wordsworth's that might remind us of its brethren written at about the same time and generally placed together in his poems, viz. the poems about "Lucy."

If we occasionally feel that Wordsworth's deep moral ideas sometimes lose their effect by continual repetition and that many of his sublimest thoughts have been cramped up in unworthy language, we cannot complain of the sitting in which he places "elemental pathos and passions." We are far more touched to see the simple fisherman in "the Antiquary" patiently sitting down to mend his netts, to use them almost immediately after his son's death, than by the highest flights in the Pathetic of Sir Percival Shafston. And it is thus that Wordsworth aways us with unostentatious words but with deep feeling in them:

A simple child
That lightly draws his breath
And feels his life in every limb,
What should it know of death?

do good, who personally deserve the confidence of the people around them, and generally succeed in winning it to a considerable degree.

The weakness of the missionaries is on the side of their theology, and their want of understanding of India's real needs. Missionaries, particularly in a land like India, ought always to be men of the largest intellectual furnishing, the fullest knowledge of religions outside their own, and of the widest religious sympathies. But as a fact, they are generally men of limited theological outlook and of restricted religious sympathies. The reason why is plain. It is because the Churches at home are not willing to send broad men. As a rule, the home Churches are extremely careful to select for missionaries to all foreign fields their "soundest," and that means their least progressive, representatives. Whatever qualifications a candidate for missionary service may or may not possess, he must at least be a "safe" man. If he is in the least suspected of having a flaw in his theology, he is disqualified. There are repeated instances of men who, being rejected as candidates for the foreign work, have been received into pulpits at home without any difficulty. Thus, as a rule, all the denominations send their narrower men into the missionary field. This is unfortunate in the extreme, and the more so because the work of a missionary, after he gets into his field, is so well adapted to keep a narrow man narrow. He is away from the great currents of the world's thought, shut up in his little work of trying to impress his dogmas upon such minds, generally ignorant minds, as he can get to listen to him. There is nothing to broaden him, and his thought treads round and round, year after year, in the same small circle. Thus, he remains to the end of his career what he was in the beginning. This is a picture of the average missionary.

Of course, there are exceptions. Here and there we find shining exceptions,—men of large mould and of progressive minds, who have views of con-

siderable breadth when they begin their missionary work, and who, after they enter upon it, study sympathetically and in the spirit of truth-seekers the people and the religions that they come in contact with, and thus grow in breadth with the years. Such men throw themselves into educational work, social reforms, and movements of many kinds for the enlightenment and benefit of the people, and do work of much value. The opportunities for usefulness for such workers is great. The doors that open before them are many and wide, and they are appreciated by the people among whom they labor. Very likely a missionary of this kind does not make as many "converts," so called, as some narrower men would do. But while the narrow men pursue a course which draws lines, stirs up bad feeling, antagonizes, and causes a certain number outwardly to accept Christianity and all the rest to hate it, this man pursues a course which exerts a good influence everywhere, broadens and sweetens the spirit of the whole community, facts many in the direction of progress, makes the children and young people eager to go to school and the older people to find out truth, without proselytizing wins respect for Christianity, and plants its central principles of love, duty and helpfulness in the minds of the people far and near. Such missionaries are found here and there. If only all could be such—if only the Churches at home were wise enough always to select for their missionaries men interested to do this kind of work, and then to sustain them in such work we should soon see everywhere a radical change in the spirit with which missions would be met, not only in India, but in all non-Christian lands and such a growth of Christianity in those lands as never yet has been witnessed. But such missionaries in foreign lands are very rare, as such a conception of missions is very rare at home. Not until we can get the better conception at home, can we expect the better realization abroad.

"Never morning wore
To evening but some heart did break,"

or we find a passage like the one in which he recalls the old times, before Arthur's death :

"Dark house by which once more I stand
Here in the long unlovely street
Doors where my heart was used to beat
So quickly, waiting for a hand."

Such a recollection of the time that has past may also be found in Wordsworth—it is where he describes the visit of his brother, John Wordsworth, and the "Fir Grove Path" where he used to retire from "the glare of noon"

Though they are not to be compared with the lines in "The Fir Grove" yet they possess exactly the merit which "In Memoriam" wants—freedom from any effort. The very fact that Tennyson is so much more logical weighs against him. We feel that his grief is

"not too deep for sound or form."

He could not have so analyzed his mind if he had been in great sorrow at the time he wrote.

The famous poem of Tennyson contains some lines so intensely tragic,—they are more than pathetic, the frantic wailing of the mother pierces our very bones, and at most causes us to participate in her mental anguish.

But the night has crept into my heart
And begun to darken my eyes.

And the stanza that follows :

"Ah—you that have lived so soft
What should you know of the night.

or again the lines—

God "all pardon the bill black raven
And horrible howls of the air
But not the black heart of the lawyer
Who killed him and hanged him there,

are stamped in one's mind never to be erased.

This poem reminds us of one of Wordsworth's which also describes a mother's grief for her son. The afflictions of Margaret is, however, written in quite another spirit. Tennyson "disturbs the soul," while Wordsworth gradually brings sorrow into our hearts. The first is the raving of a half mad woman who believes herself injured,

the other the lamentations of one who has had a settled grief weighing on her for years.

The jerking rhythm that Tennyson has given to his lines well represent the sudden impulses of pain under which the words are uttered. Her recklessness and her pathos both are brought vividly before our minds when we read:

"Do you think that I care for my soul
If my boy begone to the fire?"

and

Flesh of my flesh, was gone
And bone of my bone was left

On the other hand, in the "Afflictions of Margaret" we have a heavy-heartedness (if I may say so) expressed in lines of sad harmony, and we welcome this particularly, as Wordsworth has seldom succeeded so completely in bringing about a relation between the sense and the sound. But the chief difference that strikes us is the fact that Wordsworth does not work on our feelings by individual words and phrases but rather by the conception of the whole poem; and on the other hand, as we have already pointed out Tennyson's chief strength lies in striking expressions and single ideas as when he speaks of night piercing her head, or of her son's bones "raving in her side."

Thus, we may perhaps say in conclusion that: Wordsworth has more of the pathetic in his poems than Tennyson and has more of it in its noblest form; but Tennyson has some passages that might vie with Wordsworth's in the depth of their feeling, and sometimes surpass his in their effect on account of the artistic and musical skill which he possessed and which Wordsworth had not. Finally, Tennyson is far more dramatic and shows greater knowledge of human nature.

"The peculiar note of Wordsworth's genius," says Swinburne, "at its very highest is sublimity in tenderness—he is sublime by the very force of his tenderness."

yet come; Christ in the Book of Revelations transformed from a being of love and pity into a being without love and pity, taking vengeance on his enemies in ways more shocking and bloody than anything attributed by the Hindus to their goddess Kali, the bloodiest of all their divinities. It should be borne in mind that to the people of non-Christian lands these Bible stories and representations are not surrounded by that halo of sacredness which tends to blind us in America and England, to their sectional and unethical, not to say shocking character. Thus, it is not difficult to see why Hindus and Mohammedans object when we ask them to throw away the sacred books which from their childhood they have been taught to venerate, and accept as an infallible standard of truth a strange and alien volume containing these matters.

Furthermore, both Catholic and Protestant insist upon the acceptance of the doctrines of the trinity, the incarnation, and the deity of Christ. Against these doctrines the Mohammedan revolts utterly. He sees no ground for believing that they are true; indeed, they seem to him to destroy the great fundamental doctrine of the unity of God. On the other hand, the Hindu says

"My own religion has its trinity—why should I give that up? Is it not older than your trinity-doctrine? Is it not quite as well supported as yours? And as to incarnation, you have only one. My religion possesses the advantage of having none or ten."

What can the trinitarian Christian answer?

If the Hindu is a man of education and progressive thought he may very likely add—

"True, I am growing sceptical regarding my own Hindu trinity and incarnations. But if I lay them aside, it will hardly be to take up others that seem to me to offer no better evidence of their truth. It will be rather to accept, if I continue to give attention to religion at all, that high religion of the soul, toward which all the best thought and deepest insight of Christian as well as other lands seems to lead, which sees in God the Infinite, an Eternal Spirit, whose forms of manifestation are not three merely, but numberless, and who incarnates himself, not in a single marvellous man, in a single age, but in all humanity."

Still further, both Catholic and Protestant teach a scheme of vicarious atonement, which, both to

the Mohammedan and the Hindu, but especially to the Hindu, seems unethical and impossible. Indeed, of all the doctrines of modern orthodox Christianity, perhaps the one that seems to the intelligent Hindu least worthy of acceptance is that which represents Christ as bearing the penalty of men's sins and transferring to men his righteousness. To talk to a Hindu about substitutional virtue or vicarious punishment is like talking to him about substitutional intelligence or vicarious wealth,—an absurdity on its very face. That one being can be righteous or be counted righteous, for another, or bear the consequences of another's evil deeds, seems to him as impossible as that figs can bear thistles, nay, as unthinkable as that two and two make five. To him it is an ethical axiom that "whoever a man soweth that shall he also reap" sooner or later, even if it be in a thousandth rebirth. And is he not right? Does not the soundest ethical judgment of the world, including the Christian world, sustain him? What a pity it is, then, that Christianity should be presented to him not in its most ethical form, but in a form which fundamentally violates ethical law!

Finally, both Catholic and Protestant preach a heaven of eternal bliss and a hell of eternal torments, to which Christianity alone holds the keys. According to the Protestant, all men who accept Christ—that is, who put their faith in the redemptive scheme taught by Protestant orthodoxy—will have heaven opened to them with all its joys. All who do not, will be thrust into hell for ever. According to the Catholic that which will open the gates of heaven is baptism into the one true Catholic Church. To be outside that Church is to be lost. Thus, the alternative put before the Mohammedan and the Hindu by the Protestant is, believe, or perish; and by the Roman Catholic, enter the true Church or perish. Well do these so-called "heathen" men and women hesitate, and inquire anxiously;

use of liquors among the English has been the spread of the custom far and wide among the native upper classes, and then from them down to the lower classes, until the evil now is very far reaching and dreadful. I have seldom in my life heard more pitiful tales than some that were told me in India of the effects of drink. Bishop Hurst quotes the Archdeacon of Bombay as saying: "For every Christian we have made in India, we have made one hundred drunkards."

The story of opium in India is as sad and dark as that of liquor. The production of opium is an extensive and lucrative Government monopoly, which has been built up for the sake of revenue. The chief foreign market is China, the Chinese Government having been compelled at the cannon's mouth to permit the importation of the drug. But of course the revenue would be greater if there were a home market also. So, with a heartlessness that seems incredible, the British rulers of India for a long term of years have been, not ostensibly but really, encouraging its sale in all parts of the Indian Empire. It would be hard to point out a blacker crime against humanity than this conduct of the Indian Government in thus deliberately inaugurating and carrying on a system of raising revenue by the degradation of the bodies and souls of human beings.

Another evil that has been much increased in India by the coming of Europeans is unchastity. The English soldiers have done almost as much harm by the impurity of their lives as by the bloody wars that they have carried on. Nor has the evil been confined to soldiers. Thousands of young Englishmen who have gone to India, to engage in business, or in the service of the Government, or earlier, in the service of the East Indian Company, seem to have left their characters and consciences at home, so far as this matter is concerned; and the disaster they have wrought, and the suffering they have caused, have been

terrible enough. Generally in India, where there has not been contamination from foreign influences, the purity of women and the sanctity of the home are gratifyingly high.

Of course, the terrible facts, that drink and opium and sexual vice have been brought into India and entailed upon the Indian people by men reared under the influence of the Christian religion, necessarily have created much prejudice in the native mind against Christianity, and made the work of the missionary very much harder than it otherwise would be. I only wonder that the prejudice thus caused is not greater than it is. For let us imagine the tables turned, and then let us try to think how it would be with us. Suppose the Hindus had come to this country, America, and by force of superior arms had conquered it.

Suppose there were now in our land 1,500,000 or 2,000,000 Hindus, some of them carrying on the Government in their own way, some of them soldiers manning our forts and keeping us in awe, some of them business men gathering into their hands the lion's share of the most profitable kinds of business of the land, and some of them missionaries, trying to convert us all to Hinduism. Then suppose, farther, that these Hindu rulers of ours, these soldiers and these business men (they or their predecessors), had introduced among us on a large scale drunkenness, the use of opium, licentiousness, and other vices; is it credible that we should take kindly to their religion, or look with great favor upon the work of their missionaries?

These, then, are some of the obstacles—probably the principal ones—that stand in the way of the introduction of Christianity into India. It is easy to see how serious they are. Now, let us look on the other side; for there is another side to the picture. I do not think I have painted in too strong colors the difficulties with which the cause of Christian missions in India has to contend.

character. It has reaped of its own incessant labours, thanks to a long succession of the ablest experts of whom it is most proud. Numerous and weighty indeed have been the voluminous papers written and read before that Society by those distinguished statisticians whose names are familiar to Europe and the West. The quarterly journals of that most useful society, published during the last fifty years, offer a rich mine of information to those who would care to quarry in it. Similarly, societies having the same or kindred object, have long since been established on the European Continent and in the United States. These, too, have rendered and are rendering excellent service and enriching the world by their statistical information and research. To

it is a matter of profound regret that here in India we have not a single society of this character. If there be any country where the need of such an institution may be really said to be a crying want, it is India. Even the Government itself was far behind the most backward Governments of the West till late. But in all fairness, it must be acknowledged that since the institution of a separate department of statistics, and its recent reorganisation on a wider basis, the Indian Government has greatly made up for its past backwardness. Considerable progress has been made and improvements effected in the numerous statistical publications which are annually issued from the Government of India's Statistical Department. These publications are available to the public at a nominal price. Those are amply sufficient for a careful study by any student desirous of accumulating statistical knowledge and qualifying himself by and by as a fair expert, or at any rate a well-informed and accurate publicist.

Practically then, there is no lack of material or resources for the prosecution of this branch of knowledge, and it is much to be wished that *pari passu* with the awakening of India on all

matters affecting her interests, the study of statistics will no longer be neglected. As we have said before, it was high time that the reproach buried at us in this respect was soon wiped off.

Coming to economics we need not discourse on the importance and advantage of its comprehensive study. Neither at this time of the day is it at all necessary to lay any stress on the subject. Economics in many respects goes hand in hand with statistics. Speaking from the practical point of view it may be observed that from the days of Adam Smith to our own, the study of economic topics has been fully recognised and insisted upon. It forms the curriculum in every college and university throughout the world. There is quite an *Ossé* of economic literature of a varied and instructive character. Our modern economists have brought it up to date and vie with each other in propounding the newer problems which the Utilitarianism of our times has brought to the surface. International trade, international politics, international labour and other leagues, newer methods of communication, especially railways, unknown to the generation of economists a hundred years ago and more, the telegraphs, the telephones, the Suez Canal itself and a number of modern economic phenomena have led economists to ponder on them and expound their own respective theories. Those have undoubtedly broadened in a vast degree our economic vision, and since Lavelle, the great Belgian economist, has observed that economics enter minutely into the every-day life of our common humanity, it should form the equipment of every educated and enlightened unit of our community. Unfortunately, in this respect, too, Indians are far behind, though our colleges and universities teach the science in its elementary phases. The reproach in this matter is even more pronounced, and well it may. For just look what kind of indifferent criticism is offered whenever large fiscal and economic questions come to the fore. Not to

the Buddhists. Only to a very slight extent are they reaching the educated classes. The native thought and intelligence of India almost wholly reject their dogmas. Such converts as they make are found mainly among the lowest castes (or outcasts) and consist of persons who have the least influence in society. Yet, this does not mean that they are not doing good. They are unquestionably doing important good, partly by the very work of converting these poor, despised people, and thus giving them a new standing, and imparting a new and higher impulse to their lives. Hinduism neglects the poor. Caste treats them under foot. But Christianity befriends them. It is to be said to the honor of Christian missions, at least to the honor of Protestant missions in India, that they are helping, instructing and lifting up the lower classes, and offering to them hopes and prospects such as they have not had under their old faiths. This is much.

But it is not all. While missions are not converting many persons of education or of standing, and while they are not greatly affecting directly the main currents of Indian thought, they are undoubtedly an important factor in a great religious evolution. More and more as time goes on, and the missionary learns by experience what is possible and what is not, his work tends to enlarge and become many sided. To his preaching and catechising he adds educational and charitable work. Wherever he goes, he plants a school. In the large centres he establishes his high schools and colleges. He organizes Zetana missions to carry knowledge of much that is important to women in the seclusion of their homes. In many places he establishes medical missions, with hospitals, and free dispensaries for the poor. To be sure there are regrettable sectarian features connected with most of these schools, medical missions and dispensaries; and yet much good is done. This is practical Christianity; and

such Christianity always disarms prejudice and wins respect. It is in this direction that Christianity in India and everywhere else is likely more and more to move in the future.

Nor should it be forgotten that even the very presence of the missionary in a community is likely to be an uplifting influence. Usually he is a man of considerable education, probably a college graduate. He has brought with him to India something of the thought, the culture, the ideals of life, the habits and customs of the Western world. He gives his influence in favor of improved public sanitation, better homes for the people, better streets and public buildings, better public improvements generally. His home and family life, in which the wife receives the same consideration as her husband, and the daughters are educated with the same care as the sons, becomes a valuable object-lesson in the community where he dwells. Thus, the Christian missions of India, in spite of their theological narrowness and other limitations, have a place, and shall we not say an important place among the influences that are operating to break up India's stagnation, to overthrow her religious superstitions, and lead her on toward a new day.

In the religious progress that is coming to India, and which is sure to come in still larger measure, will Hinduism and Mohammedanism be overthrown? I cannot think so. Indeed, I dare not desire what seems to me would be so great a calamity. He knows little of what it means for a great historic faith to weave its roots into every fibre of the soul of a people for thousands of years, who talks lightly of the overthrow of either of these great religions. But there are strong and growing signs that they will be reformed and purified. Everything shows that India has already distinctly entered upon the task of purging away the worst of her religious superstitions and bringing herself by degrees into line with the moral ideals of the West and up nearer

What is wanted for a careful study of economics is a school for the purpose in every prominent capital of the empire. It is something that Swadeshism has aroused a faint interest in this study. Now, we are glad that what our excellent Viceroy calls "honest Swadeshism" had been slowly making its head in the country. Stripped of all exaggerations by its advocates, at the best precious little yet has been done in a practical way, though we recognise the fact that our industrialism cannot be built up in a day. It requires nursing. It requires first a broad and solid foundation whereon to raise the needed superstructure. No doubt, a good deal of water has flowed under the Hooghly and the Ganges, the Indus and the Jauna, the Nerbudda and the Taptée, the Godavary and the Krishna, since Indians unfurled the standard of Swadeshism and held it aloft in the land, but it must be ruefully observed that very little or no progress has yet been made with the proper study of Economics which is found to promote that Swadeshism for all practical purposes. Who will deny that for the future well being of our national prosperity the study of economics is of priceless value? Is it not our paramount duty to wake up in this respect, if we are to succeed in the keen competitive race now going forward in the world in arts and industries, manufactures and commerce, in fact in all matters which contribute to the larger production of wealth? The universal recognition and keen prosecution of economic studies in all the civilised countries of the West is, we need not say, the most gratifying feature of our busy age and the most hopeful sign of the better welfare of the human race in the future. We earnestly put it to our countrymen whether they are to stand aside while the human race is progressing? Are they ever to be hewers of wood and drawers of water, or are they to take their proper place in the rank of the great nations of the world and work out their own better economic destiny? There can be only one

answer to this question. Indians to a man are awake and eager for their own economic salvation. Are they, then, going in the right direction? If they are, is it not apparent that side by side with their practical energy, shrewdness, enterprise and resources, whatever they may be, they ought to shake off their lethargy and awake to the imperative necessity of becoming experts in economic knowledge. Here, too, as in the case of statistical studies, all that is wanted is that we should have from time to time among us a class of able experts who would devote their whole time and attention to the practical study of economics and enlighten their less educated brethren. Is it hopeless to get a dozen experts in each province? Is it hopeless to form societies for the creation of such a class of desirable specialists? We think it is not a hopeless task. The first step is for the formation of an Economic school, on the model of the London School of Economics. Each such school should have a first rate specialist, not only a theorist, but a practical person, to ground and train our young men in this important study. As in other matters so in this, self-help is everything. Indians need not rely on the State to do all that could be achieved unaided by themselves. Of course, the State should reasonably come to their assistance. It could do a great deal by stimulating the spirit of economic studies in our colleges and universities. It can found chairs of Economics and endow professorships and prizes. So far we think the State can come to our aid. But beyond this aid, it is needful that we should do the rest, and, we repeat, the best and most practical way is to found one Economic school in each provincial capital of the empire. It should be a school for post-graduates who may have determined to get themselves well qualified as specialists in this branch of knowledge. Thus, there would be established a nucleus of institutions which later on will spread their branches

tered, and few social prejudices to be overcome. The task to be accomplished is simply the everywhere relatively easy one, of a people of high civilization imposing its customs and its religion upon classes of people very much below it.

But as soon as we reach the educated and high-caste Hindus, and the Mohammedans, the situation wholly changes. Then the question becomes the very serious one suggested at the beginning of this paper. Can Christianity, no matter with how high civilization it may be allied, conquer strong, proud, highly organized, enlightened historic religions? For myself I cannot see that the history of Christianity in India up to this time furnishes us any warrant for answering this question in the affirmative. One thing, however, seems entirely clear. It is that if Christianity ever does gain any considerable acceptance among leading Indian minds, Mohammedan, Hindu, Parsee, Buddhist or Jain, it must be a form of Christianity less theological, less peculiarly "Western," more sympathetic towards other faiths, broader and more liberal in its spirit, and distinctly more ethical, more spiritual and more practical than that which as yet has been generally preached in India.

WORDSWORTH AND TENNYSON

BY

MR. FAIZ U TYABJI, M. A., BAR-AT-LAW

ALMOST every succeeding generation gives us a different definition for the word poetry. Philosophers have called a people virtuous or wicked, kind or cruel, civilized or barbarous—in short, have traced the inner life of nations from their conceptions and treatment of poetry. And in our own times the change in the opinion regarding Wordsworth's poetry has given rise to many speculations about the comparative intellectual faculties of our generation and of Wordsworth's contemporaries.

But though the question as to which verse is most worthy of being considered the best poetry is so vexed, yet no one doubts that imagination is one of the indispensable qualifications of a poet—if indeed it is not that which makes the fundamental difference between poetry and all other compositions.

At the very first acquaintance with the two poets we are considering, we shall see that they both possessed very powerful imaginations. But it will not be the less evident that the constitution of their minds were totally different. Wordsworth's poetry seems to have always the sombre colour of the yew trees he loved so well—and the mountains clothed in gloomy stateliness that

"did interweave for him

The passions that build up our human soul"

seem always to have cast their deep shadow on his verse. Whatever tale he has to tell, he is always pensively musing on

"all the ways of men so vain and melancholy"

"Or as is sorrowing on what

"men have made of men"

and that mood is very sweet for him, in which "pleasant thoughts bring sad thought to the mind."

The Wanderer who is said to be the poet's portrait has always the same sad moral tone about him

"Ah! if the time must come in which my feet
No more shall stray where meditation leads
By flowing stream, through wood, or craggy wild,
Loved haunts like these; the imprisoned mind,
May yet have scope to range among her own,
Her thoughts, her images, her high desires,
If the dear faculty of sight should fail,
Still it may be allowed me to remember,
What visionary powers of eye and soul,
In youth were mine."

Even when he addresses the "blithe lark" he does not ask him as Shelley does,

"Teach me half the gladness
That thy brain must know
Such harmonious madness
From my lips would flow
The world would listen then,
As I am listening now."

But, after a momentary exuberance of spirits he says:

students receive at Indian Engineering Colleges, especially at the Thompson Engineering College at Roorkee, has been acknowledged to be every bit as good as that provided by similar institutions in the Occident; and also since the Provincial men are made to do exactly the same kind of work, and shoulder the same amount of responsibility, and are given the same initiative as are the Imperial Engineers.

Just now, however, a proposal is on foot to pull down the Provincial Engineer Service from its high pedestal into the dust. A scheme was promulgated in 1908, which proposed to place the Imperial and Provincial Engineers on separate lists, which would result in the latter being turned into a substratum of the former. Whereas, under the old rules, the Indian-trained Engineers were able to become executive officers in from six to twelve years, while under the new regulations the Provincial men may not become Executive Engineers until the sixteenth year of their service, and since the code of the Public Works Department provides that a man must become a Superintending Engineer before he reaches the fiftieth mile-stone of his life, the new scheme practically means that the men educated in Indian Colleges shall not rise to this post, much less become Chief Engineers. A new scale of salaries also has been designed, both for the Imperial and Provincial Service, that will result in the latter receiving materially less than two-thirds of the salaries of similarly situated foreign trained men—the latter proportion being the one that exists at present.

The worst feature of all this is the fact that these rules will affect men who went up for a difficult and expensive training, never dreaming that this thunderbolt from the blue would be hurled on their heads. The aim and existence of the whole thing is that the administration virtually intends to go back on its promise, given in 1852, to keep the Provincial men on the same

list as the Imperial Engineers, the salaries of the former to be about two thirds of those of the latter. It is needless to add that all the Provincial Engineers—save a few men who have but recently joined the Service and do not understand the case, have disdainfully refused to accept these proposals. It must be noted that this agitation has not been set on foot by "native secessionists." In the ranks of those protesting against the measures are to be found Europeans and Eurasians belonging to the Provincial Service of the Public Works Department.

Those who are familiar with contemporary history will remember that since the creation of the Provincial Service but few Europeans have gone to the Indian Engineering Colleges, and that their number is progressively decreasing. This is quite natural, since those whose parents can afford to spend a few thousand more rupees send their sons to England for education, which insures them access to the better-paid Imperial Service. It is calculated that if the present scheme goes into effect and the prestige and pay of the Provincial Service is further pulled down, it will entirely lose its charm for the best grade of Indians, and the Colleges that have produced Engineers of the calibre of Sir William Wilcox, of Egyptian and Mesopotamian renown, and Sir C. G. Palmer, now holding an eminent engineering post with the Australian Government, and that, in the words of the Lieutenant Governor of the United Provinces of Agra and Oudh, provide education "abreast of the best Technical training available in the Western world," will be patronised only by young men of inferior talents and station in life.

This retrograde measure comes at a time when there is much unrest in the land, and since it is designed to pull down Indians who for many years have been placed on a pedestal, it is doubly dangerous. No matter what a few impatient schemers may dream and preach, the average

The idea that we form about the general disposition of Wordsworth from his poems (even leaving aside the *Prelude*) so truly represents the real man that the two portraits are almost identical. But Tennyson had the faculty of projecting himself into a character or a mood in such an eminent degree that we never see the poet speaking through a mask, as it were, and his personality is completely hidden in that of the fictitious character. And even a complete study of his works does not give us a complete picture of his mind. The tone of the conversation of Sir Walter Vivian's,—

What kind of tales did men tell men,
She wondered, by themselves?

a half died in
Perched on the painted blossom of her lips,
And Walter nodded at me. "He began,
The rest would follow, each in turn, and so
We forged a sevenfold story kind." What kind?
Chimeras, crochets, Christmas soliloquies,
Seven-headed monsters only made to kill
Time by the fire in Winter."

"Kill him now,"
The Tyrant kill him in the Summer too,
Said Lili, 'why not now?' the maiden saunt

—all this does not prepare us to hear from Tennyson when asked to give an opinion on a journal that "he lived too secluded from the world to do so." On the other hand, almost every thing that Wordsworth has written shows him in the character of the Wanderer, the man who was educated by Nature, who devoted his whole life to the same study. In fact, all his minor poems appear not only from their tone and form but also from the "Fenwick notes" dictated by himself, to have been to a very great extent autobiographical. At the same time in his tales where other characters appear, there seem to be always only two types of men—the representative of Wordsworth and the anti-Wordsworthian—and invariably the former, either by some subtle argument, or by some divine assistance succeeds in showing the truth of Wordsworth's doctrine both to the reader and to his adversary!

This personality of Wordsworth, always perceptible in his poems in, a more or less, direct form is that of the "Priest of Nature" as the Wanderer proudly calls himself—and how distinctly and with what poetical beauty he has laid his life's study bare before us! We feel after reading him

"What were mighty Nature's self" without his interpretation of it. "His poems express"—as J. S. Mill says in his autobiography "not mere outward beauty but states of feeling, and of thought coloured by feeling under the excitement of beauty."

Reverence and love for Nature, Tennyson surely had in a great degree. We know he retired from his childhood with his brother to glens writing poetry—and as a further proof we might quote the following lines from his "Juvenilia,"

"Low flowing breezes are roaming the broad
valley dimmed in the glowing
Thro' the black-stem'd pines only the far
river shines
Sadly the fountains loneliest the glimmering water
out floweth
Twin peaks shadow'd with pine slopes to the dark
hills
Low-throned Hesper is stayed between the two
peaks, but the Naiad
Throbbing in mild unrest bides him beneath in her
breast."

These lines show sufficiently that Nature's objects were to Tennyson as in "a landscape to a blind man's eye."

Yet, we shall seek through all his pages in vain for any single passage which has got even a faint trace of that inspiration almost, which dictated to Wordsworth the burning words in which he has laid before us all but supernatural effect of Nature on his mind and which makes Wordsworth's treatment of the external world so much more impressive and noble than Tennyson's. The "Pathetic fallacy" of Tennyson deprives Nature of much of its impressiveness. It colors the scenes around him with his own feelings. On the other hand, for Wordsworth all the world around brings "tender thoughts of healing joy."

the cometary bodies at the hands of this ancient people who, with their rude means of observation, if any, or speaking more precisely, with their naked, unaided eyes as their only engine of astronomical investigation, could have possessed but scanty information on the subject. Any methodical treatment of the subject is, therefore, out of the question; and we must be content with scraps of information scattered here and there by stray writers.

The word *Jyotisha* in Sanskrit (meaning roughly the science of the luminaries) refuses to be translated into and labelled by a single verbal equivalent in English. It is a comprehensive term the full force of which can merely be paraphrased. *Jyotisha* comprises three *Skandhas*, viz., *Ganitam* or computation, *hora* or horoscopy and *Samhita*. The first of these, astronomy strictly so-called, consists of computation and a treatment of celestial bodies; the second deals with horoscopy, augury, the good and bad deeds of men in their previous births and *Muhurta*, (the fixing of auspicious moments for the performance of any rite, etc.) the third *Skandha*, viz., *Samhita*, treats of the motions, the size, colour, rays, brilliancy, shape, etc., of the sun and planets, of comets, of meteoric falls, of earthquakes, etc. It will be seen from the above that the treatment of comets falls under astrology rather than under astronomy.

The Sanskrit equivalent for "Comets" is *Ketavaḥ*. Its singular *Ketuḥ* (*Ketu*) means a banner or flag, the comet being supposed to resemble a flag. In popular parlance, a Comet is called *Dhumaketu* (Smoke star) and in the vernaculars, it is also known as *Fulnakshatra* (Tail-star). Nothing is mentioned in our books regarding the physical constitution of comets and the descriptive designation, *Dhumaketu*, can hardly be taken to mean that a comet is made of smoke. This name may even be regarded as a misnomer, for, in reference to

these bodies, it is said that they are *Nirdhuma Vaiscanara Jvalajala Saholaroru mahasv* (great luminaries born with flames of smokeless fire). Even modern European astronomy, with all its powerful telescopes, spectroscopes and other delicate optical instruments has not yet definitely ascertained the physical condition of comets and is still perhaps speculating on their coemical origin. Indian mathematical astronomy could by no means boast of having computed the appearance of comets. Varahamihira* of A vanti (Ujjayin), one of the nine or twelve gems that adorned the Court of Vikramaditya the Great and one who is well-known for his encyclopedic knowledge, says in his learned work, *Brihat Samhita*: "the reappearance or disappearance of comets is not subject to astronomical calculations." The present poor specimens of Indian astronomers, the almanac-makers and arm chair *Jyotishkes* cannot attack the intricate calculation of cometary motions, and have not applied themselves to the by-no-means easy task of predicting the occurrence of comets and their motions or return. The only injunction enjoined on these computers is that certain *Muhurtas* have to be rejected for as many months as the number of days during which the Ketu continues to be visible and for as many years as they are visible for months.

The earliest Hindu writers who have made any mention of comets are Garga and Parasara. They are ranked among our great Rishis (Sages and Seers) and are said to have flourished before the beginning of the Kaliyuga, i.e., 5012 years anterior to this date. The works of these authors are inaccessible to us and our only authority for the above statement is Varahamihira. Of the four illustrious Indian astronomers, viz., Aryabhatta (A.D.476) and Varahamihira (A.D. 505 or 416 according to another account), Brahmagupta

* There is an enormous amount of discussion in regard to the date of Varahamihira. But we shall not take up this moot point here.

out being obscure or strained, his words cannot but increase our pleasure as many fold as the number of their different significations.

Again, how beautifully he has expressed the common-place ideas which underlie the following lines:—

"These are the orbs of light and shade."
"One wills our ours, we know not how,
Our wills are ours, to make them thine."

As a counterpart against all these subtle beauties in Tennyson's lines we might remark the conviction with which Wordsworth speaks—his earnest and solemn tone, without any ornament which by themselves constitute the sublimity of his verses. But Wordsworth does not always express himself with such simplicity. After describing a moonlight boating expedition when he had been powerfully moved he thus addresses Nature:

Wisdom and spirit of the Universe!
Thou soul that art the eternity of thought
That gives to forms and images a breath
And overleaping motion, not in vain
By day or starlight thus from my first dawn
Of childhood didst thou intertwine for me
The passions that build up our homes on soul
Not with the mean and vulgar words of men
But with high objects, with enduring things—
With life and nature—purifying thus
The elements of feeling and thought
And sanctifying by such discipline
Both pain and fear until we recognise
A grandeur in the beatings of the heart.

On this occasion his feelings seem to have instinctively given his words a rhythm of their own—and the passage contains more than one phrase that has now become the common property of all who speak or write English.

But it is not only in these grand philosophical poems—for, I cannot call them anything else—it is not only in these poems that we find such passages. Wordsworth has himself told us enthusiastically that he could not imagine a more impressive figure than that of the old Leech-gatherer telling him his tale in "Revelation and Independence."

That poem reminds one of the scenes where Becket refuses to sign the Convention of

Clarendon as represented by Tennyson in his drama. They both bring powerfully before our minds the ideas expressed in the lines:

"But there may come another day to me—
Solitude, pain of heart, distress, poverty"

At the same time the figures are both equally impressive. The grandeur and the stateliness of the great Archbishop might not, of course, be laid by the side of the poor old man. But here, as in many another place, the impressions produced on Wordsworth by "the miserably infirm and pained old men" which Wordsworth transmits to us supply this want.

The dignified bearing of Becket in the clamour around him of his political opponents and personal enemies has been most significantly shown in some lines like the following:—

Roger of York Thy sending back the great seal
maddened him (Henry)
He sit but plucked the bearer's eyes away
Take heed lest he destroy thee utterly,
Becket Then shalt thou step into my place
and sign

The fearlessness which Becket shows at the idea of cruel death, impending on him, and the astute, implied in his answer are sufficient to impress his figure before us. Then the lines immediately after, in which his followers entreat him to yield, and he refuses, recalls the sublime scene where Prometheus defies his conqueror from the rock on which he had been bound.

Again the speech of Becket that follows in which he defies Leicester who comes to arrest him seems to unite dignity with passion and the "confounding" effect on Henry's messenger is in some degree shared by the reader. Yet, the final defiance of Becket shows that every age does not produce an Archylus. It is incompatible with the state of mind in which Becket is placed to refer to his own brute strength,—his thoughts were fixed on far higher objects; and Tennyson does not mar the effect a little, when he makes the angry Archbishop recall at such a moment the

any way, say like a lion's tail or a dagger's end. "The single comet possessing three tails and three different colours is named *Brahmadanda*; when it appears, the world will come to an end" *Chakraketu's* tail is only an inch in length. The tail of some Ketu extends to the third of the sky and resembles the sharp end of the dagger; it is frightful to view.

According to our author, the length of time during which comets are visible varies considerably with each, from a few days to several months. One Ketu appears for only three hours occasionally. *Kumada Ketu* is visible only for a night. Other Ketus continue to blaze in the heavens for days, and in other cases for months. The position of these not unimportant members of the solar system in our firmament is also indicated by *Varahamihira*. *Dhruvketu* is said to have no fixed course, definite colour or shape and it will appear anywhere in the heavens. Such comets dash into outer space.

The Hindus have full well recognised that these marauders of the stellar spaces do move; but they have not ventured to probe the question further. They could not ascertain the velocity of these bodies nor work out their orbits and the period of their complete circuits round the sun. There were pre-telescopic days and there were among them no Halleys, Lalandes and Messiers, Lepaute. Most of the comets known to our writers were distinguished by certain names, a few of which are descriptive. We append below two tables of Ketu, as found in *Brhat Samhita*. The first table is according to *Parasara* and the second according to *Garga*.

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PARASARA'S CLASSIFICATION.

No.	Names of Ketu.	Place of appearance in space.
25	Karana Ketu. (<i>Ratijah</i> , sons of the Sun) ...	East and West.
25	Karana Ketu. (<i>Hutasa Sutha</i> , sons of Agni or Fire) ...	South-East.
25	Karana Ketu. (<i>Mrutyu Sutha</i> , sons of Yama) ...	South.
22	Karana Ketu. (<i>Daratdnaya</i> sons of the Earth) ...	North-East.
3	Karana Ketu. (<i>Sakina Sutha</i> , sons of the Moon) ...	North.
1	Brahmadanda Ketu. (<i>Brahma Sutha</i> , sons of Brahms) ...	Anywhere.
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GARGA'S CLASSIFICATION.

No.	Names of Ketu.	Place of appearance in space.
84	Brahmadanda Ketu (<i>Sukra Sutha</i> , sons of Venus) ...	North and East.
60	Karaka Ketu (<i>Sanaicharan-garubah</i> , sons of Saturn) ...	Anywhere.
65	Vikcha Ketu (<i>Guruesutha</i> , sons of Jupiter) ...	South.
51	Tashara Ketu (<i>Budhajah</i> , sons of Mercury) ...	Anywhere.
60	Kumkuma Ketu (<i>Kujatmajah</i> , sons of Mars) ...	North.
33	Tamasakulaka Ketu (sons of Rahu, spots in the discs of the Sun and Moon) ...	"
120	Visvarupa Ketu (sons of Agni) ...	"
77	Aruna Ketu (sons of Vayu) ...	"
8	Osaka Ketu (<i>Prtjapah</i> , sons of Prajapati) ...	"
204	Osaka Ketu (<i>Brahma Sutha</i> , sons of Brahms) ...	"
32	Kanka Ketu (<i>Varuna Sutha</i> , sons of Varuna) ...	"
95	Kabandha Ketu (sons of Yama) ...	"
9	"	"
899	"	The Corners.

The two tables make up a total of one thousand; Garga does not reject the 101 Ketu mentioned by *Parasara*. It will be observed that some of the Ketus have no specific names and the place of appearance of many is not specified. Other names of comets are Vata Ketu, Hasti Ketu, Kapala Ketu, Chala Ketu, Rowdra Ketu, Sweta Ketu, Ka Ketu, Rasmi Ketu, Dhruva Ketu. *Kumada Ketu*, *Mani Ketu*, *Jala Ketu*, *Bhava Ketu*,

and then the whole tale is related in the simple words of the child.

A number of poems by both the poets at once come to our mind when we consider their pathos. The poems of Wordsworth are all more or less autobiographical, and founded usually on some real incident or personage. This is a great advantage to the poet—not that he could not have invented the tale or imagined the character by himself. But it is the fact that he can always command our sympathy for what he is going to say by declaring it to be true—we have tears for the heroic Maid of Orleans all the same, whether the historian who relates her story be eloquent or not. The worst stylist could scarcely relate how Simon De Montfort's pathetic life was brought to a close by the very prince to whom he had been a father, in such a manner as not to touch our hearts. And as Wordsworth could hardly have done such very scanty justice to the facts on which he based his poems as to deprive them of their inherent pathos. But the style which he employs almost always and which moves us most is simple and unornamented and he tries that his words should be nothing more than "a selection from those in ordinary use." He seems to have his ideas and images ready and we have seen that he succeeds best when he adds nothing of his own.—The great feature which distinguishes him from others is

"the poetic voice

That hourly speaks within him.

As we have said before, the poet differs from other men by feeling more deeply and truly than they can and it is here that Wordsworth is to be admired. Many besides him had seen "the old miller at Penrith" but none felt as he did. The same scenes have been beheld by others, but how different the impressions on their hearts! Indeed, no deep seems to have often been the effect on Wordsworth of what he saw or heard that lesser men have wondered

how he could be thus "raised to ecstasy" by sights and objects that for them not only wanted the dignity they had in the poet's mind but were absolutely trivial.

In spite of all this, however, the highest efforts of Tennyson in the pathetic are such as may fairly vie with Wordsworth's. But he has fewer passages of this kind. His earlier poems contain more of what is beautiful or fanciful than pathos, and his later works which are written in a graver tone seem to have the reserve of their author and sound like the pensive musings of an old man preferring the company of his own thoughts to any sympathy that we might offer him. Yet, whenever he has tried really to move our tender feelings he has succeeded. In the *May Queen*, for instance, Tennyson seems to have gained the most perfect command over our feelings, and he repeatedly changes their drift with an ease that cannot but astonish us when we think of it. In the first part we revolt against the vanity of the girl that can say of her lover:

"His heart is breaking mother

—But what is that to me."

But as we read the next part the poet with a master's hand has made us think rather of the beauty and misfortune of the girl than of her vanity. We begin to pity her now, instead of despising her. And in the third stage we find that a sort of love for her, as for one who has shortly to leave our world and we listen to her last solemn words with not a little respect.

Let us place beside this poem Wordsworth's "*Ruth*". We shall see Wordsworth's power of putting feeling into the most ordinary words and events. "*In Memoriam*" is the work where Tennyson has been steadily pathetic throughout, and though the analytical manner which he has adopted interferes often with the effect of the poem—in spite of the want of spontaneity in many parts, we frequently come across lines as genuinely pathetic, as:

THE REVOLUTION IN PORTUGAL.

BY

MR. V. VENKATASUBBIAH, B.A.
(*Servants of India Society, Poona*)

AS a preliminary to an account of the recent Revolution in Portugal it may not be undesirable to give a brief résumé of the history of that country. It was in the prime of the chivalrous age of the Crusades, when the Iberian Peninsula was yet under the sway of the Saracens that the separate national history of the Portuguese began. And it began in a very romantic episode when the chosen Knights of the Portuguese race won their independence in 1143, under the eyes of the fairest ladies of the land, in a tournament in which they tilted against the flower of the Castilian, or the future Spanish, Knights. The first king was Alfonso, a prince of the House of Burgundy; and for about a century and a half, he and his successors fought against the noble and cultured Saracens who represented the highest Oriental civilisation. They ultimately either left the country for Africa or got mixed up with the native population, leaving to this day a strong Moorish strain in the people, especially of the higher classes, and in the southern parts of the Peninsula. The House of Alfonso continued on the throne for more than 400 years; and in that period not only did Portugal successfully withstand the powerful attempts of Spain to absorb her, but by commercial enterprise became a prominent European power, and eventually grew to be the first country in the world, producing veritable heroes who ventured into the dangerous deep to make discoveries which have altogether changed the course of human history. Prince Henry who ruled in the latter part of the 15th century was the most enlightened monarch of his time, and indeed, it was his interest in science and navigation that grew into a national passion for adventure, that built an empire in Asia, Africa and America, and that caused an enormous flow of wealth into the country as a result of the trade in slaves and the rich spices and products of the East. But in the 16th century the Burgundian line became extinct; at least half a dozen rival candidates strove for the throne; and the internal dissensions and the consequent weakness only made the country an easy prey for Spain, with whom she was compulsorily united for about 60 years. In 1640, however, there was a great rising

of the nobles and the people, and Portugal regained her independence. The Duke of Braganza whose descendant the present ex-King Manuel is, was raised to the throne; and though under his successors Portugal has maintained her independence, her story is one of a steady decay in power, her children not moving with the progress of science and culture like the rest of Europe. It is remarkable that the decadence of Portugal was due to her glorious expansion, as too large a part of her numerically small population was attracted to the splendid colonies, leaving the mother country so sparse in some portions as to necessitate the importation of negro labour, which has resulted in a trace of that blood being found in the lower classes of the people. When the ambition of Napoleon marked out Portugal for its prey, the king left his country for Brazil, and his restoration followed the well-known events of the Peninsular War. The throne had been usurped for some years by one Miguel, the brother of the rightful king, Dom Pedro, who however defeated the usurper with the help of the British fleet in 1835 and regained his throne. Since the middle of the last century, the history of Portugal has been one of seething discontent, spasmodic revolts, and determined efforts on the part of the democratic leaders to establish a liberal constitutional government. The condition of the people has steadily grown worse owing to the appalling corruption of the political parties, the greed and luxury of the nobles, the ignorance of the peasantry and the hopelessness of national progress. It is this condition of the country that has brought about the Revolution.

One fact is prominent all through the long history of Portugal—the steady friendship of England. During all the crisis of her life—in the Crusades against the Saracens during which Portugal was carved out, in the commercial activity which laid the foundation of her greatness, in the attempt to regain her independence from under the Spanish yoke, when she was lying helpless in the clutches of Napoleon's ambition, and when the usurper had driven out her rightful king—it was England who nobly stood by her, in a manner she has done to no other country and no other country has done to Portugal.

It is evening, about 5 o'clock on the 1st of February, 1908. The Royal Party are arriving at Lisbon, having crossed the Tagus in a ferry-boat. The several ministers of State meet the king, and a girl dressed simply and prettily in white, presents a bouquet of flowers to the queen. The

Statistical and Economic Study Among Indians.*

BY

MR. DINSHA EDULJI WACHA

THE reproach has not infrequently been laid at the door of Indians of light and leading that they are sadly deficient in statistical and economic knowledge, and, therefore, hardly helpful to their less enlightened countrymen, in the first instance, and, secondly, to the State on all important matters relating to Indian fiscal and economic problems. It must be usefully acknowledged that this reproach is as well-founded as it is just. Whenever such questions happen to be before the public for serious consideration, Indian criticism thereon, be it in the council chamber or in the press or on the public platform, is known to be more or less superficial and inadequately informed. Some of our open-minded, unbiased and far-sighted countrymen have themselves admitted this lamentable lack of economic and statistical knowledge. Of course, it would be unjust to say that there are not scattered over the country some, to be counted on one's fingers, who, being excellently conversant with it, are able to offer public criticism which is heard with respect and attention. But those are exceptions only who emphasise the general verdict. It was high time, however, that with the vast strides which Indians have made in many a direction, specially in the direction of broader and deeper spread of education, they would seriously strive to wipe off the reproach as to their lamentable lack of statistical and economic knowledge.

It is not the aim and object of this paper to dilate even briefly on the importance and value

*This appears also in the special number of the *Gazetier*.

of statistics and economics. Indeed, at this time of the day, with all India awakened to the desirability of a thorough industrial regeneration on sound and sober lines, it would be a work of supererogation to expatiate on the obvious benefits arising from a careful study of those branches of knowledge which have been so well recognised all the world over and have so vastly stimulated its utilitarian spirit during the past half a century and more.

As far as statistics are concerned, it may be sufficient if at this stage we invite the attention of Indians to one crystallised observation of Professor Marshall, the greatest living British authority on statistical and economic subjects of almost every-day interest. He observes that "statistics are the straw out of which economists have to make the bricks." The statistician is the great purveyor who supplies the economist with the facts on which to build sound and sure his economic postulates and economic arguments, apart from fresh hypotheses and corrected or new theories. The economist mainly treats of phenomena relating to groups of facts—each group being a watertight compartment by itself. But he has to go to the statistician for his fundamental materials. Well does Mr. Bowley, the well-known statistician, say, that the economist "is dealing with national economy, with volume of trade, for instance, or the purchasing power of money. He is limited to pure theory till statistics as the science of great numbers has produced the facts," or let us take a case nearer home. There is the important question of high prices of food and commodities. We are all aware of the variety of theses put forward to account for the rise, but hitherto hardly any has at first hand collated those facts on which to found a sound and reliable deduction. A variety of facts, grouped together, are fundamentally essential for the purpose. So far as our knowledge extends only one individual, Mr. Atkinson, of the Civil Service,

The Revolution did not come as a surprise; only it was not expected just when it occurred. For some time past the country has been on the verge of a vital crisis. Enterprising foreign newspapers had sent their special correspondents several weeks before the Revolution actually began. All parties from extreme conservatives to socialist revolutionaries were incessantly plotting for power. The Revolutionists had for months past discussed and planned what they would do when they came to power. They wanted only an opportunity, only an instrument. And it was supplied rather unexpectedly. It was in fact the victory of organization over unpreparedness. The Revolution was in no sense a popular uprising, the mob joining the movement only after the fighting and all other work had been done. It was mainly a struggle between the loyal and disaffected portions of the army. The Royalists were not inferior in numbers or efficiency. But they lacked enthusiasm, and sincerity, definiteness and organization in their officers.

The opportunity that unexpectedly came to the Revolutionists was the murder of Dr. Lombarda. He was medical officer to the Lisbon Asylum for the Insane, and was well known as a fanatical Republican and an active propagandist. He was assassinated by a military officer of strong Royalist views, who had been an inmate in the Asylum and discharged against the advice of the doctor. Returning from Paris on the morning of Monday, 3rd October last, he sought out the doctor, and in the course of a heated discussion inflicted a fatal wound with his revolver. What cool people would have considered as only the act of a demented man, interested persons interpreted as a dastardly political murder of a Republican leader by a well known Royalist; and *O Seculo*, a Republican newspaper, issued that evening an inflammatory placard, which was widely circulated, calling upon the people to put an end to the monarchical regime which permitted such foul deeds. Groups of excited workmen gathered round the placards and began to shout "Down with the Monarchy," and the cry was rapidly taken up and repeated. When the police tried to restore order they were attacked by some Republicans who were armed with revolvers, and several persons were wounded on both sides. Eventually, they dispersed from that part of the city but went to the barracks of the first battery of Artillery who were well known to be ardent Republicans. They untimed, raised the Re-

publican Standard, took up a commanding position on a high ground, and proceeded to entrench themselves; while a large number of armed Republicans flocked to them. Word of the rising was quickly communicated to the other disaffected centres of the city by telegraph and telephone; and immediately afterwards, in accordance with a preconcerted plan, all communications with the outside world were cut off. The 16th Infantry Regiment which was in the north-east part of the city, shot their Royalist Commander and hastened to join the rebels.

The Government was quite unprepared. The ministers were enjoying dinners in distant parts of the city and the king himself was entertaining the President Elect of Brazil. The head of the army and other officers were at a seaside resort some 40 minutes' run from the city by rail. The loyal troops were soon called out, and martial law was proclaimed. But all was confusion in the Royalist ranks. There was no head, no chief, nobody capable or willing to assume command. It was only at 6 o'clock on Tuesday morning that the Colonel of the Staff came to direct the operations against the insurgents, in an automobile lent him by the British Resident, as railway communication had been cut off. Meanwhile some naval officers, learning of the revolt, at once made for the land; and mounting the cab horses in the streets, broke through the Royalist lines with their extraordinary chargers, and joined the rebels. There was much desultory firing all through the night, absence of any plan or vigorous offensive being most visible on the side of the Monarchists.

The navy was always known to be Republican, as the army was thought to be loyal; and indeed the attention of the Government was constantly directed towards counteracting this source of danger. At sunrise on Tuesday came the news that the sailors in the Marine Barracks, and three ships that lay in the Bay, had hoisted the Republican flag of red and green. Two of them crossed the stream where there were a flagship and a gunboat. These latter which had not declared themselves Republican nevertheless allowed the former to pass safely through. The Republican cruisers made towards the palace, opened fire on it, and with the second shot brought down the Royal Standard. The military surrounding the palace could not or would not bring guns to fire on the bombarding ships. The king had hitherto remained in the palace. Most of his numerous undecided and craven advisers fled in the hour of peril, but a few remained staunch and loyal by

and manufactures? Is it in reference to those very complex modern institutions of banking, currency, foreign exchanges, marine insurance, freight, navigation and so on? Indeed, in all these and numberless other matters which contribute to our daily existence, the value of statistical study is absolutely indispensable. The capitalist has as much need of statistics as the wage-earner. The employer and the employed, the merchant and the banker, the trader and the manufacturer, the physician and the astronomer, the chemist and the electrician, the politician and the statesman, the man of letters and the metaphysician, the evolutionist and the sociologist, the embryologist and the psychologist, each and all and others besides, even the genus—"the man in the street"—all have need in these days of enlightenment and progress, to know something of statistics. They all have to rely on it to educate themselves and get others educated.

Thus, it will be perceived how all embracing is the science of statistics and how far reaching is its influence on our every day human activity. There can be no question of its glorious gains to humanity. What treasures, richer than gold or diamonds, does it offer to those who would work its inexhaustible mine? What marvels it discloses, sometimes almost astonishing and beyond our wildest imagination! And yet, sad to say, its study has been almost wholly neglected. But it is of no use lamenting over our deficiency in this respect in the past. What is past is irrevocable. Let us calmly survey the present and the future. Let us take a new departure, and with seriousness and alacrity begin a new page. We ought no longer to neglect this all fascinating, all enduring, and exceedingly human study. To continue to neglect it will in reality be to sacrifice our own moral and material progress. It is not to be supposed that every one should possess a complete knowledge of statistics. It cannot be that each person who

annually passes out of the portals of our colleges and universities, with his hall-mark, should pursue the study in his post graduate life. Like every other study of modern sciences, there should be, a few persons who could specialise it. In other words if only a fraction of the most educated in each Presidency and Province were to betake themselves to it as a special subject, we think, speaking modestly, we might witness in a few short years a great change for the better in the content of Indian thought, and feel the influence thereof in the press, in the council chamber and, on many a public platform. In this way we are sure we could wipe off the reproach which is presently laid, not unjustly, we repeat, at our door.

Now, it may be observed that as far as the study of statistics from a practical point of view is concerned, there is to be found to-day quite a plethora of excellent literature, permanent and periodical, which has gone on accumulating with marvellous rapidity during the last fifty years. In Great Britain none has made the statistical study more popular and interesting than the late Sir Robert Giffen, that prince of statisticians. The Government itself has been vastly profited by the statistical department he inaugurated at the Board of Trade thirty years ago. His untiring interest and great ability and industry in this respect may also be noticed in those two admirable volumes called "Essays on Finance," edited by him which we should strongly commend to all Indian students. He was also a pillar of the Royal Statistical Society for many a year. Indeed, that Society itself has laid not only Great Britain but the civilised world at large under a deep debt of gratitude by its continued efforts in accumulating a vast store of statistical knowledge on the most scientific basis. There is not the least doubt that it is the foremost institution of its kind in the world for the dissemination of statistics of an all-embracing,

They contemplate compulsory secular education and the modification of the present oppressive protectionist policy.

The Revolution was accepted more or less quietly in the Provinces and the Colonies Oporto and Coimbra were always known to be Republican. By Friday all the Provinces and all the Garrisons had given in. Only one or two Colonies showed great enthusiasm, the others accepted it quietly. The news of the Revolution took Goa by surprise. The people were inclined towards the reigning family and Republican ideas had not thrived there. On receiving intimation of the formation of the Provisional Government, the Governor convened the Council, and published the official despatch. Salutes were fired in honour of the Republic and its leaders were cheered. The Governor resigned and Dr. da Costa succeeded him.

For a long time past anti-Clerical feeling has been rife in Portugal. The Statute-Book contains anti-Jesuit laws which are about 150 years old. If they were not enforced it was because the Royal House had clerical sympathies. It is believed that, if King Manuel had not become directly connected with one of the religious orders, the Revolution would not have taken place, at least it would not have come so soon. This popular excitement of the Revolution has all been turned against the Church. This was only enhanced by the resistance of the Orders and the discovery of arms and ammunition among them. Though the new Government has been trying to put down the popular demonstration of feeling, it is determined to enforce all the anti-clerical legislation on the Statute-Book. The religious orders have been asked to quit the country, notice of only 24 hours being given; and attempts have been made to restore the nuns to their homes. On Monday, 10th October, the Provisional Government published a definite declaration of its policy concerning the religious communities. It enforces certain laws proscribing Jesuitical establishments and their offshoots, and confiscates all Monastic and Jesuitical properties. The monks and others are leaving for Spain, Italy and other countries.

The foreign powers all seem to sympathise with the new Government. As the Revolution has been carried out without any inhuman bloodshed, and as it is purely an attempt of the people for their own better government, there is no scope for foreign intervention. Though the Powers have

not formally recognised the Republic yet the informal communications of the Provisional Government have been favourably received, by which we may conclude that the Republic will be recognised without any difficulty. The new Government has notified the foreign powers that it recognises all the liabilities and accepts the obligations of the late Government. The effect of the Revolution in Portugal cannot fail to be great on Spain. Though there may be no immediate danger to the Government, yet it cannot be denied that the Spanish Republicans have received immense encouragement, and will push forward their plans, probably for an Italian Republic, with unprecedented vigour.

The king has written a letter in which he tells the people that circumstances forced him to leave the country, that his conscience is clear, that he will ever remain a true Portuguese, and that he has not abdicated the throne. But considering the excellent start that the Republic has made, it is more than doubtful whether any serious attempt will be made in his favour.

On the whole, the world must express its wonder at a Revolution which was accomplished in less than 40 hours, and which did not cost more than 300 lives. It remains to be seen how far the people will in the end benefit by the change.

SHAH JEHAN.

BY

SIR JATINDRANATH SEN.

"The first, the greatest bliss on man conferr'd,
Is in the acts of virtue to excel;
The second, to obtain their high reward,
The soul-exalting praise of doing well
Who both these lots attain is blest indeed,
Since Fortune here below can give no richer meeds."
Pindarus.

THROUGHOUT the civilised world, Shah Jehan is known as "the builder of the Taj Mahal;" but a close study of his life and character would perfectly convince us that he possessed, to an overwhelming degree, numerous other lofty qualities of head and heart—qualities which endeared him to thousands of subjects under his rule and which have attracted praise and admiration from posterity, as well. Our present endeavour is to dwell on some of these qualities in the few following pages.

go too far, take the last Financial Statement which wrought some alterations in taxation. How many even in the Viceregal Legislative Council were able to discuss the changes, with accurate information and a firm grasp of economic principles? And how many outside the Council hall had any illuminating and educating criticism to offer? What was the sum and substance of the observations in the columns of our leading organs of Indian public opinion? Not that some well informed and trenchant criticism did not appear. We should be doing a great injustice to those who in and out of the Council endeavoured to offer some well-reasoned and sober criticism on the crude alterations made in the existing taxation. But those who thus criticised were quite a handful. How many were able, again, to criticise the policy of gigantic railway borrowings with the alarmingly large increases in the annual interest charge? How many probed to the bottom the details of gross railway earnings and working expenses and pointed out the flaws? Indeed, how many were there to go minutely into the question of Indian railway finance as a whole to demonstrate that one principal reason of deficits in recent times was this depressing railway finance of the Government of India. To say it is a matter of the greatest disappointment, nay despair, that this devouring monster of railway finance which unseen commits the greatest ravages in our annual revenues, was hardly touched at all. Then take that octopus of military expenditure. True it is that some pertinent though superficial observations were offered, but there was hardly any serious attempt at tomahawking it in the right surgical way. Then take the enhanced silver duty. Even here no educated opinion, based on currency, was offered. Is it a wonder that the governing authorities had an easy time of it, and that they laughed in their sleeves at the incompetence of a large majority of Indians to deal with


the question in the way it ought to have been dealt? Take again, the question of gold reserve? Who spoke with any deep knowledge of that economic phantasia of the Indian Government—a reserve built up at the expense of the taxpayers of India for the support of a selfish and shrieking macroscopic minority of foreign traders? Letting alone these grave questions of public finance and currency as well their ethics, there is that burning question of the economic drain. Has there been noticed a single effectual criticism on this controversy on which so many, from the most exalted official to the latest imported greenhorn of yesterday, blissfully ignorant of the very *abc* of the problem, talk so glibly and airily? But how may it be controverted without a firm grasp of the economics involved in the controversy? Thus, it will be perceived in how many important directions the almost total lack of economic knowledge handicaps and disables the very best of us from answering the superficialists who talk fallaciously about the drain both here and in England. This then is the measure of the depth of our own neglect and inaptitude. What we mean to say here is that there is no lack of enlightened Indians who with sufficient economic grasp could prove to the hilt the reality of the economic drain. Only they have not studied the subject as it ought to be to enable them to check many a superficial and plausible fallacy in which officials, high and low, including the Secretary of State, indulge, and in the bargain unfairly reprobate our countrymen as *if the fact of the drain itself, let alone its causes, was not an absolute fact*. But it is of no use entering here on this controversy. We have only endeavoured to give an instance of that lack of economic knowledge which prevents Indians from treating economic phenomena in the only true and right way they should be treated, with a firm grasp of the first principles, and at the same time to hurl back the reprobation in the face of the reprobaters,

all over the country it is the only way in which the subject in its practical aspects, can be accomplished. Each school ought to have a competent professor, one who would specially understand the needs of India on all economic matters and give a series of well-thought out lectures which shall be at once interesting and instructive for business economics.

Thus, by the establishment of schools both for the prosecution of statistical and economic studies, Indians will have taken the first essential step towards the realisation of all their hopes and aspirations for a regenerated industrial India. The subject has only been treated here in skeleton form in order to stimulate public spirit and enable the discerning people to make a modest beginning. It should be discussed in all its broader and practical aspects by our Conferences and Congresses so that some united action and active co-operation may follow. The rest may be left to time. Great projects of national welfare require great efforts and sacrifices at first; but when those efforts have been successfully accomplished and the needed sacrifices are cheerfully undergone, the future task may well be left to posterity. We Indians of the present generation will have amply discharged our duty when we have laid down the bricks for a solid foundation which Time in its onward course will crown with a noble edifice beautiful to behold and admire. So let us be the humble pioneers in this great task of the economic regeneration of our country. The times are favourable, the spirit of true Swadeshism is in the air. Let us be up and doing, and leave footprints on the sands of time which those coming after us may safely tread and lead on the nation to its ultimate economic goal.

Grievances of the P. W. D. Provincial Service Men

BY MR. SAINT NIHAL SINGH.

 HILE agitation is going on in all parts of Hindustan for the natives of the land to be permitted to get to the higher Governmental appointments through the front gate instead of being obliged to squeeze through a hole in the back fence, as is the condition of affairs at present prevailing, it seems that one branch of the public service—the Public Works Department—which so far has offered exceptional opportunities to intelligent Indians, is going to wrest from them the very advantages which they possess.

Until 1892, the men trained in India had absolutely the same pay as those sent out from England to serve in the Public Works Department. In that year two distinct services were created—the Imperial and Provincial, and graduates from Indian Engineering Colleges belonging to the latter class were forced to content themselves with about two-thirds of the salaries of their colleagues who had been educated in England, and who were classed as Imperial Engineers. However, save in the matter of pay, no precedence was given to the foreign-educated over the India-trained men, the names of both being borne on the same list and promotion being given to a man according to seniority and merit, irrespective of the "service" to which he belonged. Some Indians who graduated from indigenous Engineering Colleges before the Provincial Service was created now are serving in the highest posts in their department. The fact of the two services being borne on the same register enabled Indians and domiciled Europeans who never had set foot beyond the borders of this country to rise to the position of Chief Engineers. That this should be so is but bare justice, since the training that

future is, of course, on the knees of the gods. There have been several Cabinet meetings and more than one interview by the Prime Minister with the King. The final result of all these movements is that Parliament has to be dissolved. The date of the dissolution is fixed as the 28th November; and the general elections are proclaimed to take place soon after the 3rd December. Meanwhile, Parliament will do its best to pass the remaining business of the current year's budget and finish off such work as is considered of a pressing character.

Thus, the Parliament of 1909 is a short-lived one. All eyes are now primarily turned on the result of the elections. What may be the forecast? It is a difficult matter to say, though even according to the leading organs of the Unionist Party, and the *Times*, which can hardly be said to be friendly to the existing Government, the chances are considerably in favour of the return of the Ministerialists. But there is no saying whether the untoward may happen. Election forecasts are at critical times a hard nut to crack for even the most competent electioneering prophets. But, assuming that the Liberals are returned to power, the further question is, how will the vexed question be settled by the new Parliament? It is quite possible that with the chastening which the British people have undergone, especially the public organs of opinion which have now abandoned their factional spirit of four months ago, and are fully alive to the gravity of the situation with calm and composure, Parliament itself may be able to solve it. The Lords, too, who are now better educated and have felt the national pulse, have, of their own accord, already discussed and resolved, on the urgent call of Lord Rosebery, to reform themselves so as to make it in future a *really representative* House of Peers where the conservative and the progressive instincts of the country would be fairly balanced, and take an initiative to that pur-

pose. That revives the hope that the Veto Bill which is to be immediately considered, may have a satisfactory ending. That would be a consummation devoutly to be wished. For, it would then allow time to the nation to think of the other great reform, namely, the formation of a Federal Government. It would also allow each party to have their say on the hustings on the question of Tariff reform. So that if the prevailing sobriety dominates all parties it would not be rash to forecast that the crisis might be averted and the sound common sense of the British people would have once more asserted itself. The ship of State would be immensely strengthened while leaving the Crown unfettered as before, while the larger questions of domestic policy would find solution in the way that they have been hitherto. So that before the next issue of the *Review* the nation will have decided for itself what is the best for it under the new conditions created by the stress of time and the spirit of the age.

Meanwhile, it is meet to record some changes that have occurred in the Cabinet. That aged statesman and practical philosopher, no other than Viscount Morley, has retired from his high office of Secretary of State after an historical career, of a most far-reaching character on the future destinies of India, of full five years and more. The burden of the heavy armour he had so courageously donned was too great. Any other Secretary, with less of his grit, and undaunted political valour, might have long since succumbed to it, but most manfully has Lord Morley discharged the trust, the most arduous of all his colleagues in the Cabinet, he had cheerfully undertaken. He now assumes the more dignified and responsible but less arduous rôle of the President of the Council. Lord Crewe, the successful Colonial Minister, succeeds him at the India Office. Mr. L. Harcourt takes the seals of the Colonial Office and hands over those of the Public Works to Earl Beauchamp.

educated Indian does not cherish visions of immediate independence being granted to Hindustan. Naturally, his interest in any movement calculated to cast the Peninsula adrift on the sea of revolt is not great—and at its worst is very remote. Every intelligent Indian, however, is vitally concerned as to how high the brown man can rise in the public service of his country as it is administered by a white bureaucracy. The loftier he is allowed to soar, the less he is made to feel the sting of his being ruled, the less discontented will he be. On the contrary, if the appointments carrying the larger emoluments are treated as special preserves for the English, and Indians are absolutely debarred or are admitted only by a postern gate, there is bound to be heartburning in the native camp.

The case of the Provincial Engineers has been cited as this Service really has been about the best for Indians. Natives employed in other departments of the Government have their own grievances. Indeed, many Hindustanees cherish the notion that but a microscopic minority of those employed in public offices may dare to aspire to earn more than Rs 100 or Rs 200 per mensem. The higher appointments are said to be reserved for white and semi white men. This is a popular belief, and probably only a half truth. But it shows just which way the wind blows. If England desires its constituted authority in India to remain safe and secure, it behoves her to dole out the higher appointments in its power with a more generous hand to the natives of the soil, instead of depriving them of even the little they have possessed, as is proposed in the case of the Public Works Department Officers.

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Ancient Hindu Ideas of Comets *

BY

MR T. RAMALINGAM PILLAI, B.A.

(Author of "Aryabhata or the Newton of Indian Astronomy.")

— o —

THE recent appearance of Edwisd Halley's Comet has evoked such a deal of popular attention and interest that it is worth enquiring whether the ancient Hindu astronomers who had bestowed some thought on the wonderful mechanism of the heavens and tried to read the secrets of the starry spaces, had anything to record about these apparently eccentric bodies. Almost every ancient people, in the East and in the West, had formed certain conceptions, however rude, about these wandering stars. The Egyptians and the Chaldeans, as well as the Greeks and the Romans had definite notions about these terror-inspiring bodies. The former regarded comets as analogous to planets, but revolving round the sun in very extensive orbits and hence were visible only when near the earth. The Greeks had but hazy notions on the subject; the Romans, represented by Seneca, assimilated the movements of comets to those of the planets but carefully discriminated the characteristic differences between them in other respects. The Chinese also had recorded as early as B. C. 500 the appearance, course and phenomena of comets. To all these nations, these unwelcome visitors were of evil omen causing famines, epidemics, wars, pestilences, deaths of princes and other kinds of calamities. Turning now to the Hindus, it would be idle and unprofitable to expect any perfectly accurate account of, or thoroughly scientific notions about,

* This paper is based upon Vernacular notes supplied by the writer's father, Mr. S. Sthanu Pillai, Retired Astronomer to the Government of Travancore and author of "Hindu Chronology" and other lectures on Indian astronomical subjects in Malayalam.

"A Conception of the Self:" A Lecture.

By "The Dreamer."

We congratulate the lecturer on the very appropriate pseudonym under which he conceals his identity. In wading through the 80 pages of this lecture, one feels more or less as if one were in a dreamland. A conception of the self is one which more than anything else in the universe is capable of being realised by appealing to one's reason, observation and experience. The unity of the self so much talked of is nowhere established in the course of the lecture. If the aim of the lecturer had been to conceal his real thoughts under a cloud of words he could not have succeeded better. The "Conception of the Self" as given here may appeal to a Theosophist who professes to read "Akasic records" with a "divine eye" but not to any scientific thinker relying on reason, observation and experience.

"Advice to Consumptives" By Dr N. D. Bardswell. (Adam and Charles Black)

As Dr. Theodore Williams says in his preface "This present work by Dr. Bardswell is sensible, concise and highly practical. It is likely to prove of the greatest assistance to patients leaving the Sanatorium" and we may well add, to many physicians in charge of Sanatoria and to patients who cannot for various reasons command the convenience of a Sanatorium treatment. The nature of consumption and the natural method of its arrest and cure and the rationale of Sanatorium treatment are well described in words which any lay reader can understand. The value of fresh air, good food, rest, exercise and recreation, is touched upon in simple non-technical language. The various hints regarding breakfast, luncheon and dinner are particularly worthy of mention. The daily routine in a well-managed Sanatorium, sketched in detail, may be taken advantage of by the people of this country where Sanatoria are still

in the cradle of the future. Intending emigrants in search of health denied to them in England will find the reports of the residents of various British Colonies extremely helpful. Every consumptive must bear in mind that ultimate cure depends on himself. If therefore a patient will take all the advice given by Dr. Bardswell, he may face the future with hopefulness and a reasonable measure of confidence. We therefore cordially recommend this book to those unfortunate who are in the grip of this merciless disease, consumption.

Day and Evening Schools. By F. H. Hayward, D. Lit., M. A., B. Sc. [Published by Ralph Holland & Co.]

This is one of "The Educational Science Series" publications. The author has brought his information to June last, regarding educational experiments. He deals with Primary Schools and the training of adolescent youths in particular. He deals mainly with Herbartian principles and practices based thereon. "The only element in Herbartianism which has interested me has been the broad educational doctrine that the will is influenced by interest, that interest is rooted in apperception and that apperception depends on the provision of a multitude of helpful ideas through the medium of instruction." He does not treat of details of Herbartian Psychology; yet, he goes over the theoretical ground in full.

He has given his ideas of using the religious lesson periods for instruction in morals by detailing the pure lives of saints. It would be much better, if the author had shown more examples of how other subjects also than the one on the Empire Day described in the book can be used to educate the children.

On the whole, the book deserves to be studied by those approaching practical work from a scientific standpoint.

king exchanges a few words with the ministers while the queen speaks to the girl. They then enter an open carriage with their two sons and drive into the city. When the carriage is taking a turn near the office of the Finance Minister, a young man dashes from among the spectators, and rushes towards the Royal Party. He is followed by several others all of whom are armed with revolvers. Before the guards realise that any mischief is meant a number of shots are poured in the direction of the occupants. One more determined than others climbs to the back of the vehicle and aims at the king's body, the weapon almost touching him. The queen tries to shield the king and her two sons, and vainly shades them with her cloak. The King drops forward dead. The Crown Prince is also wounded, but kills one of the assailants and then drops down. The other prince is wounded in no less than three places but is not very seriously hurt. Only the queen escapes, almost miraculously. Having seen their bloody deed, the rascals begin to scatter. The police now empty their revolvers among them. Three of them fall there and the rest are wounded and arrested. The carriage is turned aside for safety, and the wounded occupants are attended to by Surgeons who have been summoned. Dom Carlos the King is already dead. The Crown Prince, bleeding from the wounds in the head and breast, dies presently. The next day Manuel, a lad of 18, is declared King; and pale as death, and standing very straight, with his hands clasped the hilt of his sword, he says: "Yesterday I was a midshipman; to-day I am a king. I know nothing of reigning, because I am very young, and never thought of being king. Thus, I beg of you to be my friends and give me good advice." The blood of his brother has soaked through his clothes and stained his arm. For several days he would not allow those stains to be washed off. "It is my brother's blood," he says and constantly weeps.

The above tragedy was the direct outcome of the policy of dictatorship followed by Dom Carlos and his minister Senhor Franco. For several years, ministry had succeeded ministry without one statesman worth the name being produced, and without a single grievance of the people being removed. Senhor Franco, more able than his predecessors, saw the evils and was determined to root them out. But he was very unhappy in the choice of his method. He realised that corruption should be put an end to in public

life; but instead of devoting his whole life to it and gradually working it out, he wanted to do it in a day, and openly proclaimed his intention. He wanted the King to name him Dictator and induced him to make an excessive and unfortunate use of the Royal prerogative. This exasperated the people, and they came to think that no good was possible so long as there was any king above them. Indeed, there was a plot maturing for the overthrow of the Royal House when the King was assassinated somewhat unexpectedly.

It was very noticeable that the people showed an utter want of sympathy for the murdered king. It was better with King Manuel. His youth, his inexperience, the suddenness with which he was called to the throne and the tragic circumstances in which it occurred, his loving nature, pleasant manners and bright spirits all prepossessed the people in his favour. Studious, deeply interested in science especially naval science, excelling in games, swordsmanship, music and painting, he has more than ordinary brains, many talents and charming qualities. He had indeed an excellent opportunity to improve the Royal position. But he had also great disadvantages. While yet an inexperienced youth he was suddenly called to a perilous throne, and represented a House which had outlived its popularity. There was not a single disinterested councillor on whom the young king could rely. He was brought up by an affectionate mother for the quiet life of a private gentleman. And he should have been cast in a much sterner mould, and brought up so as to possess greater strength of character and able to stand alone when necessary, in order to be able to manage Portuguese affairs. "The state of the country is indeed extraordinary. The people are subjected to a heavy and excessive taxation. The policy of protection in Portugal almost rises to the dignity of a political madness—think of having to pay five francs duty on a pound of tea, and three pence on a pound of sugar! The elections are habitually manipulated by the party in power until one by one patriotic Portuguese citizens were driven to the conclusion that no improvement in the administration was possible except by a revolutionary change. The Republican Party has been gaining strength in the country, not so much on account of any theoretical attachment to Republican principles, but because of the widespread discontent with the existing political and economic conditions."

The Future of Fiction.

Mr. Hamendra Prasad Ghose, writing on the subject in the *Hindustan Review* for October and November, disputes the somewhat prevalent notion that the novel was doomed to disappear, the newspaper taking its place. The writer says that the veteran story-teller Mr Jules Verne lost sight of the line of demarcation between the novel and the short story when he said the novel would be replaced by the newspaper. The art of the short story writer is to bring into prominence only a single feature—a single incident keeping the rest in studied neglect. The art of the Novelist is to present before us the stage with its actors playing their parts on it. Works of fiction which please us by their magnificent fulness of life in movement, their sumptuous passages of description, their poignancy, its pathos, and rapidity in action, their unswerving veracity of impression without equal or emphasis are all true works of art; and as long as the art taste of man exists there is no chance of the novel disappearing. As to the plea that there will be in the future no time to go through Novels, there is Science which strives to minimise time and labour. In some countries probably the novel is at present declining—a generation of giants having been succeeded by a band of pigmies.

Mr. James Lane Allen in the *North American Review* says: "Once in Greece, Dramatic Literature declined in merit. Once in Italy the art of writing history declined in merit. Once in France comedy declined in merit. Repeatedly in England novel writing declined in merit. But not one of these kept declining anywhere. The history of no art is a dead level, or a long dead level. It consists of movements, of periods of renaissance and decadence. If the novel were now declining in merit throughout the world, in such a fact would lie the simple presumption that in the future it will be revived."

Corporal Punishment in India.

Sir Henry Cotton writes to the *Humanitarian*:—

The ghastly record of gaol flogging in India has, we may hope, received a permanent check. As a sample I will give some figures for one province. In 1872, there were 6,003 gaol floggings in Bengal, and the Inspector-General in his report urged a more frequent resort to this punishment. It is to the credit of Sir George Campbell, who was then Lieutenant-Governor, that he discouraged this, and for a few years there was a diminution in the number of cases. But it quickly rose again, and it will hardly be believed that in the year 1872, when the average daily strength of male convicts in Bengal was 16,601, flogging was inflicted as a gaol punishment no fewer than 8,231 times. So scandalous a state of things attracted attention in this country, and it was mainly due to the efforts of Mr. Frank Hugh O'Donnell, who was then a Member of Parliament, that this brutal and wholesale resort to corporal punishment was put down. The annual number of gaol floggings has gradually dwindled to 165 in 1909. In all provinces there has been a corresponding improvement.

In this connection I am glad to record the success which has attended the persistence of the Honourable Mr. P. Kesava Pillai, of the Madras Legislative Council, whose efforts at gaol reform have earned him so honourable a place among Indian public men. He has been officially informed that the Government of Madras have recently endorsed the following remarks of the Inspector-General, and communicated them to Superintendents of gaols as representing the policy of Government to the matter:—

"The punishment is a great deterrent, not so much to the delinquent himself, as to others, but I do not believe it ever yet reformed anybody. It appeals to the baser feelings and is calculated to ruin a man's self-respect. It should therefore be used only when there is no self-respect left to lose, and deterrence cannot be brought about by milder means. For offences relating to work it should be very rare indeed."

Moreover, executive instructions have also been issued which limit the powers given by the Prisons Act, 1891, to Superintendents of Gaols to inflict the punishment of whipping on convicts for false accusation against one another. The Government have ruled that if the Superintendent considers that the allegations are as grave or that the circumstances in which they are made are such as to deserve the punishment of whipping he should report the matter to the Inspector-General, and obtain his previous sanction to the infliction of the punishment. We may hope that the policy of the Madras Government is generally followed throughout India.

It is satisfactory, too, to know that the brutality of inflicting whipping as a judicial punishment has been attracting attention. In this respect also there has been a frightful record and it was high time that the subject should be seriously considered. The Whipping Act in India authorises that punishment to be inflicted in a vast number of cases, such as petty theft and the like and has led to the grossest abuses. The number of judicial floggings in India—where, it must be remembered, crimes of violence are extremely rare—almost exceeds belief. In 1872, there were 75,223 judicial floggings; in 1897, the number was 61,947 and in 1900, it was 45,074. In 1909, the last year for which figures are available, it was 12,031. There is considerable

his side. Throughout the crisis the king comported himself with absolute fearlessness, and strongly objected to leaving the palace even when the shells began to burst on the tower, arguing that fight would receive the worst possible construction. But ultimately he allowed the urgent pleadings of his friends to prevail, and left the palace in an automobile to a place of safety near by from which he finally reached Gibraltar whence he embarked for England. Relying on a rumour that the king had taken refuge on board the Brazilian Cruiser, the Republicans asked permission to search it, which was of course not granted, the President Elect refusing to join either the king or the people. When the two ships that were bombarding the palace had exhausted their ammunition they etailed back to the arsenal, and reformed themselves with fresh coal and powder, before the bombardment of the arsenal and the city.

On the land-side there was fierce artillery fighting all through Tuesday. The rebels had mounted their guns on a vantage ground which enabled them to sweep the whole field between them and the loyal troops. Both sides fought bravely. When it was dark a strong force of Royalists came from Quoluz, but being outnumbered and defeated were forced to retire. All through the night the continuous crash of the firing, the reverberating echoes from the hills, and the constant shaking of houses, made it impossible for the people to sleep. At nightfall that day, both sides were hopeful and confident of success, the Minister of War believing that the suppression of the revolt was but a question of a few hours; and the Republican leaders exclaiming, "We will win! We must win! If not to-day, then to-morrow!" The same evening witnessed fierce fighting in the crew of the Dom Carlos which had been extraordinarily quiet in the day, and in which the last of the Royalists fell fighting for the king.

Shortly after daybreak on Wednesday the heaviest firing occurred, lasting for about two hours. Then it suddenly ceased; and two officers on horseback, bearing a white flag, were seen riding out from amidst the Royal army towards the point occupied by the Revolutionists. All the Royalists surrendered and went over to the other side. In five minutes all the streets were clear. The people then poured into them and a procession was quickly organised headed by men mounted on horses. Branches cut from the trees and red and green flags were waved by the

demonstrators, while soldiers fired the muskets in the air, and all sang and shouted. The procession made its way to the Town Hall and a little after 8 A.M. the Republic was proclaimed. A large portion of the populace was still armed, and the crowd stopped carriages in the streets to ask their occupants to cry "Long live the Republic;" which in some cases was promptly complied with, while in others flatly refused. Thereupon, the licensed Revolutionists shot some of the upholders of the Monarchy killing even the horses.

On Wednesday the new Provisional Government was announced with Senhor Braga as President. The new Government at once set about restoring order and suppressing any revolt against it. The ministers appended their signatures to a number of necessary proclamations, each of which was marked by dignity and self-restraint. All demonstrations over the Revolution were to cease, and the people were called upon to conduct themselves respectfully towards the police, the soldiery and the priests. The command given to respect life and property was everywhere obeyed. It was a wonderful change. Though a king had been removed from one of the thrones of Europe, everything worked as smoothly as if the retiring ministers had handed over their portfolios in the usual manner. The life of the city soon became normal; business was resumed, tramcars began to run, and all other communications restored. Everywhere Republican flags were flying, the city having the appearance of a gala day.

The Minister of Justice wired to the Editor of the *London Times* on Friday, the 7th October, with regard to the policy of the new Government, as follows:—

"We intend to develop education and to make sure our national defences with the aim of putting ourselves in the position of true and serious allies of your great country. We shall develop our Colonies on a basis of self government. We shall secure complete independence in the Judiciary, and shall establish free and universal suffrages. We shall give all possible stimulus to national economy and shall establish a real Budgetary equilibrium. We shall make all essential liberties respected, and shall banish all monks and nuns in accordance with our free secular laws. We shall establish methods of social assistance. We shall decree the separation of the Church and the State. The Republic is for all—that is our device."

Missionaries and Education in Ceylon.

The *Mahz-Bodhi* for September has a protest against the Government's action there in encouraging missionaries, in respect of education. It would appear that at the end of last year there were 3,02,638 pupils in all grades of schools. The number of Government Schools was 682 with 86,702 pupils and grant-in-aid schools with 1,87,245 pupils and there were also 1,528 unaided schools with 28,091 pupils. The net cost to Government was about 14 lakhs and the average cost per pupil in a Government school was Rs. 5-4-8. The average grant paid to each pupil in grant-in-aid schools was Rs. 3-5-2.

There is only one Government College where the fee has been raised in the higher classes from Rs. 10 to Rs. 15, with the result that there has been a decrease in numbers. The poor cannot afford to send their children to it. The missionary has discovered his opportunity and they are starting sectarian schools throughout Ceylon with the primary object of spreading the Christ's Kingdom.

Says our contemporary:—

Ceylon is the hunting ground of the Christian missionary. Inasmuch as the Ceylon Government does not care to give a superior education to the children of the soil, mainly on political and economic grounds, the Christian missionary societies have found that it pays to open denominational schools in Ceylon. It is well-known that in Ceylon the higher officials of the Government are patrons of missionary institutions, and the unsophisticated natives know that to gain official favour the best thing they could do is to patronise the missionary schools by sending their children thereto. The advantage the missionary derives by opening a school in a village is that it gets a grant from the public revenue, and also that it brings a good crop of converts into the Christian fold. Christianity is spreading slowly in the island by means of the grant-in-aid schools. In addition to the grant received from the public revenue some of the denominational schools also charge fees for the education that they give. The gain of the missionary is threefold: the grant, the fees, and the conversion of Buddhist child. The grants given by the Ceylon Government to the Christian schools in 1909, amount to Rs. 5,13,684-4-2; and the grants paid to the native educational societies amount to Rs. 1,91,654-3-5.

Behar and Indian Nationalism.

The leading article in the first number of *Modern Behar*, a monthly record and review published at Bankipore, is devoted to a consideration of Behar's contribution to Indian nationalism. In ancient history, Behar bears the proud position of having been the country in which the great Mauryan Empire of Chandra Gupta and Asoka flourished and furnished instructive instances of self-government and administration.

The one great lesson which Modern Behar has to teach India is the complete amity that prevails among Hindus and Mahomedans in that Province. The feeling unity and solidarity prevailing in Behar among the two great communities are nowhere else to be found. Though the Mussalman population in Behar is but one-tenth of the whole population, there is a preponderance in public associations and conferences of the Mussalman element. For the solution of the Hindu-Mussalman question in regard to reform regulation, which has found acceptance with the Government, Behar is responsible.

Sir Theodore Morison of the India Council wrote to a well known public man in Behar:—

Behar is the one province in India in which, it seems to me, really constructive work is being done upon the basis of co-operation between the Hindus and the Mussalmans—that is to say, the rock upon which all patriotic endeavour must be built, if they are to come to good.

The Hon'ble Mr. Muzar-ul-Haque, writing to the *Home Magazine*, says,—

We in Behar have most fortunately, no such thing as the Hindu-Moslem problem. We have solved it to the entire satisfaction of both the communities. While people in other provinces are indulging in acrimonious fights over some small things and petty details, we in Behar are living in peace, concord and amity, trying to create a common civic life for our province, in which no particular class or creed will have an unfair advantage over its neighbours. Indeed, it is a unique sight in the whole of India to find the Hindus and the Mahomedans of light and leading, as in Behar, equally anxious to make common cause for the advancement of their province. Tolerance, compromise and a policy of give-and-take have been the keynote of our method in all matters and we may rightly be and justly are proud of our achievement. Where all others have woefully failed, we have equally succeeded.

However much the Indian and European historians differ in reference to other points, they all agree to place Shah Jehan on the foremost ground when they speak of his equity and justice.

So sternly did Shah Jehan administer justice without the least regard to men or rank that the local authorities and *Kazis* tried their level best to satisfy the parties with their decisions, always remembering that a single case of injustice reported to the Emperor would endanger their situation. Consequently, notwithstanding the great area of this country, not more than twenty plaintiffs could be found to prefer suits, once a week before the Emperor who was often heard to chide the *Daroga* of the Court for so small number of plaintiffs praying for justice. Only those cases which related to blood or religion could become subjects of reference to his Majesty whose decision always manifested talent and penetration.

Shah Jehan was inexorable towards those base-minded judges who took bribes or were influenced by improper motives. The *Cotwall* of Delhi received a large sum from a merchant as bribe. Shah Jehan, on hearing it, sent him at once through an officer, "one of those hood ladders (*cobras*) whose bite is mortal." The *Cotwall* suffered himself to be stung by it and expired in a few hours."

But, Shah Jehan "signalled" his regard for justice in the destruction of robbers. Before his time cobbers infected the roads and hampered commerce. It was he who made all the officers of justice responsible for the robberies committed in their respective jurisdictions. Thus, the Dutch factory having been pillaged by night at Surat, the Emperor "compelled the Governor to pay the Dutch the sum at which they estimated their loss."

The Portuguese pirates oppressed and plundered Bengal for a long time, but the just and vigorous hand of Shah Jehan inflicted on them such a dire punishment as contribute to their final overthrow in Bengal. Biassed historians (men like Manuchi, David Sinclair, Taylor and others) are of opinion that Shah Jehan's zeal for religion, his aversion to Christianity, his spirit of revenge entertained against the Portuguese who refused to assist him when he revolted against his father; Taj Mahal's hatred against the Portuguese and her incitement, are the only causes which led the Emperor to exterminate the pirates. But impartial writers like Keene, Elphinstone and Bernier hold that the Emperor's

attitude was political rather than religious or personal, and that he, as the protector of his subjects, was perfectly justified to suppress a class of low-minded Europeans who were torturing a suffering country for years together.

Shah Jehan was richly endowed with magnanimity of heart—a thing often rare in Monarchs. He displayed his high mindedness by a notable act soon after his coronation. It was he who abolished the ceremony of prostration just on his accession to the throne. It had been long customary with the subjects to prostrate themselves before the King in grateful return for Royal favours and on the receipt of Royal mandates Shah Jehan conjoined with Mahabat Khan abolished the above custom and established instead the practice of kissing the ground. Afterwards this was found objectionable to the Emperor who with his natural "devotion and piety" ordered that it likewise should be discontinued and that the usual mode of salutation by bowing and touching the head should be restored and the new should be performed three several times. Circular orders were issued to all governors to this effect.

With magnanimity of heart Shah Jehan combined a love of luxury and he himself was a brave man always taking interesting part in menly games such as tiger chase, elephant fight, etc. He encouraged his sons to act daringly and it is said Aurangzeb was created ten *Azars* (commander of 10,000 horse) and was given the government of the Deccan for which he departed in June, 1633, on his "having behaved with great intrepidity in separating two elephants who were fighting." He was not only a lover of external, physical bravery but he always took great delight in hearing straightforward and spirited utterances of friends and foes alike. An *Omrah*, serving in the army, had audaciously seated himself in the Emperor's presence, contrary to the custom of the *Kutlum*. This attitude enraged Shah Jehan who deprived him of all posts and took away his pensions. But the disgraced officer, next morning, presenting himself at the Court seated himself as before with the same confidence and said: "Now, my Lord I that I am no longer in your pay I may exercise the privilege of becoming an independent man." This display of independent spirit was greatly applauded by the Emperor who responded him to the posts he formerly held.

The sufferings of the poor and the afflicted always moved the generous heart of Shah Jehan,

The Brahmo Samaj.

The *Inquirer* contains an able and eloquent exposition of the origin and growth of the Brahmo Samaj. The writer begins by saying that in the calendar of the Brahmo Samaj there are certain dates which arrest his attention—1830, 1830, 1866 and 1880—each one of these marking a distinct stage in the development of the Brahmo Samaj.

The first period commences with the activities of Raja Ram Mohan Roy—

In 1830, was opened the Theistic Chapel by Raja Ram Mohan Roy. This laid the foundation of the Brahmo Samaj. Well versed in languages and in ancient literature, Raja Ram Mohan Roy perceived that some of the practices of his people (the "sati" and idolatry, for instance) had no sanction in the religious scriptures of India. The Trinitarian doctrines of Christianity were equally repugnant to him. I know not if he saw into the mystical 'truth' of the Trinitarian teaching, viz., that God being not an abstract, barren Unity (hardly distinguishable from the pure Being of the metaphysician) but a Living Reality is an Organism—our Divine Self-conscious, Self-determining Life having what the finite human mind must necessarily interpret as three distinct (not separate) centres—of will, knowledge, and love. His genius was analytic, not mystical, and the Brahmo Samaj he founded was a Unitarian Hinduism resting on the sacred scriptures of ancient India. He kept the caste. What he devoutly desired was that his people should return to the worship of One God. And, indeed, religion to be real can have no fellowship with idols. It must be a fellowship, with the living Original of all ideals. In 1830, the Theistic Chapel was built. The same year he left for England, breathing the last benediction of his beautiful heroic life in Bristol on September 27, 1833. It is a day we observe as sacred year after year. On Tuesday next we have a meeting at Bristol to commemorate the man, and we—my honoured friend Rev P. L. Sen and myself—we, the dust-gatherers of his footprints—go next week to pay our homage to the teacher who lives and works in the Unseen, though his tomb-stands at Bristol—the city of our pilgrimage in our heavenly Father's Western home.

1850 is the next significant date:—

It was in that year that the second great leader, Maharihi Deroodra Nath Tagore, made an important declaration about the implicit belief of the Brahmo Samaj in the infallibility of Hindu Scriptures. Natural Theism became the creed of Brahmoism, and this according to a large number to-day must still be the creed of the Brahmo Samaj. Not so believe I. Natural Theism marks, to my mind, the second stage in the development of the Brahmo Samaj. Religion is at once natural and revealed; and not till it becomes a mystical apprehension of the one Logos-light, the one Love-life is all; not till it becomes an insight into the incommensurable interpenetra-

tion of the divine and the human may it become the gospel of life.

KESHUB CHUNDER SEN.

This mystical element of religion was emphasised by the third great leader—Keshub Chunder Sen. Professor Wilhelm Herrmann remarked, not long ago, 'The Church must declare the mystical experience of God to be a delusion.' In the same strain speak even to-day many of the learned theologians of the West. Ah! but there is

"A deep below the deep,
And a height beyond the height;
Our hearing is not hearing,
And our seeing is not sight."

And with every year's studies in the thought and theology of the West, the feeling has grown on me that the need of Christian Europe to-day is the mystical experience of God, the personal (which is more than rational) apprehension of God in the soul, the acknowledgment of the love and grace of the Spirit in the interior life and the service of the Divine Will in the appointments and institutions of social life. The theologues of Athanasius and Augustine and the Reformers have played their part: a new enrichment of the Christian consciousness is needed. And this may not be, till 'higher criticism' and 'rational theology' recognise the truth that knowing God is more than knowing 'about' God.

Keshub Chunder Sen's religion of practical mysticism marks thus the third stage in the development of the Brahmo Samaj—the first two being scriptural Unitarian Hinduism, and the Natural Theism, to which a great number are still pledged in the Brahmo Samaj.

The third stage begins with the year 1866, and 1880, is significant, because in that year was made a 'formal' public announcement of the "New Dispensation"—the religion of practical mysticism.

This period is virtually the period of Keshub Chunder Sen.—

The Calcutta College was opened to educate the religious sense of young men; a fortnightly journal called the *Hindustan Mirror*, was started; centres of work were opened in Bengal, Madras and Bombay, in Sind and the Punjab; a Bengali journal called *Dharmata* was started; an international text book in morals and religion embodying texts from the sacred scriptures of world religions was published.

Education, temperance, philanthropy, cheap literature, industrial education of the masses, female emancipation, devotion to Chaitanya, the medieval mystic of Bengal—a study, in the light of devout reasoners, of the teachings of Christ—these were some of the matters which engaged the attention of the new band of Brahmo workers. They felt—and India felt—the presence of a new spiritual atmosphere. Keshub Chunder Sen's mystical consciousness discerned in it the working of God's grace, the new disclosures and dealings of the Spirit for the uplift of modern India, and the education of the modern age. The Brahmo Samaj was but 'one' member in the mystical body, the world broad church, of the New Dispensation of the spirit, immanent and operant in all churches, and calling all to the wisdom of higher life and the unity of love, wherein

CURRENT EVENTS.

BY RAJDUARI.

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THE CONSTITUTIONAL CRISIS IN ENGLAND.

AS we write the constitutional crisis in England, which had been in a condition of suspended animation since the adjournment of Parliament in August last, has reached its acutest stage. With the failure of the Veto Conference, this knotty constitutional problem has been revived with all the accumulated force of the past but modified by a chastened spirit which has been growing during the interval among all the moderate men of both the great parties in the State. The Conference, it may be remembered, was brought into existence with the sole and exclusive object of finding a reasonably satisfactory solution of the impasse which had been brought about by the refusal of the Lords to pass the budget of 1909-10. It was no doubt wise statesmanship which had led to its appointment. If it has failed, as was generally anticipated it would fail, it is because of the fresh issues of a momentous character which occasionally cropped up during the consideration of the original purpose. The large problem for solution led to a larger one. It came to be recognised that, in settling the constitutional relations between the Lords and the Commons, it was all important that the relations of the different parts of the United Kingdom to the whole to which they belong should be settled also. "Federalism," or Home rule all round, dominated the original question. It was inevitable. Thus, incessantly the course of the Conference, as it progressed, became more and more arduous. It was anticipated that under such circumstances it was hopeless to arrive at an agreement within the limited time. For, it should be remembered that the Prime Minister had assured the House

that the deliberations of the Conference would be brought to a close prior to the resumption of its work by Parliament. But apart from time there was also the imperative necessity of making an addition to the membership of the Conference in order to make it sufficiently representative and competent to discuss the far larger issues which followed in the train of the original reference. As the *Manchester Guardian* has rightly observed "Long examination, long reflection, would be needed before we could form anything like a complete or trustworthy estimate of the resulting changes, and that not merely by the members of the Conference, even of a greatly enlarged and strengthened Conference, but by Parliament and by the best minds of the country." It is not a matter of wonder, therefore, that the Conference has failed. But if it has failed, it has at least rendered one positive good. The better and soberer mind of England has been convinced of the practical utility of a Conference of this character in future in case equally vexed problems of the Constitution have to be settled for which the arena of Parliament is not quite suitable. Lord Lansdowne gave a happy expression to this universal sentiment which crystallised itself as soon as the result of the Conference had become public property. The experience gained is of a valuable character. It has taught the lesson that a Conference would serve a most useful purpose at times in settling grave critical problems affecting the Constitution.

Of course, when Parliament re-assembled recently, there was no alternative for the Prime Minister but to announce the failure of the Conference. This he did with the greatest brevity and dignity. The Conference was a confidential body and was bound to keep its confidence, and so it has. Secrecy was necessary and all members have honourably maintained it in the interests of public good. The immediate

The India of the Future.

Col. L. J. A. Grey, C.S. I., culls certain passages from M. Joseph Chailley's recently published book on the "Administrative Problems of British India," and strings them together in an article contributed to the October issue of the *United Service Magazine*, with a view to show up the defects of the British Administration and its unsuitability to ignorant India. About Indian law and procedure, M. Chailley has much to say. The laws, according to him, are badly adapted to the condition of the people; the complicated procedure benefits the cunning at the expense of the masses; and there is a prodigious multiplication of lawyers who are sucking the substance of the people. It is very difficult to say whether the people like these laws; their silence, the result of ignorance, has been taken for approval. The procedure adopted is only useful for a civilised and homogeneous people, but not to the masses of India. Besides, it is complicated, slow and costly and unacceptable to one-third of India. Indian courts interpret obscure texts of Hindu and Mahomedan laws and uncertain and fluid customs differently, whence arise the idea of chance and the taste for gambling in litigation.

Moreover, failure of criminal justice shakes the British rule. Inexplicable acquittals encourage crime and are fatal to the rulers' prestige. The Indian system multiplies the resources and the chances of the convict in appeals, revisions, petitions to Government or interference by High Court. The cause of the indebtedness of two-thirds of the landholders is, according to M. Chailley, the result of a ruinous gift of ownership in the land, which, with the right of alienation that goes with it and rigidity of the revenue demand, has caused crushing indebtedness.

M. Chailley's conclusion is that India should eventually get into Indian hands. But Colonel Grey's specific for the evils of British Administration is its surrender to "the native and natural chiefs of the people."

The Hidden Side of Insanity.

The November issue of the *Theosophist* contains a very instructive article on this subject by Mr. H. O. Wolfe Murray. By an application of Theosophical knowledge the writer says he has arrived at some plausible solutions to the great problems of Insanity which had baffled all the skill of Medical men and which had remained hitherto an absolute mystery from the Theosophical point of view; the different degrees of idiocy are merely degrees of weakness in the instrument which the ego has to wield. Congenital Insanity is not the morbid mental condition materialistic science considers it to be, but is merely the result of defects in smaller or lesser degree, in the physical instrument. Insanity occasioned by alcoholism and sexual indulgence is only mere hallucinations of sight and hearing. An extremely excited nervous system which causes the owner to see his terrible thought-forms leaving his body in sleep, is able to register the very same impressions on awakening. It frequently happens that at the death of some invalid, an accession of psychical vision will cause him to see the activities of the *deras*, who invariably strike down our bodies, and the numbers of the Medical profession would do well to pause a little before indiscriminately ascribing their patients' visions to even 'delirium'. In the opinion of the writer hysteria can be explained only by clairvoyance, and the only remedy for it is to increase the life force of the patient by mesmeric passes which are simply a method of passing specialized nerve *prana* from one individual to the other.

Folie circulaire or the "Borderland cases" as the physicians call it, owes its cause to some satological influences which wax and wane, though why a man becomes susceptible to such influences, is only determinable by a highly-developed psychic. Mr. Murray very much deplores the fact, that modern Science considers as delirium and mania the beautiful revelations of the eternal wisdom sometimes vouchsafed to men, and that it ascribes every form of lunacy to mere delirium and disorder of the brain.

European civilisation, may perhaps lead to unforeseen developments

The mixed population consists of cross-breeds with a more or less pronounced strain of European blood. They are chiefly congregated in the Cape Colony, where many of them are useful mechanics, competing in most trades with Europeans at a cheaper wage. They are good husbandmen and first-rate workers with a spade. They do not, however, accumulate property like the Hantó, and as an economical factor are decidedly his inferior. The Hottentots, the original lords of the soil, are a dwindling race, thriftless and indolent, but capable on emergencies of fitful bursts of hard physical work, surprisingly out of proportion to their puny frames, economically they are of small value and politically of no account.

The Asiatics, comparatively few in number, constitute one of the most perplexing problems in South Africa, annoying to the South African and a rock of offence to British statesmen who have a regard for good faith. The presence of this element in the population is due to the planting in dust of Natal, which some 50 years ago abandoned the slow process of teaching the native to work in favour of cheap and regular Asiatic labour. The figures of the Natal population returns are instructive enough:—

Year.	Europeans.	Asiatics.
1862	.. 13,920	1,184
1870	.. 17,737	4,858
1880	.. 25,271	18,977
1891	.. 46,768	41,142
1901	.. 63,827	74,385
1904	.. 84,370	112,126

showing as they do only too clearly how the Asiatic, when once he gets a footing, can crowd the European out. Even the figures do not tell the whole tale. Originally imported with the obligation of return at the end of his indenture, the coolie found it more convenient and profitable

to stay in South Africa. He found European holders ready to sell him small plots of land, and he settled down growing vegetables, hawking them about for sale, and putting the white man out of the way. Gradually, he found his way into other avocations, such as shepherding, domestic service, and coal mining in Natal. In his train followed the Indian trader from Bombay, and the European retailer in Natal, bid fair to share the fate of the small European settler. Nor did the trader confine himself to Natal; he pushed over the border and got a firm grip on the retail trade in the Transvaal, and to a less degree on the Cape Colony, where few towns are without the Indian shopkeeper and fruiterer. The Orange Free State was the first to take alarm at the invasion, and during its independent existence it passed a stringent law, which is still in force, absolutely excluding Asiatics from its borders. Imperial obligation alone prevented the Cape Colony and the Transvaal from adopting similar measures. In the latter State in pre-war days the woe of the British Indian formed a fertile theme of denunciation for Secretaries of State and newspaper editors anxious to find stones with which to pelt President Kruger. Since annexation poor fellow has found that the little finger of a British Colony may be thicker than the loins of a Boer Republic; and it is a fine example of the irony of fate that obliged British officials to write despatches and sanction laws in curious variance with the former distributives of philanthropic Secretaries of State. All the Colonies with the exception of the Orange Free State have sought protection by means of licensing laws, which, however necessary they may be, are unfortunately arbitrary and unjust. The root of the evil is, however, Natal. It seems absurd to pour in cheap Asiatic labour to meet the wants of one class of the community, and then to hurry the superior members of the same race when they follow their humbler brethren. The establishment of Union will afford, it may be hoped, a body strong enough to deal with this question, which has an importance in its bearing both on India and South Africa quite beyond the relatively small number of British Indians in the South African population. With nearly five millions of natives, most of whom have not begun to assimilate even the rudiments of civilisation it would be a dangerous experiment to introduce an Asiatic element, whether Indian or Chinese, with alien ideals to throw upon which our attempt at the development of the sub Continent has been founded.—*Economist*.

sides of the Liberal regime which succeeded the Hamidian one. The young Turk has shown no marked statesmanship in rehabilitating the fortunes, political or economical, of the country. Reports, on the whole, are unfavourable and there are writers who openly foretell a downfall of the new regime sooner or later. The extremely militant spirit which inspires the Cabinet bodes evil only. Macedonia is as bad as ever; and the Bulgar threatens to be again a thorn on the side of the Turk who, therefore, is coquetting with Roumania. The young Turk, again, is burning with a desire, at the first signal of discord, to have a bold "spring forward" on Thessaly. This attitude is indeed much to be lamented, for it must eventually reduce Turkey again to a condition which might be even worse than that which was to be seen during the rule of Abdul Hamid. It is to be devoutly hoped, in the interests of the Turks, that they will realise their present condition and gird their loins to regenerate the country by economic development which alone will spell its permanence and stability.

The month has passed without anything noticeable touching the Triple Alliance or the Triple *entente*. The Tsar had very satisfactory interchanges with his neighbour of the mailed fist and is now once more immersed in his prison palace at St. Petersburg. Portugal is quiet and Signor Braga is said to be intent on reducing the enormous public debt of 120 millions sterling and otherwise placing the country on a sound footing of finance which shall spell prosperity to the people; and the State Spain, too, is intent in the same direction, though the quarrel between it and the Vatican has not ended. But we know it can end only in one way—the extinction of the Catholic Church as a Church under Pius the Tenth. Dogma and Infallibility are mere antiquated shibboleths unacceptable to the enlightened, cultured and rationalised world of the

Catholic. A century more, perhaps less, and the Vatican will have ceased to vex the world which has everywhere substituted Reason for Dogma and Authority.

ASIATIC POLITICS.

In the political world of Asia, Persia and China attracted attention during the month. Affairs in the former country still remain un-mended. The joint note of England and Russia has had little effect on the *mejlis*. But it has succeeded in obtaining a hundred thousand pounds from the Deutsche Bank to quell the anarchy still raging in Southern Persia and establish order and safety all over the country. The larger loan of three quarter millions is still hanging fire but it is to be hoped that the common sense of the *mejlis* will perceive the advantage of having it from England in order to put its financial house in order. All is not yet lost and it depends on the practical statesmanship of the assembly at Teharan how it may be national and patriotic and free itself from the claws of the foreign powers.

THIBET.

The exiled Dalai Lama has not been heard of late. Meanwhile, China is quietly but firmly maintaining its authority all over the country. What is most gratifying is to learn from the lips of the new Viceroy, from the admirable speech he made in Kent, that at any rate he does not belong to the class of the Go-Forward School who some years past were in the ascendency. From his own personal experience he could boldly assert that Indian wars both in the North-West and the North-East have been wars fomented by the agents of the Government. As such they were both criminal and wasteful. He condemned *in toto* the invasion of Thibet by the British. So far then none could have more authoritatively denounced the authors of past wars on the Indian frontiers. The utterances at Kent were a big slap in

narrow creed and the consolidation of nations a hindrance to the realisation of the highest destiny of man. In the opinion of the lecturer, the way to cosmopolitanism lay through the gateway of nationalism. Fraternity could not be stable or productive of the highest good except amongst those who not only were equals, but felt that they were equals. No people could dream of being admitted to the parliament of man, and federation of the world, who had not made themselves the equal of any other nation in point of capacity, character and efficiency.

The building of the Indian nation then was an object entirely in accord with the most generous notions of the destiny of mankind, and the lecturer exhorted young men who felt themselves at all stirred to consecrate their lives to this high object.

After enumerating many items of necessary work in this programme of nation-building, the speaker went on to point out some of the temptations that lay in the path of the public worker. For example, there was the habit of nagging, which stole imperceptibly on people who had to keep others continually up to their duty, but which would end by making the patriot odious and absolutely useless. Then, there was the tendency of proud natures to feel mortally wounded at the first rebuff and refuse thereafter to love or labour for a thankless and uncultured herd. History furnished sad examples of such pride and ambition, like Alcibiades and Coriolanus. Particularly common too was the disposition to turn one's back on one's co-workers, as unworthy of one's association, and resolve to play, as it were, off one's own bat. Deference to the judgment of one's leaders and submission to the necessities of common action were amongst the first lessons to be learned by the practical worker. The lecturer likewise condemned the habit of measuring one's contribution to the public cause, be it of time, energy or money, by the standard of one's

neighbours. On the contrary, neglect of duty by others might to be a call to greater exertion and sacrifice on the part of the patriot. In this connection he told the story of an old Brehmin lady in a Tanjore village, who had four sons and a daughter and yet was turned out in the days of her helplessness, to beg her food and sleep on the pail of a stranger. After some negotiation, all that could be done was to induce the sons to contribute equal shares to her maintenance, and she was to live with the daughter. It seemed incredible in India, where filial duty was considered the highest piety, but it was a fact that not one of the four sons could be got to promise that he would support and tend his mother lovingly and devotedly, whether his brothers realised their duty or not. It was to them a burden to be endured and apportioned with strict exactitude, not a privilege, a loving duty, to be sought and claimed as one's own.

The Enthusiasm of the Young.*

In the course of an interesting lecture Mr. Srinivasa Sastri said that enthusiasm in the young was a magnificent force and a useful agency in their social and economic development, which it was their duty to foster and to turn to good account. It was largely spontaneous in its nature and no external force need be brought to bear on the young, as otherwise the very essence of enthusiasm would be gone. Sometimes in the discharge of one's duty a man may throw himself heart and soul into a cause, but that was enthusiasm for the sake of duty. When young men took up a certain thing with enthusiasm there was joy in their activity; they did not care if the result was trifling or brought them suffering or pain. The mere sense that they are putting forth their power

* Substance of a lecture delivered at Coimbatore by Mr. V. B. Srinivasa Sastri, of the Servants of India Society, Poona.

Beri-Beri: Its Causation, Prevention and Homoeopathic Treatment. By S. C. Ghose, M. D. (Published by Hemchander Ghose, B. L. I, Kedar Bosa's Lane, Bhovanipore, Calcutta.)

This is a book written by a Homeopathic Physician for practitioners of the Homeopathic school. No new light is shed on the causation of Beri beri which is still shrouded in mystery. The symptoms are given in detail and as many as 21 Homeopathic remedies are recommended as safe and certain cures of this disease. The very fact of a multiplicity of drugs being advocated for any one disease is enough to raise a suspicion in one's mind that the method of treatment has no rational basis. We have not come across any measures proposed by the author for the prevention of Beri-beri, though the title of the book would raise such expectations in one's mind. The book may, for aught we know, be useful to Homeopaths but to the numerous followers of a more rational system of medicine, it cannot be of the slightest use.

A Snail's Wooing. By E. M. Stuyt Kynnerley. (Macmillan & Co.)

This is a story of an Alpine courtship. Jack Templar goes to the Alps for a holiday excursion and there meets Cordelia Preston who is there with her father and step-mother. Jack Templar falls in love with Cordelia Preston but has a formidable rival in George Vaughan who is a cousin of Cordelia and has otherwise many good points in his favour. During their expeditions in the Alps, Jack Templar makes himself infinitely useful to the Prestons and saves the life of Cordelia on more than one occasion. The father of the girl favours him but the step-mother is hostile and favours the rival. And the courtship of Jack Templar proceeds indeed at snail's pace. But the snail reaches the goal and wins the prize.

The Life of Dr. M. L. Sircar. By S. C. Ghose, M. D. (Published by Hemchander Ghose, B. L. I, Kedar Bosa's Lane, Bhovanipore, Calcutta.)

Of the 199 pages of this book, about 30 pages in all may be said to be concerned with the life of Dr. Sircar. The rest consists of nothing more than an exposition of the practice of Homeopathy in Bengal and an advertisement of the names and qualifications of the various practitioners of this school of thought. The major portion of the book, therefore, needs no detailed comment. We are quite willing to concede that Dr. Sircar was conscientious in his conversion to Homeopathy and that he deserves all honour for his moral courage which brought him no little obloquy from his teachers and former colleagues. Dr. Sircar's fame rests rather upon the insight, energy, enthusiasm and perseverance he displayed in his labours on behalf of the "Indian Association for the advancement of Science." His work deserved success but it is sad to confess that it gained none. The Association languished for want of money and we hear very little of it at the present day. Dr. Sircar's life is but one more instance of the futility of trying to march in advance of the times, in scientific matters in India.

The Direct Method of Teaching English. (National Educational Series No. 2.)

This is an attempt to point out to the teacher of English in India, the best means of familiarising the child with the English language. By a series of conversation and written lessons, the boys are taken through an effective course of instruction. The lessons are also adapted to Indian condition. We must do never point out that the selections in verse at the end intended for recitation are very far from conveying any idea of the poetic spirit to children.

TOPICS FROM PERIODICALS.

Women's Education in India.

The East and the West for October publishes a very thoughtful article written by Miss J. L. Latham on this subject. The writer premises by saying rightly that all who set about planning schemes for women's education in India should do it as to make the home the centre of the life of Indian women.

The first formidable difficulty is the want of the right type of lady-teachers. For instance, in the matter of home education, experience has shown that Indian parents and husbands require the women-teacher who goes her rounds to belong to a refined and cultivated class, to be of spotless education and to be willing to work long hours for a poor remuneration.

The problem is really to be met in all its difficulties in Indian villages, because real India is only to be found there. The best opinion seems to show that mixed schools are not suited to the East—there must be separate schools for girls, because in mixed schools there is wanting contact with a woman who can form the girls' ideals and set their standards.

Then, above all, there is the question of the ideal that should be held in view. The writer says that the prevailing opinion, as ascertained in an excellent quarter, seems to be that that form of education should be dreaded which tends to send a girl back home disconcerted with her surroundings and out of touch with her own people. Perhaps, homes and not schools are the best places in which Indian women have to be educated. Miss Latham says of Indian womanhood:—

The Indian ideal of womanhood leads itself perhaps rather to poetry than to prose expression. It is in itself a very beautiful one. To the outer world, like the virtuous woman of the last chapter of Proverbs, known only as the wife or mother of such an one. To her own home circle, the hidden spring of all its life and happiness, with something of the faithfulness of Sita, the meekness of Sakuntala, and,—may we add?—of the devotion of the Blessed Virgin.

The Press of To-Day.

The gigantic influence which the Press of to-day exercises over the destinies of the nations is described in a very lucid manner by Mr. P. S. Ramakrishna Aiyar, M.A., L.T., in the October number of the *Madras Christian College Magazine*. In the article on "Literature as a force in History", the writer observes that from the pregnant saying of Professor Seely, 'History is past politics and politics is present history', it can very well be realised what an omnipotent force the Press is in shaping present history. In a democratic country like Great Britain, it is the Editor that rules practically. This sovereignty of the Editor is due to the Party Government where a continual warfare is waged between the Parties, and the common folk in their anxiety turn naturally to the Editor who supplies them with political information, for direction and guidance. Another reason is the Press makes itself accessible, and hence its influence is felt all over the world whereas that of a platform orator is confined only to a limited number of people.

A third reason for this extraordinary influence of the Press may be found in the high degree of excellence and efficiency with which English Journalism is generally conducted. The articles that appear in them are of first-rate excellence and are written by the best writers of to-day such as Lord Morley, Winston Churchill, Rider Haggard, Conan Doyle; and hence instead of passing into oblivion these articles are destined to stay in English Literature.

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gone well, nothing more would have been heard of registration of minor children in the Transvaal. Until recently it appears that minor children of non-residents were, on attainment of majority, registered whether such children entered before or after the commencement of the Act of 1908. But it seems that the business of the Asiatic Department is simply to find out how to harass the Indian community and how to harass it into leaving that Colony. Some law officer has therefore discovered that there is a flaw in the Act of 1908 which was drawn up in a day and that that flaw enables the Government to treat minors who entered the Colony lawfully after the commencement of the Act, as prohibited immigrants on their attaining majority. That the Legislature never contemplated any such result is obvious. Indian parents could never consent to an arrangement whereby their children should be sent out of the Transvaal on their arriving at the age of sixteen years. The Act of 1908, was largely a matter of compromise. The history of the negotiations that led up to the passing of the Act shows clearly that the Government and the Asiatics clearly understood that minor children of registered Asiatics were to enjoy the same rights as themselves. We do not know what the exact meaning of the Act may be and we care less. But this we know, that, whatever may be the legal effect of the Act, this latest move on the part of the Transvaal Government shows a flagrant breach of faith. It emphasises the charge of bad faith brought by the community against that Government. It strengthens and justifies passive resistors in their resolve to continue the fight. Non-residents will test the point in the Law Courts. They may be worsted in the struggle. So much the worse for the Government. If there is a flaw in the Act, it is for them to rectify the error, not to take a mean advantage of it.

But this move of the Transvaal Government has, for those who will understand it, a deeper meaning. It shows that the sheet-anchor of our hope lies not in the uncertainty of law suits but in the certainty of passive resistance. We therefore trust that Indian parents who have abandoned the fight in despair and from weakness will gird up their loins and once more throw in their lot with those who are continuing passive resistance.

We shall watch with some curiosity how the Imperial Government will view this latest phase of the question.—*Indian Opinion*.

Indian Grievances in Fiji.

We have received from Mr. Gandhi the following letter which has been written to him by an Indian storekeeper in the islands of Fiji:—

"I am unable to write now at any great length, because our grievances are so numerous. It would necessitate my taking up too much of your time. There is one, however, in particular which I would like to mention. All the barristers here are Europeans, and, whenever we have to obtain advice on legal matters, they treat us with utter carelessness and whilst charging very high fees, often for very little work, they drive us out of their offices. If we continue to complain, we are threatened with the police. Again, after paying these high fees, we receive no reply for months as to the judgment passed in our cases. We repeatedly enquire (from the veranda of the office only), but when we hear the barristers' threats we have to return home sad at heart. So we implore you to send over here for our protection a barrister thoroughly conversant with Devanagari, Urdu and English.

"I give you another instance of unfair treatment meted out to us. In this country, one has to travel from place to place by steamship. There are all kinds of facilities for white people, but we Indians can only travel on the open deck. This means we have to stay in the open, whether it be day or night; burning sun or heavy rains. When we have severe cold we shiver all the time on deck, and if for protection we stand by the side of a cabin of a white man, we are asked to go away. If we ask the captain of the ship to give us a cabin for which we were prepared to pay the ordinary fares, we are told 'You are coolies and blackfolk, you can't have a cabin.' It is fruitless to complain to the manager of the company."—*India*.

able fluctuation year by year and the practice of resorting to whipping varies in different provinces. It is most frequent in the United Provinces of Agra and Oudh, where, in 1878, the number was 31,743, and in 1897, 24,818.

The punishment is ordinarily inflicted with a rattan or cane over the bare buttocks, and many extend up to thirty stripes. I have known of floggings so severe that the victims have died on the triangle to which they were tied up. I have known of cases in which the authority ordering the punishment has stood by the victim, watch in hand, directing the infliction of one stripe every half minute, and exhorting the flogging officer to severity in every stroke. Thank Heaven, such cases of brutality are rare, but they have been reported to Government. These floggings are in many provinces, such as Bengal and Assam, administered publicly, and the triangles are there an unpleasant feature outside every criminal court.

I have spoken of abuses and will mention two or three cases which occurred a few years ago.

I remember the case of a practicing lawyer who, as he left the court, by inadvertence carried off another man's umbrella. The Magistrate raised a hue and cry, and on his own initiative prosecuted this lawyer for theft. He convicted him, sentenced him to be whipped and enforced the sentence on the spot. The facts were brought to the notice of Government and a very severe censure followed. But the man had been flogged.

Here is another case. There was a village dispute regarding the right of fishing in a sheet of water in the neighbourhood. A number of villagers, forty or fifty, went to fish. A criminal complaint was lodged against them by the other side, and they were tried and convicted of theft. The magistrate then sentenced them all to be flogged, and the order was then and there carried out. The law authorises an appeal, but renders this right a nullity by permitting immediate infliction of the punishment. These unfortunate villagers appealed, and their case came up to the High Court, and the then Chief Justice, Sir Comyn Petheram, set aside the conviction, and condemned the conduct of the magistrate in such terms. But the men had already been whipped.

I remember a third case—I admit of an unusual type. A magistrate driving home from vachetta came across a boy letting off a cracker in the road. He hailed him off to the police station, and next day tried him for an offence under the municipal law. He gave evidence before himself, convicted the accused, sentenced him to be whipped as a juvenile offender, and inflicted the punishment with his own hand.

These cases call for an comment, but it is a monstrous judicial procedure under which they are possible.

It is argued on behalf of the Whipping Act that it is useful as an administrative measure in keeping a certain type of criminal out of gaol, and also for the prevention of gaol overcrowding. It is difficult to conceive of a flog as justification, and yet nothing is commoner in India than for the higher authorities to encourage whipping as a punishment. This is occasionally done in published reports and resolutions, and district magistrates frequently enjoin the practice on their subordinates. A subordinate magistrate who refrains from sentences of whipping is regarded as a weak and unsatisfactory officer.

It is not surprising that the scandals of the Whipping Act led to public remonstrance. The British Indian

Association of Calcutta recorded in 1905 an able and dignified protest. Frequent questions were put in the House of Commons during the late Parliament, and vigorous action was taken by the Humanitarian League. These steps were not without their effect. Under pressure from home, a Bill to amend the Whipping Act of 1861, was introduced into the Indian Legislative Council in March, 1908, and became law in 1909. But Sir Harvey Adamson, who introduced the Bill, made it quite clear that he was out in love with the measure which had been fathered on him. While admitting "that in the progress of public opinion the infliction of whipping as a judicial punishment had come to be regarded with ever increasing disfavour," he maintained that the time had not arrived when it could be dispensed with. The new law therefore, goes a very little way towards improvement. Such petty offences as casual and ordinary theft are still punishable by whipping. But theft by a clerk or servant and the receiving of stolen property is no longer so punishable, in theft cases whipping is not allowed as a punishment in addition to imprisonment. A more important reform is that the power of whipping is now restricted to first-class magistrates only. In respect of juvenile offenders the new law limits the punishment to fifteen stripes (in the place of thirty), and declares that they shall no longer be punishable with whipping for offences against the State of a seditious nature. This provision was introduced while the Bill was under discussion, and another amendment was carried, providing that for offences outside the Indian Penal Code whipping shall be inflicted by juveniles only in respect of such offences as may be notified by the Governor-General in Council. There is, however, no provision in the new law suspending the execution of a sentence of whipping until an opportunity has been afforded to the prisoner to seek redress in an appellate court.

Humanitarians, therefore, have little to congratulate themselves on in the new legislation. It is intolerable that petty cases of theft should still be punishable with whipping. As recently as January 31, 1908, I drew attention in the House of Commons to the fact that an unfortunate boy had been sentenced by a magistrate in Calcutta to receive twenty stripes for stealing two pumpkins. If a case of that kind were to occur in England the papers would be ringing with it, and the Home Secretary would promptly intervene. But in India it attracted little or no notice.

It is too early to say what effect the new law has produced on the number of floggings inflicted as a judicial punishment. Some reduction may certainly be expected, but there is so much delay in obtaining official statistics from India that no information is likely to be available on the subject for another two years at least.

ESSAYS ON INDIAN ART, INDUSTRY AND EDUCATION.—By K. B. Havell, late Principal of the School of Art, Calcutta. The subjects dealt with are "The Taj and its Designers," "The Revival of Indian Handicraft," "Art and Education in India," "Art and University Reform," "Indian Administration and Swadeeshi," "The Uses of Art." Price Rs. 1-4. To Subscribers of the "Indian Review," Rs. 1.

G. A. Natesan & Co., 3, Sankarank Chetty St., Madras.

Baroda : A Model State.

Saint Nihal Singh in his contribution to the *Fortnightly Review*, refers to the splendid advance made by Baroda in recent times. His Highness the Gaekwar, is an enlightened and travelled man and intensely interested in the uplift of his subjects. He has associated with himself capable Indians to help him advance the interests of those who are under his rule. The writer then draws the following picture of the achievements of Baroda—

The State of Baroda is a part of the Central Indian Agency, and has a population of 2,000,000, roughly speaking. The revenue of the State amounts to about £ 5,000,000 a year. The State is not large but it is regarded all over India as a Model State, for the ruler of Baroda with the help of his Ministers, has during recent years, carried out reforms such as separating the judicial from the executive functions, restoring the ancient system of local self-government in the form of the village communities, instituting compulsory Primary education throughout the State, reforming the method of electing members of the Legislative Council, raising the age of marriage and conceiving, founding scholarships for industrial students to be sent abroad and encouraging agriculture, industries and art.

It is easy to understand why this State is dear to the Indian heart when it is considered that, in introducing these measures, the Gaekwar is not copying the ideas who administer British India, but, on the contrary, he is setting the pace for the English. In British India the same Magistrate has the power to arrest a man and sit in judgment over him—that is to say, the executive and judicial functions are not separated, as is the case in other civilised countries. While in British India, the administration expends less than £5 per one thousand of population for the education, Gaekwar of Baroda spends £6 on every 55 of his subjects. While in British India one out of four villages has a schoolhouse, 1,000,481 out of the 2,000,000 subjects of the Maharajah Gaekwar have within their reach excellent school facilities. While in British India, Englishmen are still engaged in academic discussions regarding the Indians' ability to govern themselves, the Gaekwar has revived the old Hindu custom of government by the village Panchayat—village community—and thereby has afforded his people the opportunity to develop their capabilities for Self-Government by exercising their faculties in that direction.

Besides the reforms mentioned above, a model experimental farm has been established in Baroda. Here experiments are made with artificial manures and others that are locally available in abundance. Seeds of different kinds of cotton, tobacco, oilseeds and food-stuffs, imported from various countries, are distributed free to the agriculturists. This has proved most beneficial both to the cultivators as individuals and the country in general. Travelling instructors are appointed, who go from village to village educating farmers in practical agriculture conducted along modern lines,

encouraging the agriculturists to give up the old time-worn ways which to-day are found throughout Hindustan.

A Sanitary Commissioner travels about through Baroda and delivers lectures on various sanitary subjects. Orphanages are conducted by the State, and girls and boys, when they reach the marriageable age are married to members of their caste at the expense of the State. These orphans are taught useful occupations, such as tailoring, carpentry, shoe-making, laundry work, weaving, sewing, and drawing. In the different girls' schools of the State, embroidery, drawing, practical cooking, and music are taught. In all the schools and kindergartens plain needlework is taught with materials supplied free by the State. Special classes for grown women have been established. These classes meet in the afternoon for three hours, and writing, reading, keeping domestic accounts, needlework, and embroidery are taught. Special provision is made by the State to give instruction in art, architecture, mechanics, technology, chemical technology, weaving, watch-making, pedagogy, and commercial braoches, and an evening school for artisans is accomplishing useful work. Sixty-one spinning factories, two weaving mills, four dyeing factories, 16 pumping stations, one sugar mill, and one State bank have been established in Baroda, largely through the instrumentality of the Maharaja, who is a firm believer in State patronage and encouragement of industries and business.

In addition to inaugurating reforms, the Maharaja, Gaekwar of Baroda is an exemplar, and his example, even more than his beneficent reforms, is inspiring and elevating to his people. With the aid of the Maharani, the Maharaja has instituted many social reforms. The seclusion of women has been done away and the fabric of caste has been nearly torn to pieces. The State of Baroda counts more educated women than the same area in any part of British India.

Progress in Mysore.

H. E. Sir Arthur Lawley, Governor of Madras, in the course of his speech, in reply to the Addresses of public bodies at Bellary, referred to H. H. the Maharaja of Mysore in the following terms:—

"I have just come from a neighbouring State whose Ruler is, as it seems to me, consciously or unconsciously treading in their footsteps seeking his own happiness in the happiness of his subjects whose destinies are committed to his care. I see him with a sagacity beyond his years eager to introduce the advantages and benefits of Western civilization and progress, apply them to an Eastern system of life, and bring them into harmony with the sentiments and traditions of the people of Mysore. I see him zealous to bring within reach of the children

Schools and Anarchy.

To the October number of *Indian Education* Mr. K. V. Sane has contributed an interesting article entitled 'Schools and Anarchy.' Mr. Sane writes:—'At present our school provides for about five hours' instruction which, on account of its monotony, tires out the boys so thoroughly that they are eager to leave a building which is as devoid of pleasurable associations. Let the school-house be more like a pleasure-house than a prison and let it be surrounded by an extensive play ground duly fitted up. Encourage boys to start their own clubs which should receive some grant in aid from the school authorities. Supply them with some useful rules (Boys' Code of Rational Morality) and tolerate no breach of any. Let there be some engagement or other on every holiday. Keep them busy with matches—interclass and interschool in every game—semi scientific demonstration lessons, magic lantern shows and visits to places of interest. When schools have healthy attractions as these all of which are in keeping with the nature of boys, then and not till then will the game of Politics be abandoned; and the professional politician will discover that his trade has ceased to be profitable. As for his late pupils, their school will become a pleasure house instead of a prison. Holidays will be fully occupied. Mornings will be taken up by preparation for class lessons and the boys will return home late in the evening with their minds and bodies well exercised, eager to satisfy their appetite, throw their tired limbs on the welcome bed and go to sleep. They will enjoy a sound and refreshing sleep undisturbed by dreams. If they dream at all, they will dream of interesting scenes in their active healthy school life. In short, do not starve the school boy. Provide right and ample food for his mind and body. If you starve him, he will go a begging and will not know what to receive and what to reject, and his raw mind will take in food which swarms with the germs of fell diseases.

Cavour and Italy.

Mr. Henry Ellis, in a brightly written article in the *Postivist Review* for October, questions whether there was any justification, historically speaking, for the aspiration for Italian Unity. He begins his article by explaining the character of Cavour, the author of United Italy. He says—

The intrigues to which he lent himself, in order to achieve the independence of Italy certainly seem difficult to justify on exclusively moral grounds; and he personally had some misgivings on this point; for he said that, "if he had done for himself what he had done for Italy, he would be a sad blackguard." But statecraft, the policy by which the welfare of a whole nation, comprising possibly many millions of people, may be affected, has always been held to cover, like charity, a multitude of sins. The statesman who acts solely from public motives, even if his policy be mistaken, must be judged leniently, and Cavour was willing, for the sake of Italy, to sacrifice his own credit. Like Danton, he said, "Let my name and reputation perish, if only Italy may be set free!"

Mr. Ellis goes on to state that, as a separate and indivisible State, ruled by a single Government, Italy had never existed. From the time of the fall of the Empire, down to the middle of the last century, Italy had remained in a state of political disruption. But the ambition to become a Great Power, and the desire for territorial aggrandizement have led to extravagant military and naval expenditure with attendant economic difficulties, and it seems doubtful whether, in some respects, the condition of the Italian people—which, after all, is the chief issue—has not been rendered worse, rather than better, by the change.

Speaking about the condition of Modern Italy, Mr. Ellis says—

Not only the material but the intellectual conditions of life there are very bad. Education is very backward—especially in the Southern States. There is, in fact, a standing discrepancy between the North and the South, the former being, in various ways, more civilized than the latter. The North is described as industrial, progressive, and democratic, while the South is agricultural, stagnant, and feudal. There is, therefore, on both sides, a tendency towards separation, which may eventually lead to serious trouble.

Indian and Peninsular Navigation.

The Indian and Peninsular Navigation Company, Ltd., has been floated in Bombay. The Company will start with a capital of fifty lakhs of rupees, divided into 2,00,000 shares of Rs. 25 each. An assuring feature of the Movement is that the list of Directors includes the names of prominent Indians, representing the aristocracy and the professional and commercial communities. Sir Bhelchandra Krishna is the Chairman of the Company and the members include the Thakore Sahab of Morvi, the Maharajah Bahadur of Durbhanga and the Thakore Sahab of Lwadi. The Company, we are told, will have a fleet of well-equipped and thoroughly well managed first class steamers fitted with the latest conveniences and provided with the up-to-date comforts. Each steamer will be fitted with electric installation, laundries, libraries and reading rooms, large dining saloons, etc., and will carry a qualified medical staff, including nurses and a full equipped dispensary. The Company will have agents and interpreters at the principal ports to help the passengers. The food and caste problem will be solved by providing in every steamer a large staff of Brahman cooks and orthodox Hindu passengers will be given due facilities to act up to the tenets of their faith on board the steamer. Special arrangements will be made for Indian ladies who will have female attendants to look to their requirements. Deserving students will be granted concession rates, while poor students will be given not only free passage but free board and lodging at the principal centres of study in the West. The Company hope to make a London Session of the National Congress possible by conveying the delegates at specially reduced rates. The running of steamers, however is not the only object. It is intended to have large and efficiently managed hotels under Indian management at the principal centres of commerce and study in the West. The steamers of the Company will further serve as carriers of trade, and the freight on imports and exports will be generally regulated with due regard to the circumstances of the country.

Sea-borne Trade.

The statistics of the sea-borne trade of India for the month of August show the steady recovery of Indian trade, there being an increase, as compared with the same month of last year, of nearly 59 lakhs under imports, and of 65 lakhs under exports. The increase under imports was almost entirely due to the activity in the trade in manufactured and partly manufactured articles. In cotton piece goods and other cotton manufactures there was an increase of over 75 lakhs, and in woollen manufactures one of over 18 lakhs, while imports of wearing apparel also increased in value by nearly 7 lakhs, and the total increase under the head of manufactured and partly manufactured articles was 12½ lakhs. In the general total of imports this figure was reduced by a decline of 3½ lakhs, under articles of food and drink, mostly due to slackness in the sugar trade; by 15½ lakhs in the imports of metals and manufactures—railway plant and rolling stock being down 31½ lakhs, while hardware and copper, iron and steel imports all showed considerable increases. There were also decreases of 10, 20½ and 30 lakhs respectively, mainly silk. On the export side rice showed an increase and wheat a decrease of over half a crore in value, while tea exports improved in value by eight lakhs and opium by 12½; raw cotton exports were 38½ lakhs and seeds 44 lakhs better; cotton yarn was down 14½ lakhs and manufactured jute showed an increase of 11½ lakhs, while skins, raw jute and manures showed decreases of 10, 20½ and 30 lakhs respectively. For the five months ending with August the imports, exclusive of treasure show an increase of 420½ lakhs; exports an increase of just over 15 crores. Gold imports increased by 232 lakhs and silver by 25½ lakhs, while gold export increased by 56 lakhs, and silver exports by 41 lakhs.

is the reconciliation of all religions in the closing crowning period of his life—a life of self-consecration to the service of the One adorable Will—he delivered with the passion of an Eastern prophet the message which, melodious in his pure, devout character, was to many of his countrymen a witness of a new dispensation, a new influx of God's grace, gathering together the contributions of ages and countries, and reconciling the great religions one with the other in the One Religion which is God-communion and God-service.

The writer winds up with a glowing account of the work of what he calls the *Brahma Samaj Brotherhood*:—

No full account has yet been given to the public of the New Brotherhoods work and experiences during that period. Men of various ranks came, drawn to gether by the magnetic personality of the man they loved, knowing he loved them all with a larger love his leadership was one of love, and they caught the contagion of his conviction. They disengaged themselves from the little concerns of life, they took the vow of consecration to the service of God: they lived together, members of one Brotherhood, holding all they had—their money and time and talents—as a trust in the service of the sacred cause. Prayers talks, hymns, discussions, silent meditation, rapturous joy, social service, domestic duties they engaged in all, and in all felt ever to God. They felt they were in the spring season of the spirit. And the outside public marked the marvellous transformation effected in the men who joined the New Brotherhood. One came—a poor uncultured man—but entering the new atmosphere he became a singer of unique influence and inspiration, and would often break into spontaneous strains as one of those to whom God

"Whispered in the ear

The rest may reason, and welcome,

'I've no musicians know'

Full of tender grace and true idealism are his hymns, and never have I heard them sung without feeling as if they were echoes of the Voice amidst the voices of the world—the strains of heart music set up in the souls of some on those rare occasions when the Spirit greets the soul and stoops to bless her as his guest. Another came—a poor man he. He resigned his post, he desired to dedicate his life to the sacred cause, he is to-day one of the greatest Sanskrit scholars of his country, and I have considered it a privilege to take lessons at his feet in the philosophy and theology of Higher Hinduism. Another still, he entered the unseen but a few weeks back, he saw into the shut-to splendours of the Muslim faith and wrote in rapid succession a number of books which will live after him. Another still, and he saw into the meaning of the Christian faith as not many Christians have done; the author of the "Oriental Christ," the great mystic of his Age—P. Mazumdar—was in truth the Eastern apostle of Christ. There is—Beethoven has declared it—a "higher revelation than wisdom and philosophy." It is the gospel of the grace of God, and they who wait upon the Lord, unto them belongs the Truth. And so, if I were to write at length the story of the early beginnings of the Brotherhood of the New Dispensation I could cite one illustration after another of transformed lives.

Sweating Under The Government of India.

The *Socialist Review* for October has an article on this subject from "a Hindu." He makes out a case of sweating against the Indian Government, i. e., that the latter gets an enormous amount of work done for it by the classes without paying adequately for it. The Government is the largest employer of labour, and is the biggest landlord and owns railways, canals, telegraphs, highways, &c. In this respect it approaches the nearest of a socialist state among the existing states of the world. But is India a true socialist state? Are the welfare and happiness of the persons employed its first care, and is the private relationship of master and servant and of employer and labourer absent? The fact is that the lower and middle classes have no political status whatever, and have no voice in the administration of the country.

The low wages paid by the State, which gets, the most able labour and the most efficient labour for its service, are very low and are not at all in proportion to the rise in prices of food-stuffs which have doubled and trebled.

While in pre-British period, the poorest had ample to feed upon, however scanty their clothing. Now, Lancashire has brought cheap cloth, but the pinch is keenly felt in the quantity and quality of food. The writer illustrates the miserable wages paid by giving specific instances, which are familiar:—

Anyone who knew the country fifty years before would be able to say honestly and truly that while the rich are getting richer, the middle classes are sinking, and the poor are getting miserably poorer. There are enough facilities to make more money to those who have money, to some who have brains, but to the vast majority of the people who have to live on the earnings of their hands, these facilities do not bring even sufficient to keep them and their families in healthy conditions of life.

The wages being low, corruption and extortion are rampant in the ranks of these services. That the Government get these men for these miserable wages is no reason why they should not be paid higher. This is simply taking advantage of their poverty; this is sweating.

Indian Alkaloidal Company.

The Indian Alkaloidal Company, Ltd., has been started with a view to open a Central Store at Bombay to supply Alkaloidal preparations to the profession as needed and without having to wait long for any particular drug. Dr Vaman Baji Kulkarni, an enthusiast in this behalf, has been in correspondence for the last 5 years with Dr. Abbott of Chicago who has promised to give him the sole agency for his Alkaloidal preparations for India. The Directors of this Company have been fortunate enough to secure the services of Dr. Kulkarni and the prospective sole agency for India, which he is to get, by engaging his services as the Managing Director for a period of 15 years at the remuneration of 30 per cent of the net profits in consideration of his agreeing to devote his time entirely in the interest of the Company and as consideration for the transfer of the said sole agency to that body. Dr Kulkarni has further enlisted three young and energetic medical men to assist him in this behalf; he will be leaving for England by the end of the current month to meet Dr. Abbott who is expected to be there about the middle of July next, in order to have all the necessary arrangements for the sole agency put through. It is expected that the Company has a great future before it. The Company is started solely on the lines of mutuality with the object of supplying Alkaloidal preparations to the profession.

The division of surplus income, generally decided by the first members and the provisional Board of Directors of the Company, is put down in the Articles of Association of the Company, which run as follows:—"98-50 per cent. of the net surplus income after defraying cost charges and expenses shall be distributed as follows:—30 per cent. to be given to the Managing Director, Dr Vaman Baji Kulkarni, and his partners for the first 15 year, 10 per cent. for the Reserve fund, 7½ per cent. for the Educational fund, 2½ per cent. to form the Benevolent fund

and the remaining 50 per cent. of the net profits will be distributed for giving: 1. A dividend to shareholders not exceeding 5 per cent. per annum on their paid-up share money. 2. Remuneration to Directors for their services as sanctioned by the General Meeting. 3. Bonus to servants for their zeal and honesty in performing their duties as recommended by the Managing Director, and 4. the remaining surplus to be divided amongst customers in proportion to the amount of their respective purchases during the period for which the accounts are made."

Intending subscribers are requested to fill in the proper form or application for the shares they desire to buy and return it together with a remittance of Rs. 20 per share as the first instalment or Rs. 120 in a lump sum (that being the value of one share) to the Secretaries, Treasurers and Agents at No. 1-2 Charni Road, Girgaon, Bombay.

Calcutta Dairy Farm.

The Calcutta Dairy Farm, Ltd., is the latest Bengali venture. Its office is located at 30 1 Harrison Road. Mr. Brojendra Nath Chatterjee, a vakil of the Calcutta High Court, is the managing director of the company which has a capital of Rs. 50,000 divided into 5,000 shares of Rs. 10 each. The promoters of the company have a very laudable object in view, namely to supply Calcutta with pure milk, ghee, butter, etc. They expect to pay handsome dividends to the shareholders. Mr. S. O. Dass, we may add, has been appointed sole agent of the company.

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QUESTIONS OF IMPORTANCE

The Racial Problems of South Africa

Since we wrote last week, the political results of the South African elections have become more clear. According to Reuter's Agency the final position of the parties is as follows — Nationalists 67, Unionists 37; Labour 4; Independent, 13. The Nationalists thus have a majority over all parties of 13 or with the Labour members of 21. The Natal 'Independents' will probably act, as a rule, with the Opposition. General Botha's defeat in Pretoria is a serious blow to his prestige, but Prime Ministers have been defeated before and he will of course be provided with another seat though there were rumours that he intended to resign, and to give place to Mr. Merriman, whose claims are certainly higher. The defeat of Mr. Hill and Mr. Moor make an improvement of the Ministry possible, and the prospects of a good Government during the next five years would be enormously greater if Mr. Merriman, one of the ablest financiers in the Empire, could be induced to accept the Treasury.

In our last issue we dwelt upon the population statistics of the South African Union, and something remains to be said on the race question, both as regards the European and non-European sections. As regards the former, the past preponderance of the population is divided between those of British and of Dutch extraction. No accurate distinction by means of census is possible or perhaps desirable. It is sufficient to say that both sections of the community have a common race origin and the same Protestant religion; they are alike in their virtues and their defects, and possibly for this reason, they have got on together in the past much in the same fashion as the English and Scotch used to do before the Union. Probably, the numbers which used to show considerable Dutch majority are now,

owing to immigration, tending towards equalisation. Broadly speaking, the Dutch are on the land and those of British extraction in the towns, a fact that tends to accentuate the difference arising from other causes. This situation is, however, changing rapidly, owing to intermarriage, social intercourse, and education. There have always been numbers of Dutch South Africans undistinguishable from English folk, and, on the other hand, many English people who have so merged in the Dutch population that it is possible to find whole families with unmistakable English names who cannot speak their mother tongue. English and Dutch are both ill folk to live with, and when they live together mutual affection is a plant of very slow growth, but still it grows.

A much more difficult problem lies before us when we come to consider the non-European sections. These may be roughly divided into four classes —

The Bantu (Kafir's Zulus)	4,090,000
Bechuana's	385,000
Mixed origin, including Malays	140,000
Asiatics	85,000
Hottentot extraction	

The Bantu are at once the most numerous, the most vigorous and from an economic point of view, by far the most valuable of all the non-European races. At various times they have given great trouble through wars and rebellions which have left a costly trace on the finances. Hitherto in such emergencies they have shown no capacity for combination or of general policy and the Europeans have always been able to rely on the assistance of one tribe to subdue the other. Economic conditions are bringing about a change in this respect and the gradual process of attrition at the mines where there are three hundred thousand natives from all parts of South Africa banded together under similar conditions with a fine opportunity of becoming acquainted with the seamy side of

The Poultry Show at Simla.

Mr. W. O. Ronouf, I. C. S., Director of Agriculture, Punjab, writes :—The Combined Poultry, Chrysanthemum and Bee Show at Simla was a distinct success for a first attempt, and so encouraging that it has been decided to hold another early in June next. This will be a better season for showing poultry. With so many keen gardeners in Simla, one can also expect a very fine collection of spring flowers. The Poultry Exhibits were of remarkably good quality and there was very keen competition in some of the classes. The production of eggs and also of poultry has been taken up on thorough business lines in Simla and there are now two large thriving poultry farms stocked with the very best laying strains. Excellently managed, these ventures are believed to be paying well. The season had been unfavourable for Chrysanthemums, but in spite of this there were some very attractive flowers. The bee keepers will doubtless be more in evidence in June, when their hives will be older and stronger. There was an interesting collection of bee-keeping appliances, the uses of which were explained to visitor and the Lieutenant Governor's hives were also on view. The deterioration and gradual disappearance of the splendid breed of Montgomery Milch Cows has been a source of anxiety for some time past. The Local Government has, however, just made an arrangement with two influential native gentlemen which will, it is hoped, contribute towards the preservation and improvement of this famous breed of cows. Some 2,300 acres near Pakpattan have been leased for a run on favourable terms. Conditions have been made to ensure that the best stock is kept on the farm. The Local Government and Government Institutions in the Punjab will have the first refusal of spare young cattle at market rates. General co-operation on the part of large native land-owners, is most desirable in this matter. These frequently own herds of very inferior cattle. It is hoped that the time is not distant when as much pride will be taken in the possession of the finest milch cows as in good horses. Financially, the cow is perhaps the better investment.

Felling Trees With Wire.

A method of felling trees with no other tools than a taut wire and a motor has been devised by a clever German inventor. The use of a wire heated by an electric current, to burn its way through the tree, has long been known. The Berlin inventor Hugo Gentke, has simplified this process by causing the wire to become incandescent through the work that it does itself. We read :—

"This result is obtained in his system by the friction of a steel wire one-twenty-fifth of an inch in diameter, which, experience has shown, may traverse a trunk 20 inches thick in six minutes. The wire, which is given an excessively rapid to-and-fro motion by an electric motor, becomes heated by the friction to a temperature high enough to burn the wood and penetrate it rapidly. The result is a neater cut than that made with a saw. The wire severs the largest trunks without the necessity of opening the cut with wedges and the tree may be cut at any desired place, even below the ground, so that no protruding stump is left. The electric current may be brought to the place from a distant station. Such a station may be established at the border of the forest; a gasoline motor of 10 horse-power and a dynamo are all that is needed. By this means, the huge trees that are met with in tropical forests, whose diameters often exceed ten feet, may be felled by a single executioner.

"The method has, in all cases, the immense advantage that it prevents the loss of wood that results from the use of the ax."—Translation made for the *Literary Digest*

The current issue of the *Agricultural Journal of India* contains a series of useful articles, including "Rural Economy in the Bombay Deccan," by G. F. Keating, I. C. S.; "Present Position and Prospects of Cotton Cultivation in India," by G. A. Gammie, F. L. S., and the "International Institute of Agriculture," by Bernard Coventry.

UTTERANCES OF THE DAY.

National Service as Vocation for Young Men.

The following is the substance of a lecture delivered by Mr. V. S. Srinivasa Sastri, B. A., of the Serrants of India Society, Poona, at the Kellett Hall, Triplicane, on Thursday the 17th November, with the Hon. Mr. T. V. Seshagiri Aiyar in the Chair:—

After tracing in a few sentences the origin and growth of patriotism, the lecturer observed that the word had a narrow significance in India till the English brought the whole country under one single rule. It was only during quite recent years that men thought of themselves as Indians, as citizens of one country, besides belonging to a particular caste or community, or a small area. In the conditions of modern civilisation it was quite possible for the ideal of nationality, new as it was, to spread rapidly and permeate large masses of people. The different peoples that occupied Italy learned to look upon themselves as one nation only during the time of Napoleon I., and yet within half a century the idea established itself and became the dominating passion of all the ardent spirits of the land. Patriotism was a strong emotion, and like all strong emotions might work good or evil. All love was of that kind, unless rightly informed and nobly inspired it might do great harm to the object loved. Nothing in the history of patriotism was more striking than the frequency with which, when unenlightened and unchecked by a sense of justice and fair play, it led to the commission of great crimes. Too often an Indian patriot failed to see the defects of the character of his nation and exaggerated its virtues; too often he was blind to the good points of the foreigner and did not extend his sympathy to him. He thus became the victim of a mental perversion and was unable to profit

by the lessons of history or intercourse with people other than his own.

The lecturer instanced two conversations he had had in Bengal which brought out the contrast between good and bad patriotism. Both were with Government servants and on the subject of India's future. The one, who was a retired High Court Judge, not unknown in Triplicane, pleaded earnestly for justice to the Englishman and strongly condemned the idea of denying his due and rightful place to the brother from the West, who had taught us the lesson of a united nationality. The other denounced with energy the wrongs of his countrymen and declared that hatred of the foreigner was the only salvation for India, and that it ought to be nourished and handed down to our children. Besides patriotism, he who undertook national service must have faith and courage. The harsh realities of the time, the forces they could perceive outwardly and calculate, in fact, everything that appealed to the practical man of the world, was of a nature to damp the enthusiasm of the worker. It was needful, therefore, for him to see things with the eye of romance, to penetrate below the tangible and continually dwell on the intangible and the remote, which was often more true and safe as a guide than that which lay on the surface. Workers must also band themselves together and give each other the necessary cheer and encouragement. Otherwise, they might yield to the plausible reasoning of the cynic and lose faith in their cause. The cynic was a coward and dared not come to a public meeting and openly preach the vanity of patriotism and the futility of high endeavour. But he took you when you were alone and downhearted and then overwhelmed you with his cold logic and dry appeal to selfishness. Another obstacle to active work that specially operated on the noblest minds was the attractive ideal of cosmopolitanism, which made patriotism appear a

EDUCATIONAL.

THE HONG-KONG UNIVERSITY.

Sir Frederick Luggard sets forth in the current number of the *Nineteenth Century and After* an outline of the proposed University at Hong-Kong:—

For some time past Hong-Kong has provided an excellent education in its schools and colleges for Chinese young men who were able to qualify for Western certificates, such as those of the "Oxford local" examinations, within easy distance of their homes. This, however, has been felt to be insufficient for the needs of the present time, and a movement was started by certain of the prominent citizens of Hong-Kong, for the establishment of a University on the island, where the best Western education would be imparted, and degrees conferred which will be recognised not only in China, but in the West. This University will consist of three faculties—Medicine, Engineering, and Arts—and there will be a British staff of a principal and six permanent professors, in addition to local lecturers. The promoters of the scheme have very wisely decided to keep the British staff numerically strong, as well as of the best qualifications, intellectually and morally. The University will be entirely resident, and particular attention will be paid to moral training, though no attempt will be made to proselytize. On this question Sir Frederick Luggard writes:—

"Finally, what in particular is the aim of this University, and how does it propose to avoid the baneful results which critics ever have followed the spread of secular education in India, in Egypt, and in parts of Africa? Its doors will be open to all races and creeds, and there will be no compulsion of any kind in matters of religion. But the University acts before it as its foremost ambition the training of the character of its students and the inculcation of a high moral standard

and discipline. It is inevitable that the sciences and philosophy of the West should undermine the beliefs of the East. It is the verdict of history. But in dealing with Chinese we have a people more tolerant than Hindus or Moslems, a people who regard irreverence and lack of discipline with abhorrence. Religious bodies already contemplate the establishment of hostels where they may watch over the moral training of the student educated in their schools. The Church Missionary Society is already engaged in raising funds for such an institution, and doubtless the Catholics will follow suit. Such institutions will be welcomed; and all who do not reside in them must live in the University precincts, under the strict control and supervision of the staff, who will be carefully selected for their ability to exercise a strong personal influence and discipline over the students. Though the courses of instruction will include no compulsory religion, the philosophy and ethics of the Christianity of the West can probably be included in the study of English language and literature, no less than the philosophy and ethics of Confucius and Mencius must form an integral part of the study of Chinese language and literature. Text-books can be used illustrating the motives and principles which have prompted the great men of every age in East and West to high achievement, and their lives and characters may serve to stimulate the imagination and arouse the enthusiasm of youth. Field sports, for which playgrounds are provided, will, under the guidance of British masters, bear their share in the moulding of character. For those who succeed, China offers unlimited scope, and a larger field for employment than is possible in India and Egypt. From the clerk and the comprador to the offices of State, in Peking and in the provinces there is an immense demand for educated Chinese, which not one, but twenty Universities, could not supply."

CHRISTIAN UNIVERSITY FOR INDIA.

The ideal of a Christian University for India, which Carey dreamed of a hundred years ago is much nearer being realised than may be generally known, says the *Englishman*. Two years ago a special effort was made in Great Britain and America to raise funds, it being estimated that a quarter of a million sterling would be required to establish the University on the lines its founder had laid down. Although this amount has not been raised yet, sufficient funds have been received to warrant a start being made. Very soon a staff of one Indian and five European professors will be in residence at Serampore, and students from all parts of India are coming to be trained and take their degrees at the first Christian University instituted in India.

gave them a singular joy and a certain elasticity of temper which might be incommensurate with their outward result. Another characteristic of this enthusiasm was that it was largely inspired by faith. Enthusiasts were generally damned by sober people as having taken leave of their senses. Most enthusiasts must plead guilty to that charge. But he has faith in his cause, and though to the outsider, calm and patient his action might seem to be, based on no reason whatever, it was really this faith that carried the enthusiast forward in his work. They all knew that all good work in the world was done by enthusiasts who were endowed with a superabundance of this quality of faith, which sometimes ran counter to all dictates of reason. In fact, reason was unbelief. The established order of things was strong in its very rudiments, and those who wanted to give a shake to that must be endowed with a very large measure of faith, a belief that all the surviving forces of society could be overcome by their activity.

Unfortunately, this enthusiasm weakened with age. It was difficult to find, especially in India, an old man enthusiastic. But enthusiasm was very necessary in this world, enthusiasm endowed with faith. But the enthusiast had to carry a certain amount of romance about him. He had to live in a region of his own filled with ideals which it was his duty to work into the actual every day world. He must be a sort of Don Quixote. The motives that inspired him throughout were of the right kind and he (the lecturer) would rather like all young men to be Don Quixotes than that they were sober men of the world, always discountenancing any progressive movement, always throwing cold water on it.

There was, however, one thing that was utterly inimical to the growth of this enthusiasm. There was the scourge of cynicism. The man who was at all active about any thing which did not directly concern his selfish interests was apt to be looked upon as something out of the way.

He was always criticised, and that was responsible for so many of our young men who felt enthusiastic in any cause being ashamed to own it and doing their work secretly for fear of their critics. The man who thought that he ought to be doing something was thus prevented from taking a strong line. A strong line in any thing was considered an undue development, something that was bound to produce jars and jolts, something that will bring unpleasantness and involve others in unpleasantness or trouble.

Professor James was astonished at the faces of the young men of the East. They seemed to him to wear all their nature on their faces, and behind a calm exterior there was a temper which could only respond strongly. This he attributed to their habits of morning and evening prayer, when secluded from all the solicitations of the senses, they invoked the Almighty into their existence. But while they were calm and passive outside, the strength behind, that Professor James imagined, did not always exist in their nature. They did not bear on their faces the mark of outward forces, not because they did not appreciate them. The reason was this. Unfortunately, in this country there had been in the past every form of greatness, every form of human achievement on the highest possible scale. Every one of them was familiar with those achievements. The highest forms of philosophy, state-craft, conservation of knowledge, erudition and even aviation were found in their ancient history, if not from fact at least from fable. It might almost seem paradoxical but it was true that in this wonderful land nothing was a wonder.

It had been unfortunately their habit whenever called upon to take part in any work to say "What need is there for it?" They were able to perceive its logical termination, and there was a tendency in them to desire only the highest and nothing else. If a man could not be the Chamberlain of Birmingham, he would take part

MEDICAL.

RESULTS OF SMOKING.

Some curious statistics as to the effect of tobacco on the young smoker have been gathered by Dr. Meylan, of Columbia University, and those who are responsible for the guidance of students will be interested in the conclusions that he and other investigators find themselves compelled to adopt. At Clark College, it was found that out of 201 students, 46 per cent were smokers. The smokers slightly exceeded the non smokers in strength and lung capacity, and 26 per cent of the smokers won athletic prizes as against 16 per cent of the others. But what are we to conclude from the fact that 68 per cent of the non smokers took University honours as compared with 18 per cent. of the smokers? Can it be that the non-smoker of the College age is mentally superior to the occasional and the habitual smoker? Of 223 students at Columbia University, 62 per cent. had the smoking habit. Two per cent. of full marks divided the two classes at their entrance to the University, but at the end of the first two years the non-smokers still had the advantage by 7 per cent. Curiously enough, 7 per cent. more smokers than non smokers won places in one or more of the Varsity teams. Those who take part in the various social activities of College life join what are called fraternities. Of the above students 42 per cent. were members of fraternities and smoked, but the number of non-smokers with a taste that way was only 15½ per cent. This seems to show that we must not take smoking as the sole factor that distinguished the two groups of men, though Dr. Meylan is inclined to think that men who use tobacco invariably rank lower in scholarship than those who are unattracted by the charms of the seductive goddess Nicotina. But then it is probably the case that the two groups of men are sprung from different social strata.

The smokers as a whole seem to be men who go to the University for the social advantages and pleasures it affords. They are idle; degrees and honours are nothing to them; they have no ambitions in the way of intellectual successes; and if they get low marks in the College examinations it is because they do not care two pence about all that high marks represent. It seems that no further inference can be drawn from these statistics than that in one particular year it was found that the set of students who used tobacco were on the whole characterised by idleness, lack of ambition, want of application and a low standard of intellectual aspiration.

SUGAR AS A FOOD.

Dr. Delmas discusses in a paper the feeding properties of sugar, and points out that while it is not a substitute for the albuminous substances which are essential to our maintenance, it is a most energising food, and is quickly converted into fat or into reserve materials, and is capable of saving the albuminous substances. Therefore, it is of great value in feeding up debilitated patients who are losing weight, such as the consumptive or those suffering from fevers. In the latter its action is to lessen the destruction of albuminous substances, and up to a certain point to prevent auto-intoxication. Patients convalescent from long and depressing illness profit by the introduction of large quantities of sugar into their diet. When, owing to digestive disturbance, the diet is restricted to milk only, sugar is of great value; added to the milk it is well tolerated, and improves the nutrition rapidly. A liberal dose of sugar added to the ordinary diet of the consumptive gives excellent results, which are more marked if the patient has any stomach trouble. It may be given as jam or in chocolate, as honey, dried fruits or flavoured creams, or as infusions perfumed and sweetened, but constantly under the eye of a Medical man, as untoward symptoms may set in.

of his State the boon of a Western education while he has a tender regard for the inculcation in their hearts and minds of the doctrines of this religion to which the parents of the children may belong. There is nothing which may tend to the uplifting of his people, be it moral, intellectual or economic, that does not evoke his ready practical sympathy, while I shall ever think of him with admiration as a high principled and enlightened Ruler. Still more shall I think of him with affection as a warm hearted and generous friend. His reputation as a princely host stretches far and wide, and during the past ten days it has been my happy fortune to be the recipient of truly royal entertainment at his hands, infused with a subtle charm of personal kindness, which has made my visit a wholly delightful experience. You will, I am sure, pardon this personal digression. Out of the fullness of the heart, the mouth speaketh.

Animal Sacrifices in Native States

Animal sacrifices on the Disha days are stopped by the following States in their territories:—Avatgadh, Baradhipati, Birode, Beawar, Cumbay, Chhota Udepur, Dehra, Dharampur, Dharangadhra Dinspur, Ghassita, Oondal, Jabua, Jamnagar, Jardan, Katosan, Kotda, Sangani, Kottiloi, Kotharia, Lakhtar, Lajja Moti (Cutch), Limbdi, Mahudi, Morvi, Patri, Rajula, Sarunpur, Siyia, Servan, Sitamahu, Soda State, Suthaba, Vanod, Vansda, Varsia, Varsoda, Eklara, Arsoda, Chula, Dedun, Devad, Hol, Gadha, Kadola, Kalvia, Kharpur, Mengani, Palanpur, Rajkot, Ransipur, Suchin, Sanol, Jala, Deواني, Vardi (Gajabhai), Derol, Vakhtar, Bharatpur, Alvar, Kishangadh, Shahpura, Kushalghadh Runija, Lunawada, Ichhawar, Porbandar, Vankaner, Madi, Barkheda, Bodi, Sadri, Lathi, Nagrocha Ras, Vadis, Koiroi, Pandel, Gajandevi, Lakhampura, Khardevra, Karja, Ulpura, Phachar, Palakhedi, Vagelaka, Kheda Ranavataka Kheda, Bharachadi, Shahpur Aradia.

INDUSTRIAL AND COMMERCIAL SECTION.

Tata Steel.

The directors' report for 1909-10 of the Tata Iron and Steel Co., Ltd., states.—The Company's revenue from interest and transfer fees, etc., during the year 1st July, 1909—30th June, 1910, amounted to Rs. 1,01,064 10-10 against which a portion of the office and other expenses have been charged, leaving a balance of Rs. 73,889-1-3 as net revenue. This together with the balance of Rs. 1,47,242 10-10 brought forward from the last year's account makes up a total of Rs. 2,21,131-12-1. Out of this the sum of Rs. 90,718 5 was paid on account of dividend on preference shares for the year 1st January—31st December, 1909, leaving a balance of Rs. 13,041-7-1 under revenue account. It is intended to pay off this amount a dividend at 6 per cent per annum on the preference shares from 1st January, 1910 to 31st December, 1910.

The survey of the land acquired by the Company for the iron and steel works and town, through the good offices of the Government of Bengal, was completed in February, 1910. The draft mining lease has been approved by the Maharajah of Mourbhaj and is now with the Government of India for their sanction.

About 6,500 tons of manganese ore was sold and shipped to Europe during the year. It was mentioned in the last report that a proposal to construct a branch railway line from Balaghat to Katangi connecting it with the Company's Rana manganese properties by a siding on the existing siding terms was under consideration by the Government of India Railway Board. The proposal has since been sanctioned and the new alignment has been surveyed.



W. W. W. W. W. W.

The Export Tax on Jute.

When the Finance Minister announced that the new taxation this year would include a tax of two annas per bale on the jute exported from Calcutta, we pointed out that there was reason to believe that the jute industry as a whole would not oppose the new impost. In the proceedings of the Calcutta Baled Jute Association, just issued, this receives ample confirmation. The President in the course of his speech said "The jute-export trade as a whole will not object to this taxation, provided that such a tax is a quinquennial one, and subject to revision if necessary." He expressed the hope, however, that the port of Chittagong may also be brought into line, as all up country baled jute will probably be diverted to that port. Thus was a contingency which probably escaped the Finance Minister at the time, and the Government will probably take steps to provide against such a diversion in order to escape the export tax, which is restricted to Calcutta, in the terms of Sir Guy Fleetwood Wilson's statement.—*Englishman*

Fruit Preserved Without Sugar

Preserve your fruit, in pure water only. It is by far the simplest and best method—and also quite new.

A magnificent display of all sorts of fruit preserved in this way, without sugar or any chemical preservative, is the chief novelty of the Dublin Exhibition which opens at the Royal Botanic Gardens. Here can be seen and purchased glass jars containing the most luscious, appetising fruit, all of which has been bottled with water as the sole preservative. Mr. E. F. Hawes, Secretary of the National Dublin Society, explained the secret of this simple yet extremely effective process.

The great beauty of this new method is its simplicity. First, select your fruit, taking care to pick it when nearly ripe—just before it becomes soft, in fact. Top and tail the fruit

when necessary. Then, after thoroughly cleaning it, place it gently in a glass jar. On no account must the fruit be pressed down or crushed. Now, fill the jar with ordinary pure water, and place it uncapped, in a large saucepan or similar vessel which should contain sufficient water to reach but not cover the rim of the glass jar. Now, heat gradually,—over a gas fire for preference—until a temperature of 160 deg. Fahrenheit (52 deg. below boiling point) is reached. Keep at this temperature for from fifteen to twenty minutes (the harder the fruit the longer the time), then remove the jar and cover it at once with an airtight cap. This is done by placing a ring of India rubber on the top of the jar, with a glass or tin plate pressed upon it. As the steam inside the jar condenses the pressure of the outer air will make the cover fit firmly and hermetically. After twenty-four hours examine the cap. If firmly fixed the process of preservation is complete.

Of course, the secret of the process lies in the cooling of the contents of the jar, which creates a vacuum, whereby the cap is pressed down tightly on the jar by the outside air, so enabling the fruit to be preserved for a very long time. To render the process quite easy, a firm of glass makers has brought out a glass jar specially adapted for the purpose. This jar, which is of quart size, is provided with a glass cap which fastens down on a rubber band, and is kept firmly in place by a collar of grooved metal. Such jars can be purchased for a few pence. Fruit preserved in this way retains its natural flavour, and has an appearance which no other method of preservation can acquire.

RECENT INDIAN FINANCE.—By Mr. Dinsha Edulji Wacha. A valuable collection of papers relating to Indian Finance dealing with such subjects as The Case for Indian Reform; The Growth of Expenditure; The Enhanced Taxation; Revenue and Expenditure, Reasons for the Deficit, etc. Price Rs. 4.

G. A. Natesan & Co., Sankararam Chetty Street, Madras

developed from native resources and penetrating and penetrating all ranks to an extent rarely seen elsewhere—we can refrain from speculating on the grand results, which under like conditions, the duration of a peace of two thousand years, our own Europe might not also achieve!

MORE HURTFUL THAN WAR

And yet we must not too hastily jump to the conclusion that war itself is the sole or even the chief obstacle to a man's happiness here below. Far from it. There is something, it has been well said, far worse than actual war, and that is a deceitful and fallacious peace. It is the last product of an age of hypocrisy and shame, this peace which is peace only in name, but in reality serves as a cloak for the indulgence of petty hatreds and jealousies, a thousand times more hurtful to the moral fibre of a nation than openly declared and honest warfare. What can be more degrading than the miserable rivalry, so different to the generous emulation of former times, which everywhere prevails between the different peoples of the globe? Mere greed of wealth, of territorial expansion and numerical superiority, would too generally seem to have taken the place of the nobler ambitions of our forefathers, whose very faults were on so grand a scale, they often appear to have sprung but from the excess of a virtue. But nations no longer compete for pre-eminence in literature, in science or in art, no State comes forward in our day as the champion of the oppressed, the protector of the weak, a leader of forlorn hopes, and patron of all chivalrous endeavour; the sole desire of each and all is to obtain the monopoly of commercial enterprise. And, as ever, to the lowness of the aim pursued corresponds a like absence of scruple in the means employed. It is a fight to the death, in which not only is no quarter given, but in which also the use of poisoned weapons, if not officially sanctioned, is at all events constantly hypocritically condoned. The combatants would

scarcely moreover hint, not so much on securing some positive benefit to themselves, as on inflicting the utmost possible damage on their opponents. For, it is curiously characteristic of modern rapacity that it finds even greater satisfaction in depriving another of his lawful possessions, or in forestalling him in the advantages to which he is legitimately entitled, than in the actual enjoyment of its own few ill-gotten gains. We have but to look around us, either at home or abroad, to see that it is under this most ignoble aspect that the so-called 'struggle for existence' is daily, hourly taking place, as well between nations as between individuals. And we still dare to speak of progress and enlightenment! In reality, we have gone back centuries, giving way to all the old savage instincts of primitive ages. Is it not humiliating to have arrived at this result, after more than nineteen hundred years of Christianity? Nearly two thousand years ago the divine injunction: 'Thou shalt love thy neighbour as thyself,' was given to man, and never at any period of the world's history were men divided by hatreds more bitter and unrelenting than possess them now. So little confidence have we apparently either in the integrity of our designs or in the honesty of purpose of those by whom we are surrounded, that the very name of neighbour, far from conjuring up the ideas of help and good fellowship which should attach to it, has now become the synonym of enemy. Everywhere, all over the face of the globe, it is just the neighbouring States, which instead of being able to rest on a footing of mutual sincerity, are animated by the most auspicious and unfriendly feelings. While deriding the Christian ideal of union based on brotherly love we have at the same time fallen far behind pagan observance of private friendship and public alliance, to which the recognition of ties of kindred and the exchange of the sacred rites of hospitality imparted a sort of religi-

AGRICULTURAL SECTION.

Wheat Elevators

The proposal to erect wheat elevators in various parts of this country as a means of holding wheat stocks safe from the attacks of weevil and damp till the world's markets are in the best position to absorb it, is now under the active consideration of the Government of India, who may be expected to express their views on this subject at an early date. So far as we understand it, the original proposal for wheat elevators seemed to assume that the bulk of them, at all events, would be sited by railways (to curb the heavy rush of wheat traffic to the coast in May and June and thus avoid a shortage of rolling stock) by large dealers in the wheat districts and by merchants and others at Karachi and elsewhere. In other words, the proposal did not imply that Government alone should erect or work them. The reason why this wheat elevator question came to the fore at all was that such facilities were available in almost every other wheat growing country, and that they were particularly required in India because the custom of the wheat trade here is to rush the entire portion for export out of the country in a couple of months—before the bursting of the monsoon—and thereby run the risk of swamping the foreign wheat markets, and bringing about a fall in price. At all events, figures were compiled to show—and did show—that Indian wheat prices are always lower at harvest time (owing possibly to the compulsion the ryot is under to sell a portion of his crop to meet annual charges, taxes, etc.) and higher as the wheat season advances, being highest in January or February. Hence, the argument was that with the aid of elevators wheat purchasable in May at a low price could be held and sold at a much higher rate later on and that it would well repay Companies to start elevators for this purpose. With this argument we

have nothing to do at present beyond pointing out that the elevator concerns in the Western world have not the appearance of being the most poverty-stricken enterprises in the commercial field around them. But as this question of elevators or no elevators is to be decided one way or the other in the near future and, with it the other question of ownership it may not be inappropriate to point out very briefly what is being done at the present moment in the matter of ownership in one of the largest wheat elevator countries in the world—Canada. Here, and more especially in the province of Manitoba, the people appear to be thoroughly dissatisfied with private ownership. They complain that they have been fleeced right and left by the elevator Companies. According to Consul General Jones, of Winnipeg, they assert that millions of dollars that ought to have gone into their pockets have been diverted to other channels, and they have drawn up a scheme for Government control which they consider will solve the greatest difficulty for twenty-five years and will enable them to market their wheat at a rate that will leave them a reasonable profit. It seems to be assumed that these proposals will go through. One of the most important of them is that "operators of elevators to have absolutely nothing to do with grading, beyond taking the samples." While another provides that "identity of grain to be preserved until placed on the market." Both these rules seem to be quite new. At any rate, it is no part of the elevator system as at present practised in most countries, and suggested for adoption in India, to preserve the identity of any particular consignment of wheat. All wheat received is shot into bins according to grade and its identity as a separate consignment is immediately lost. However, that is a detail. The important point appears to be that Government ownership or at least control is now favoured in Canada and the question arises whether a highly trained staff, such as would be required, is procurable in India. This staff would have to command the respect of both growers and merchants or the elevators would run the risk of lying empty; while the privately owned elevator, if both kinds are permitted, would plod along buying at the lowest possible price and selling at the highest. In any case, the question of ownership, so far as elevators for India is concerned, looks like being a knotty one though not beyond a workable solution perhaps.

—Pioneer.

with the stock from which we ourselves have sprung, obtain together with fresh insight into the problem of our own nature, a broader and more complete view of mankind in general. Can we refuse to believe in the incalculable benefits which must necessarily result from the recently developed means of intercourse between different parts of the globe, if but wisely directed and no longer made subservient to narrow and selfish aims? Knowledge begets sympathy; and were but the higher knowledge to become universal there must surely soon be an end to most of the feuds and divisions that consume our lives. For, not only should it be impossible to rational human beings, who have once arrived at a just appreciation of each others' merits, to continue to indulge in senseless hatred and ill-will, but the very cause and pretext of jealousy and strife must be altogether taken away from the hour in which we recognise the absolute worthlessness of those things for which men commonly contend, as well as the utter futility of every attempt to possess ourselves by force of fraud of any of those things which are worth having. There are alas! too few among us who rate at their true value—as mere dross and tinsel—the gods this world can give, or who realise that the gifts of heaven, in whatever shape they be conferred, 'beauty, wit, high birth, vigour of bone, desert in service, love, friendship, charity,' that these intangible and imperishable possessions are of their very nature indivisible and inalienable, and that the united armaments of the mightiest empires could not avail to take them away from him who hath in order to bestow them on him who hath not. When that lesson is fully borne in upon the souls of all, more will be done in the cause of peace and unity among men than has till now been effected by propaganda and debate.

THE STUDY OF FOREIGN LANGUAGES

Let us then welcome every new discovery or invention which tends to promote friendly inter-

course between nations, by removing the barriers, ignorance and prejudice have too often raised to keep them apart. We are not called upon to make any sacrifice of our patriotism, to be faithless to the old ideals and time honoured traditions which are inseparably bound up with the fortunes of a race. It is rather in the strength of our attachment to these, in our devotion to every national symbol, that may be sought a guarantee of tolerance towards the different beliefs and widely differing opinions of men of another race. As we learn to know ourselves and others better, we shall each and all be more strongly impelled to the exercise of mutual forbearance, and should therefore labour with a common accord everywhere to dissipate the clouds of misunderstanding and mistrust. And there can be, I am convinced, no surer and simpler means of penetrating the soul of the nation with which we desire to establish cordial relations than to set to work to make ourselves thoroughly acquainted with the language which is the direct and unmodified expression of that nation's inmost thought. On the immense benefit to ourselves to be derived thereby we need not dwell. The study of other languages than our own has long been recognised as a wide and firm basis of liberal culture, the acquisition of each new tongue furnishing us with the key to a vast treasure-house containing untold riches. 'As many languages as a man possesses,' said one of the wisest statesmen and ablest rulers in a great age, 'so many souls hath he!' And this dictum of the Emperor Charles the Fifth, none of us surely will be inclined to dispute, although we may not so readily agree with his further fanciful elaboration of the theme. For, proceeding to enumerate the special uses of the various tongues he himself possessed, beginning with the stately Latin as the fit language for prayer, and the soft melodious Italian for love, the polyglot monarch, while designating French suitable for affairs of State and reserving Spanish for

Departmental Reviews and Notes

LITERARY.

THE MOSLEM WORLD

A new Quarterly Magazine *The Moslem World* is to be started very soon—the first issue being due in January the first, 1911. It is to be a quarterly review of current events, literature and thought among Muhammedans, and the progress of Christian Missions in Muslim lands. The Magazine is partly the outcome of the World Missionary Conferences of Edinburgh, and is to be carried on under the new Editorship of Dr Samuel M. Zwemer, a well-known authority on Islam and a missionary in Arabia. He will be assisted by the Rev. W. H. T. Gairdner, B.A., of Cairo, Dr Johannes Lepsius of the Potsdam Seminary for training workers among Muslims and others. Each number will contain articles dealing with the history and doctrines of Islam, and the missionary problem throughout the Muslim World. A special feature will be a *résumé* of the contents of the Muslim Press at Cairo, Constantinople and other places. It should be a Magazine that should be indispensable for all workers among Muhammedans, and of equally great interest to Muhammedans themselves. It is to be printed by the Nile Mission Press, and the Indian Publishers are the Christian Literature Society. The price will be four shillings per annum post free. This is the first Magazine of the kind that is to be published and it should create a very considerable amount of interest, more especially in this country.

THE EVOLUTION OF SHAKESPEARE'S ART

Two of the most distinguished literary men of England have expressed the following opinion of the article on "The Evolution of Shakespeare's Art", by Mr P. Sachadri, M.A., which appeared in the April number of the *Indian Review*.

Dr. Sidney Lee writes:—

"I have to thank you for your courtesy in sending me your able and interesting paper on

"The Evolution of Shakespeare's Art." Your point of view seems to me to be very just, and your treatment of the theme comprehensive in a brief space. I warmly congratulate you on so well-written an appreciation of Shakespeare's work. It gives me much pleasure to know that the study of Shakespeare makes such good progress in India."

Professor Courthope writes:—

"I am much obliged to you for sending me a copy of your address at the "Shakespeare Celebration" in Madras, which I have read with much pleasure. It condenses admirably into a very short compass what is, in my opinion, the true view of Shakespeare's dramatic development, and ought to be very useful to students of Shakespeare's plays."

THE ROMANCE OF BOOKSELLING.

The world of books will welcome "The Romance of Bookselling: A History from the Earliest Times to the Twentieth Century," by Mr. F. A. Mumby, which Messrs Chapman and Hall have almost ready for publication. In Mr. Birrell's entertaining essay on "Old Booksellers," he remarks that "no great trade has an obscurer history," while Carlyle observes that "ten ordinary histories of kings and courtiers were well exchanged against the tenth part of one good history of booksellers." Mr. Mumby has been stirred by these sayings to make the first attempt to tell the whole story of English bookselling with something approaching completeness. He begins by tracing the origin of the trade in ancient Greece and Rome. He thence pursues it through the Dark Ages, and describes its subsequent organisation and development through the centuries down to the present day. The chapters on bookselling in the early eighteenth century, in Dr. Johnson's day and in what Mr. Mumby describes as "the end of the golden age of book-selling"—the first half of the nineteenth century—contain a large store of literary anecdotes and gossip. Mr. Mumby has chosen a fascinating subject, and the skilful editing of his "Letters of Literary Men" gives promise that he will do it justice.

1897. " Budget speech in the House of Commons that for so long a time as his imagination could pierce through our Government in India must partake, and in no small degree, of the personal and absolute element. In the next year, in 1907, he repeated this in substance and declared that British rule "will continue, ought to continue and must continue" without any limitation of time. At a later period when introducing his reform proposals in the House of Lords he was careful to explain that he had no ambition to set up any sort of Parliamentary system in India or even to share in the beginning of that operation. In the same spirit Sir Edward Baker, who is probably the ablest representative of the Civil Service in India at the present time, announced from his place in the Imperial Council that "India is and must remain a portion of the British Empire and must be subject to the control of the British Government. Complete autonomy would be inadmissible as regards internal administration; still more so as regards military matters and internal policy." It is not too much to say that this is now the established policy of the Government. England rules India and will go on ruling it on despotic lines. Those lines will avowedly be in the interest of and for the welfare of the people; but the people themselves, however they may enjoy honour and posts in increasing number, can be allowed no potential voice in the control of their own destinies.

This is the modern ideal of Indian statesmanship: governing for the people, but not through them or by them. There is no hope held out of training or leading them to ultimate self-government. But it is not the old ideal of Indian statesmen. That was something very different. They did not hesitate to face the Indian problem boldly, and while it could not fall to them to deal with its solution, they were alive to its gravity and never shrank from stating in emphatic terms the broad principle on which, in their opinion, our rule was based. We were in India not to enforce a perpetual domination on lines suitable "only to ill ignorant and slavish population," but to guide and nurture and train the people so that in

I conceive that the administration of all the departments of a great country by a small number of foreign visitors, in a state of isolation produced by a difference in religion, ideas and manners which cuts them off from all intimate communion with the people, can never be contemplated as a permanent state of things. I conceive also that the progress of education among the natives renders such a scheme impracticable, even if it were otherwise free from objection. It might perhaps have once been possible to have retained the natives in a subordinate position (at the expense of national justice and power), by studiously repressing their spirit and discouraging their progress in knowledge; but we are now doing our best to raise them in all mental qualities to a level with ourselves, and to instil into them the liberal opinions in government and policy which have long prevailed in this country; and it is vain to endeavour to rule them on principles suited only to a slavish and ignorant population.

Mr. Elphinstone added in words of prescient application to the present day that it was highly important that the changes inevitable in the form of administration "should be speedily commenced on and should have made a considerable advance before the Government shall be hurried and embarrassed by rising clamour among its native subjects." This is the warning of one who was for eight years Governor of Bombay and to whom the Governor-Generalship of India was twice offered. Macaulay went so far as to say from his place in Parliament that it would be the proudest day in the annals of England when the people of India, fostered and educated by ourselves, would demand the extension to them of Western Institutions. Sir Herbert Edwardes, one of the Anglo-Indian heroes of the mutiny epoch, said in a lecture in Manchester in 1860 or 1861, that if the Indians were ever to get weary of our rule we ought not even to wish to maintain it. England should employ herself in adapting India for liberty and then bestowing it upon her. Sir Frederick Halliday was the first Lieutenant-Governor of Bengal from 1854 to 1859. His views on this subject are not generally known but they were communicated to the public in an open letter to Mr. Gokhale from the late Mr. Hodgson Pratt in 1905. As Director of Public Instruction in Bengal Mr. Pratt accompanied Sir Frederick Halliday on one of his winter tours and he records in his letter how the Lieutenant-

LEGAL.

THE ROMANCE OF EXTRADITION.

Now, when the Savarkar extradition case is assuming an international importance, it will be interesting to know the elements of the law concerning it and a few cases of interest in which it has been applied in the past. 'A Solicitor' has a very excellent article in the *Chambers's Journal* for October about this fascinating subject. England has entered into extradition treaties with 15 countries but, he says, "the modern fugitive from justice, however, knows that an extradition treaty, carefully worded as it may be, is capable, as a rule, of several interpretations, and in this lies his hope of escape."

The author thus describes an extradition treaty:

An extradition treaty is an agreement between two States to surrender to each other criminals who have fled from one State to the other. The offences for which they are to be surrendered must be clearly defined in the treaty, and it is a strict point of international law that no crime which is not an offence against the laws of both States is to be named in the treaty. Furthermore, when a fugitive criminal is surrendered, the State demanding his extradition must undertake that he will not be tried in his own country for any offence other than that named in the extradition warrant without being set at liberty and given an opportunity to become a fugitive again. Political offences must never, by the way, be included in extradition treaties, a point of international law that is most jealously observed by every important Power in Europe.

The extradition would be granted only if the evidence offered by the demanding State is sufficient in the Magistrate's opinion, to show that the prisoner is the man named in the warrant, that he is presumably guilty of the offence charged against him and that it is of an extraditable character. "How the clever Solicitor is able to secure the refusal of a criminal extradition may be seen from the case of a man, who ran away to England from New York where he was 'wanted'

for falsifying accounts of the Bank of which he was Cashier. The warrant mentioned the charge as one of forgery, and the criminal escaped being handed over to the U. S. A. authorities by pleading that he could not be extradited for an offence he had not committed, because though falsifying books was described as forgery in America, it was not known by that term in the English law.

The term 'fugitive offender,' includes, in extradition treaties, a person guilty of instigating a crime in a foreign country though he may never have been in it. Such a person can be extradited from his own country and tried for the offence in the country where he instigated the crime. A Spaniard Alfieri by name defied for years the English and Continental Police from his safe place in Madrid. The Spanish Government usually refuse to extradite its own subjects.

No State grants the extradition of any fugitive political offender, and to defeat this, the rule which is sometimes adopted is to seek extradition for some other crime. The only political offence which all Powers have agreed to make extraditable is an act of anarchy. The English Government usually grants, on proof, extradition in these cases. The writer says, however, that Continental countries grant extradition more readily because such offenders are a much greater source of terror on the Continent than they are in England and Continental Governments are only too anxious to get rid of them.

THE PLATFORM TICKET CASE.

In the case in which Lala Matsagar, a pleader was stopped at the gate while entering the Delhi railway station to see his friend off, by a Ticket Collector, who demanded the platform ticket under protest and in which he claimed the recovery of six pice, the Registrar of the Small Cause Court of Delhi in a judgment covering 30 pages has now decreed the amount in full in favour of the plaintiff with costs.

THE EDUCATIONAL PROBLEM IN INDIA.

BY MR. MUSHIR HUSAIN KIDWAI.

NOW that a fresh burden has been laid upon the Exchequer of India by the establishment of a new department of education, and Anglo-India in return has given its best man to that department, it can be safely expected that the vital but unfortunately the most complex problem of Modern India—the educational problem—will receive its due attention.

The educational question in India, as in other civilised countries, is a national question and any sort of separatist policy in solving it would prove fatal to the interests of the nation and the country. Education in all its forms is necessary. The first thing which should be done is to formulate a general policy, and the three essential principles of that policy should in my opinion be—

1st, that education should be imparted in some common indigenous language giving a secondary place to the foreign language. 2nd, that education should be compulsory, and 3rd, that it should be free.

While making these suggestions I do not mean that these principles should be given a practical trial immediately, but that they should be adopted as principles of a fixed policy the complete accomplishment of which should be the set aim of the educational department.

The first of these principles has been a controversial point since the last decade. But the time has now come to definitely settle it in a national spirit. The policy of burdening a nation with an alien language has proved a failure, and if that experiment is continued, it would be nothing but either folly or villany.

It has been repeatedly said that although educated India has learnt the English language it has not assimilated the English character. It has also been bitterly complained that the modernisation of India has been only superficial and that the masses have remained quite stationary. What else could be expected from the policy that was adopted when the Indian nation was in such a slumber and did not raise its voice? How could educated India improve its character by merely cramming a few books in a language alien to the country, its traditions and civilisations? How could three hundred million people be educated in a language that was totally foreign to them? Those Indians who are educated in the English language and who try to imitate the Europeans

in their manners and costumes instead of becoming an example for their people are themselves treated as aliens by the masses. The greater the imitation and the assimilation the greater becomes the denationalisation and even if in scores and scores of generations it proves possible to accomplish the education of the three hundred million Indians in the English language the result will be not an Indian India but an Anglicised India.

The adoption of the other two principles is also necessary; nowhere in the world did education become general until the system of free and compulsory education was adopted. To begin with, education should be made compulsory with certain limitations for the urban population and free for the rural. Later on with the improvement in the resources of the income and with the curtailment of less necessary expenses it would be possible to impart free elementary education all over India and also to increase the extent of compulsion for education. But to achieve that end too an Indian language, preferably Urdu, which is even now the *lingua franca* of India, should be made the medium of all education—high or low. To remove the over-sensitive sentiments of a certain number of Indians, Urdu may be called Hindustani and then made the common language of the Indian nation as well as of the Indian Government.

It might be urged that our indigenous language is rich in scientific technicalities, therefore it would be necessary to stick to the English language for quick scientific and industrial development of India. But the English language itself has mostly borrowed scientific terms, and the Hindustani language with its extensive sources and a number of parental languages to borrow from, can very easily and quickly develop its scientific vocabulary as it has already developed its legal and medical vocabulary. Even now the Hindustani language has borrowed words not only from its chief sources of Sanskrit, Persian, Hindi and Arabic but it has also adopted Dutch, English and Turkish words and it can comfortably adopt scientific Latin or Saxon terms with but slight alterations in the spelling and pronunciation.

The richness of a language is a certain sign of the progress of a nation and as the Indian nation will make its scientific and industrial advances, so will the Hindustani language become enriched and developed and will firmly lay down the landmarks of the progress of the Indian nation for the future generations.

SCIENCE.

MAY LIFE PASS FROM PLANET TO PLANET?

The old theory of the passage of life from planet to planet, or perhaps even from one solar system to another, has recently been revived by Prof. Svante Arrhenius. His speculations are based on estimates of the speed at which particles of cosmic dust may travel, and on the proved powers of resistance to extreme cold possessed by the spores of some forms of vegetable life. Says *Knowledge and Scientific News*, London, August,

"He points out that the possibility for living organisms to wander, by the aid of the radiation pressure, from the planet of one solar system to another belonging to another solar system, is conditioned by the low temperature of space. Low temperature can so strongly check and diminish the vital activity that life may be sustained for millions of years... Paul and Prall took vegetable organisms (not spores) of *staphylococci* in the dried state. At ordinary temperature half of the bacteria perished within three days. But their vitality did not decrease noticeably when they were kept for four months at the temperature of liquid air. That, observes Arrhenius, is a very beautiful proof of the remarkable preserving influence of intense cold upon the germinal power. Thus, although as far as we can judge, spontaneous generation is no longer possible on the earth, and probably even no longer possible under the similar conditions of previous ages, this phenomenon might conceivably take place elsewhere in the universe, under materially different physical and chemical conditions. From the spot or from the spots where spontaneous generation was possible, life might have spread over to the rest of the habitable bodies of the universe.... A demurrer to this reductive theory was entered by M. Paul Becquerel in a paper read before the meeting of the Paris Académie des Sciences, July 4, in which he points out that the bacteri-

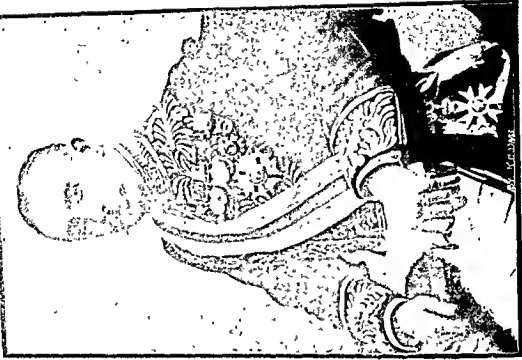
cidal effect of the ultraviolet rays from incandescent stars has been neglected by Professor Arrhenius. M. Becquerel recognizes that the combined effect of extreme dryness and of extreme cold considerably increases the powers of resistance to the destructive action of ultraviolet rays, but it does not make them invulnerable. He has exposed spores in a vacuum and under conditions of extreme cold to the action of ultraviolet light, and their life is completely destroyed in a few hours. This destructive action of the ultraviolet light would seem therefore to be universal. But if that is the case, then, seeing that the celestial spaces about our planet are ceaselessly traversed by light which is rich in ultraviolet radiations, there is a very large probability that all spores passing through these dangerous Zones would be rapidly destroyed. Interplanetary space is sterilizing and sterilized."

MODERN PHYSICS.

To those who are interested in modern developments of physics, we commend an article by Prof. P. K. Duncan, in *Harper's Monthly* for June, 1910. Radium, it is well known, gives off rays of three types, the alpha, beta, and gamma. The α particles appear to consist of positively charged flying particles of atomic dimensions, which have the power of rendering electrically conductive the air through which they rush. The latest dodge, devised by Prof. Rutherford, is to seal these particles through a small glass tube with walls of less than $\frac{1}{16}$ mm. in thickness. After a time the vacuum receptacle at the end of the tube is found to contain helium. There are strong reasons, mathematical and physical, for supposing that this helium is in a free atomic state. But whether these atoms are actually ultimate in their nature or simple in their constitution we do not know. "We are no more sure of the validity of the atomic theory than we are that these atoms are actually highly complex. The modern idea of an atom is that it is, like the planet Saturn, made up of a nucleus related to satellites. We are sure that it consists in part of particles of negative electricity, we believe that it is made up in part of positive electricity, and we are inclined to think that there may be something in it quite apart from either."



LORD MORLEY.



LORD MINTO.

real what does it mean?" The question was asked as to what may be the significance of those demonstrations? It was inquired whether it was a mere "passing current" or whether there lay beneath it "a deeper significance which they who are resident in India for private ends, no less than those who are responsible for the administration of India, will do well to attempt to understand?" Sir Auckland gravely set himself to solve the question and with consummate ability and rare political insight answered it. He unhesitatingly averred that the demonstrations were "the outward signs of the commencement of an era pregnant with the gravest consequences to the future of our rule in India." Reviewing the history of India from the days of the East India Company and marking out the colossal changes which education and commerce, the two most vitalising powers, had brought into existence, the accomplished writer remarked that the Indian community, influenced by the changes had "entered into the possibility of a corporate life and continuous self-improvement and progress, and advanced with amazing rapidity towards the goal to which it was encouraged. The dry bones in the open valley 'very dry,' as they may have seemed to the eye, were about to be instinct with life.... Like the first flashings of dawn at the immediate advent of an eastern day, a glow of enlightenment, still tremulous and tentative, but growing ever warmer and warmer as the horizon closes before it, is visible throughout the land." Again, with those changes which education wrought the Indian mind learned to respect itself more than respect authority. "The nature of the difference between yesterday and to-day, is that yesterday the native respected authority only, whereas to-day, though he respects authority, no less he has learnt also to respect himself, Self-respect, or the sense of what is due to itself, follows necessarily on the consciousness of exertion and improvement." But while the Indian mind was growing and self-respecting, thanks to the moral and material evolution of three quarters of the nineteenth century, the impetus given to it by a long succession of liberal statesmen, at whose head must be placed the distinguished Macaulay, it seemed that the official mind of India had by degrees come to be fossilised. It seemed to ignore or remain indifferent to the changing environments of the progressive Indian. It was wrapt in its own self-conceit till it was rudely awakened Saythe accomplished administrator: "while the English mind in India has been tempted to stand still,

arrested by the contemplation of the fruits of its efforts in former times, and by the symmetry of the shrine, the pride of its own creation, in which it hurls to offer incense to its past successful labours, the Indian mind has been marching on, eager and anxious to expand its own sphere of action, and to do what it, for its own part, has to do." In the copious extracts which we have advisedly given above, the reader will have informed himself of the true significance of the great upheaval which was synchronous with the retirement of Lord Ripon. That Viceroy by his generous boon of Local Self-Government had in a fair spirit made the first sagacious and not unsuccessful attempt to satisfy the growing aspirations of the Indian. Fully sympathising with him, Lord Ripon had had a remarkably prophetic vision of the policy which the country demanded and which her rulers should adopt and put into operation. He was convinced, on irreparable grounds, that the Indian mind would expand, and that the Indian community would grow more enlightened, and would with greater enlightenment and expansion, become, in the words of Sir Auckland Colvin, "more and more reasonable, and more and more irresistible. No, Mrs. Partington will mop back the Atlantic." Needless to say how the mighty waters of that great ocean of Indian progress have rolled onward and onward, fast swelling in volume and strength in their forward course most irresistibly.

The first and most unerring symptoms of the new spirit, which was leavening the whole mass, were recognised in the institution of that virile national organisation known as the Congress which, after a quarter of a century of abuse, calumny and ridicule still stands as a pillar of granite informing all around of its undiminished vitality and influence on the policy and action of the Government. Officially unrecognised still, or at any rate till the advent of Lord Morley as Secretary of State for India, who asked of the "studied bureaucrat" what was there in the Congress, the product of his own policy, to fight shy of it or be alarmed at its most modest and reasonable demands for the better governance of the country, —officially unrecognised, it may be said without fear of contradiction that it has been the principal instrument which has forced the Government, however it may attempt to deny the fact, to mould its conduct and action to a reasonably gratifying extent in response to the greater expansion and enlightenment of the Indian mind which had been unceasingly going on since 1884. Thus, the Indian National Congress was the first loud

came into operation till very recently the Congress, as echoing the universal voice of the country, never abated its activity in agitating for the larger and broader reform needed, having in it all the germs of a representative assembly. But in the interval it also agitated for financial and economic reforms, for greater stimulus to elementary education, and the founding of technical instruction. It advocated considerable relief of the heavy salt duty which had the effect of restricting consumption and increasing insanitary conditions not only among the domestic cattle but among the poorest masses. But all through the principal topic on its annual programme was the reform of the Councils.

Those who would honestly desire to understand the chief causes of the great dissatisfaction, if not discontent, which had prevailed in the country on the assumption of the Viceroyalty of Lord Minto and of the State Secretaryship by Lord Morley, could not do better than peruse the various Presidential Addresses delivered from the Congress platform from year to year and the variety of Resolutions passed for the amelioration of the country. They offer the very best materials of past politics discussed at the Congress from 1884 and give no mean clue to the right understanding of the ferment going on for some years. The perusal of the addresses and the speeches, apart from the writings in the columns of the leading responsible journals of great sobriety of thought and sound judgment, would at once tell the impartial inquirer the history and the reasons of the unrest. In them he would find abundant materials to form a mature opinion based on historic sequence. Event followed on event till at last during Lord Curzon's Viceroyalty the Congress programme made it absolutely essential to increase the volume of agitation on the more important reforms first formulated years before, and even force it on the attention of the unwilling and listless authorities, sadly lacking that political intuition and sagacity demanded of rulers who were supposed to know the calendar of tempests in a State. The more the country loudly cried, through its recognised organs of public opinion, for a redress of the many grievances and disabilities under which it groined and suffered, the more defiant was discerned the spirit of official opposition, equivalent to an absolute *non-possimus*, at the seat of the governing authority. The situation had not only become critical but intolerable which the arrogant and offensive,

if not abusive, personality of Lord Curzon painfully accentuated. In his fairly impartial survey of Lord Minto's Viceroyalty, the writer of the article in the October number of the *Edinburgh Review* has accurately described the genesis of the discontent which was to be discerned on the retirement of that Procurator of mere "efficiency" without political statesmanship of any high order: "Deliverances in the press and on the platform against the exclusion of natives from all real participation in the government of their country; expressions of resentment at being regarded as an inferior race; coupled with violent assertions of claims to equality; bitter complaints of breach of faith in the fulfilment of solemn pledges; denunciation of the treatment accorded to Asiatics in the Colonies, and in particular in South Africa; demands for more liberal institutions, giving to Indian a share in the control and direction of policy; complaints that India is being exploited for the benefit of England and being drained of her wealth to the point of complete exhaustion." Lastly, there was the Universities Act whereby three seats of learning have in reality been deprived of independence and freedom and made (as is now actually to be discerned) so many departments of the State; the constant belittling of the dignity, privilege, and authority of the High Courts,—the tendency being to reduce them to the status of glorified District Courts—and the gratuitous and unjustifiable partition of Bengal. Lord Curzon's Government, which was almost wholly personal and offensively autocratic, thus sowed the seeds of the utmost active popular unrest. His notions of the governance of India were so reactionary, while his contempt for the educated Indian was so intense, that he relied on his own unaided statesmanship, of an exceedingly poor order, to administer it. He ignored the evolution and enlightenment the Indian was incessantly undergoing specially since the great awakening after 1884. He treated the rest of the natives of India as so many primitive creatures of prehistoric strata, only fitted for a servitude tempered by such benevolence as was inevitable. In short, he shut his eyes to all the rapid changes that were going around him. Is it a wonder that Lord Minto, on assuming the reins of his Viceroyalty, was able in a short time to ascertain for himself not only the fact of the deep unrest—the direct accumulated result of many factors intensely aggravated by the Curzonian regime of personal rule,—but the chief causes thereof. As the writer in the *Edinburgh Review* correctly

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A Plea for Peace.

BY

HER MAJESTY THE QUEEN OF ROUMANIA

THROUGHOUT the hell which we have made of God's beautiful world, from time to time a word resounds, whose passing sweetness stirs our souls as it were a message from on high—the one word, ringing out like a clarion call above the blood stained fields and cities black with smoke and sin which are the outcome of our boasted civilisation, echoing too within the depths of every heart with the yearning of an infinite regret, as our thoughts involuntarily go back to those better days, in which men did not live in perpetual enmity and strife, and thus had some leisure left for the cultivation of the noble arts of peace. But since it now seems to be universally recognised that warfare in some shape or other is the natural state of mankind, and that it is incumbent on nations to be always armed to the teeth, in order to be ready at any moment for attack or defence, the intellect and the imagination should seem but of trifling importance beside the vast machinery required for this terrible work of destruction. The world's highest admiration is now given—not to him the expression of whose wise and noble thought has increased the common treasure of humanity and remains a priceless heritage to all future ages, neither to him who in some masterpiece has given us a new revelation of the eternal beauty his inner vision beheld, nor yet to him who by one of those great discoveries that enlarge

our mental horizon has thrown light on the darkest, most baffling problems; to none of these, its true benefactors, does it award the prize, but to the individual who by the invention of some new and terrific engine of destruction furnishes us with the highly perfected means of hideous and wholesale slaughter. What a terribly significant saying is that of the Japanese diplomatist who remarked

For two thousand years we kept peace with the rest of the world, and were known to it but by the marvels of our delicate ethereal art, and the slowly wrought productions of our ingenious handicrafts, and we were accounted barbarians! But from the day in which we made war on other nations and killed many thousands of our adversaries, you at once admit our claim to rank among civilised nations.

THE LESSON OF JAPAN.

When we consider the high pitch of civilisation to which during that protected millennium the quick witted, sensitive, versatile island folk attained—a civilisation which, it is to be feared, their recent more tangible and more brutal triumphs in another field may induce them to barter for a cheap veneer of Western civilisation little in harmony with their capacities or their tastes—when we gaze on the opalescent hues of those lovely landscapes for which their artists would appear to have dipped their brushes in some enchanted source, or handle the dainty toys which it might seem that fairy fingers alone could fabricate—, above all, when we listen to the old heroic legends and stories which form the subject of the national literature and whose spirit animates the popular drama, as we are thus brought face to face with these multitudinous and irrefragable evidences of a widespread and perfectly homogeneous culture, spontaneously

paths which might have been inspiring and encouraging both for the rulers and the ruled. But somehow the discontents were neglected or ignored in spite of all friendly warnings, so that they naturally grew in volume and vigour till they had disagreeably forced themselves on the mind of the rulers, though too late in the day when the consequences arising from them had become palpable and alarming. However, as they say evil is for good, so the evils which became rampant during the Chitranan administration were indeed a blessing in disguise.

Said Sir Auckland Colvin: "The task of the present generation is unquestionably far more difficult and far more delicate than that which awaited former administrators. To bend is easy; to loosen, inspire, and encourage in the conduct of a new departure requires an infinite skill. The business of the last generation was to restrain; the problem which lies before that of the present day is to guide. The experiment of British rule in India, conducted as it must be, in conformity with those fundamental principles of equity and freedom, which are the divine fire entrusted to the Anglo-Saxon race, and carried out as it equally must be in the provinces of a free Parliament and a free Press, is thus entering upon a most critical state." Thus, the warning was given betimes, but unfortunately it was not heeded even after twenty years! There is, therefore, absolutely no excuse which could be urged in favour of the restraining and reactionary policy that had prevailed in spite of the rapid changes India had during the interval undergone, any, more rapid indeed than anticipated by Sir Auckland himself. Thus, it seems that both Lord Morley and Minto came upon the scene at the right psychological hour. Both calmly, carefully and courageously surveyed the grim situation which met them all around at the very onset of their administrative career. Even more than Lord Minto, the philosophic and historical statesman at Westminster took intuitively at a grasp what the genuine sentiments and feelings of the Indians were, what did they suffer from, and what were their true needs and requirements. While Lord Minto, on the spot, went on his own method of tracing the causes of the discontents, Lord Morley was busy acquiring a correct knowledge not only from retired administrators and statesmen but from some of the most disinterested, well informed and patriotic Indians themselves. Various were the sources from which he single-mindedly drew his facts. The result of the earnest

efforts of both in one and the same direction pointed to the fact that the true causes of the growing ferment had been studiously neglected and that it was time to take the matter out of them so as to bring back to a considerable extent that condition of contentment and satisfaction which was so essential for the purposes of a well-ordered and free Government like that of the British.

It was this fundamental agreement on the part of both, that an honest and sympathetic response of an active character was imminent, and that delay any longer would mean a political catastrophe of unparalleled magnitude, which led to the reforms. Both failed not to distinguish, to quote the words of the writer of the *Edinburgh Review*, "between justifiable complaints of real grievances and conduct based on disaffection towards British rule." Recognising that the surest way to prevent sedition was to take away the matter of them both endeavoured to set about the arduous task of suppressing sedition on the one side and on the other conciliating the better Indian mind by means of judicious reforms for which the National Congress had been crying aloud incessantly for many a long year. In one of his earliest Indian speeches Lord Morley took care to observe as follows:—"The growth of education, which British rule had done so much to encourage is bearing fruit. Important classes of the population are learning to realise their position, to estimate for themselves their own intellectual capacities, and to compare their claims for an equality of citizenship with those of the ruling race." Here may be seen in a crystallised form the conclusion to which Lord Morley had arrived. The course of true reform thereafter became clear though beset with many a difficulty before the final goal was reached. Meanwhile, the Congress had been amply vindicated. Its Resolutions on the reform of the Legislative Councils on a popular basis began to bear fruit. Had they been heard and attended to betimes there is no doubt much of the unrest would never have taken place. Thus, has the Congress been justified in the eyes of the sober world and will be justified by posterity. Its principal work was well achieved though tardily and after great upheaval.

The subsequent stage is history, and it is not the object of this paper to allude to the intrinsic merits of the reforms themselves which have been introduced or to the inexcusable draconic sedition and press laws which have since by side

ous sanction. With one hand extended in friendship, the politicians of our day hold in the other the match ready with which to kindle the torch of discord, and the exigencies of modern statecraft, swayed by the rise and fall of the money market, may to-morrow make enemies of those who yesterday were brothers-in-arms. And where grounds of mutual distrust once exist, the increased facilities of communication between different countries, far from tending to further friendly intercourse, do but serve to widen the breach.

A HIGHER IDEAL.

How different it might be, if diverting ourselves of unworthy suspicions, and whilst striving once more to live up to a higher ideal, we could allow ourselves quietly to read the benefit of those practical improvements, which the accumulated experience of past generations and the inventive genius of modern times have combined to bestow upon us. Among these, the rapidity and ease of travel is surely one of the first and best. Thanks to the speed with which the longest journeys are now accomplished, distance—if we may not precisely claim to have done away with it—is at all events no longer an insurmountable obstacle to our visiting scenes of special interest and attraction even when situated at the furthest ends of the earth. Famous historical sites, the glorious monuments of antiquity, whatever natural beauties or artistic treasures each land may contain, all these have now become easily accessible to many thousands, utterly beyond the reach of whom they formerly lay. How few human beings are in deed in our day condemned to spend their lives on the self same spot and in the midst of those very surroundings among which they were born? Nor is the hard necessity of lifelong exile from the home of their youth now as formerly imposed on those adventurous spirits whom a noble ambition seeks to raise promoters of civilisation to serve their country and humanity

in some remote region at an advanced outpost. Not, however, from regard to the mere convenience of the individual do we set so high a store on the improved conditions of modern travel, but rather on account of the blessings to the world at large which must eventually result therefrom. There were no real gain to mankind, did the ingenuity and skill which enable us to move so swiftly from place to place serve but to gratify the idle curiosity of the tourist or to further the selfish interests of men of business; here as elsewhere there are other than utilitarian ends at stake, and the perfected mechanism of each new system of locomotion involves issues fraught with deep significance. For, undoubtedly the possibility of visiting foreign lands must be reckoned as one of the greatest of those material advantages which were formerly restricted to certain privileged classes, but may now be enjoyed by the majority of people. All of us who have travelled must have been conscious of the widening of our mental horizon as we step outside the frontiers of our native land.

THE EFFECTS OF TRAVEL.

How often, if our studies have but rightly prepared us for the impressions we are to receive, does not this first aspect of another country come upon us with the force of a revelation, making clear at a glance much which seemed hitherto incomprehensible in the history of its past. And the longer we dwell upon its soil, the closer our association with its inhabitants, the more surely do we feel this first impression—as of a new world suddenly opened out before us—confirmed and strengthened by subsequent experience. For, when, after long years spent among a nation, living its life and speaking its speech, we have become sufficiently impregnated with moral atmosphere to penetrate to its innermost soul, it will not be merely the one special type of human society here represented which we shall have learnt to understand, but we may also, by contrasting it

the Constitution, had the true insight of the political seer, as if by intuition, to be the Viceroy of India. It was the happy combination of two such men which alone has accomplished all that we see to-day. For such men India cannot but express its warmest gratitude and for the time be at rest and thankful. Let our countrymen remember again what the sagacious Sir Auckland firmly inculcated a quarter of a century ago: "It is clear as the noon-day sun that none can now put back the hand upon the dial a reactionary policy (improbable at any time in India, unless the programme of successive English Cabinets, of either party, were to be abandoned, reversed or repudiated) has now from the force of circumstances become, if persisted in, by far the greatest political danger to which our rule in India can be possibly exposed." The recognition of this burning truth both by the Indian and the Anglo-Indian alike must at once lead to the most gratifying results later on.

In conclusion, no Indian can over-rate the invaluable service rendered to his cause, despite all drawbacks and imperfections, by Lords Morley and Minto. They have, indeed, like him, been the saviours of the Indian State at a very critical juncture in her history. Generations to come must cherish with gratitude their liberal and vivifying administration. It has imparted a new life to the country. It has put new heart in the most pessimistic. It has stimulated and encouraged the hopes of those who with reasoned optimism are rejoiced at what has already been accomplished. It has, in short, kindled further aspirations of a healthful character which are bound in the course of revolving years to be amply realised. Says the writer in the *Edinburgh Review*:—

"It is, however, almost impossible to over-rate the value of Lord Morley's presence at the India Office during the time of trouble and change. Though we lack at present precise knowledge of the part he has taken in giving to the reforms and other measures their final shape, it is safe to affirm that it has been no small one. He has, too, made it abundantly clear that there has, throughout the trying period, been a steady flow of sympathy between himself and the Viceroy. The note of Lord Minto's administration has been a sincere belief in the loyalty and good sense of the people. He recognised not only that the party of assassination was wholly insignificant in numbers, but also that it has no hold on the people of India who regarded these dastardly murders with horror and detestation. He has treated the formidable and complex situation which he found in India with patience

without weakness, with firmness without harshness. He has passed more repressive laws and taken more absolute action than any Viceroy since Canning, and yet has never lost the confidence nor alienated the sympathies even of those sections who were most opposed to the measures he found necessary to adopt. That is a fine achievement highly creditable to his statesmanship and character and of supreme benefit both to India and England. We are quite sure that in this just estimate of the sterling worth of Lord Minto as Viceroy of India, Indians to a man will agree. Indeed, it is because on his retirement that estimate has been fully recognised that his departure was accompanied by so many spontaneous and enthusiastic demonstrations in his honour. It has been broadly said that that since the departure of Lord Ripon no Viceroy has won the heart and regard of Indians so well and so genuinely as the modest Lord Minto who left these shores just a few weeks ago. His name will for ever be associated with Canning and Ripon and generations of Indians will cherish it with gratitude and affection."

The task with which we set out has now been concluded. We have endeavoured in this paper to present to the reader the broadest of the broad features which have signalised the administrative career of Lords Morley and Minto. It is to be hoped we have given as fair and impartial an account of those features as was possible under existing conditions. But we cannot resist the temptation to conclude the contribution without reproducing the most prescient and reflective observations of the writer in the *Edinburgh Review* in the very last paragraph of his exceedingly able and independent résumé of Lord Minto's Viceroyalty. They are words of wisdom which we devoutly hope will be firmly borne in mind by our enlightened countrymen: "History furnishes many examples of the worthlessness of political prophecy, and it would be unwise for us of his generation to assert that the vision of a United States of Hindustan can never be fulfilled; but for practical guidance we may safely assume as the basis of our policy that the Supreme Government of India must remain British and it will continue to be of the absolute type tempered by consultative Councils of a representative character and by a steadily increasing measure of pure local autonomy. It is in this last direction that political activities in India must be directed in a spirit not of distrust and exclusion but of mutual confidence and co-operation—a spirit which the reforms of Lord Minto and Lord Morley have done much to restore and encourage."

conversation with his friends, only mentions German, I am afraid, in which to speak to his servants, and English to his horses!

MUSIC AS A UNIVERSAL LANGUAGE

But I am wandering far from my subject, and feel how little I have dwelt on that part of it which is nearest to my heart, on my wish, namely, to discover in our modern ways of life and thought the elements most capable of becoming useful factors in the cause of true civilisation. I have tried to point to the widespread study of language as one of these most potent agents. Sometimes I have wondered whether music might not effect still more by actually serving as a universal language, understood by all men alike, all over the world, and therefore bringing all things into harmony. But, strange to say, no music has yet been known to possess this character of universality. Whilst we should naturally expect to find that this inarticulate yet wondrously modulated form of speech, so apt to express every shade and index of human emotion, would from whatever region it came, at once awaken responsive echoes in the hearts of all listeners—it would rather seem as if in actual fact the national temperament everywhere peculiarly refractory to every manifestation of the genius of another nation in this particular sphere of art. The influence of a great poet is never confined to the narrow limits of his own country: Homer, Dante, and Shakespeare belong to the whole world alike. The world's great painters, too, are common property, no special training is required to render the works of a great master intelligible to the inhabitants of another country than that which gave him birth. Corot will be as readily understood as Turner by an Englishman of culture, and a Spaniard whose taste has been formed in the contemplation of Murillo and Velasquez will be equally capable of appreciating Michel Angelo or Rembrandt. Not so is it with music; her language, for all it appears so clear and simple, is in reality differentiated to an extraordinary degree from zone to zone, from shore to shore, and time and effort are necessary to accustom any variety on another soil. It took long years even for the masterpieces of the great German composers to win true recognition from the highly cultivated, art-loving public of France, and, even now, it is only now that the excellent young school of modern French musicians is beginning to obtain a hearing in music-loving Germany. If by a single exception the works of Richard Wagner, were speedily naturalised throughout Europe, I believe this to be due in the first place to the

attractive character of his dramatic subjects, to the interest attaching to the old stories and legends woven by him into his music, rather than to the influence of the musical setting itself. In the same way the Scriptural subjects chosen by Handel were the primary cause of the swiftly achieved and abiding popularity he enjoyed in England, and some such reasons will, I think, always be discovered to have prevailed wherever national prejudice has apparently been quickly and easily overcome. On the other hand, the music of Eastern nations is to this day as incomprehensible and inharmonious to our ear as ours is doubtless unmelodious and discordant to theirs.

THE SIGN OF THE STAR.

Music then will evidently never furnish the common ground on which the nations of the earth are to meet in amity. It may be perhaps that in course of time some higher and purer form of art may be evolved free from all national peculiarities, which all nations may therefore with equal right claim for their own. A mere Utopian dream, some will say, but at this season of the year such dreams are not so easily disregarded. With the Christmas bells ringing their glad tidings in our ears, our thoughts naturally revert to the hope newly born into the world nineteen centuries ago in the humble stable at Bethlehem. There in the mysterious silence of the glorious Eastern night, came the message of the Spirit to those whom the bonds of the flesh held fast. That promise, of freedom to the oppressed, of strength to the weak, of health to the sick, of rest to the weary, and of joy to all who mourn, symbolised in the Star that led the wanderers to the spot, has never since been extinguished in the hearts of men. Dimmed and darkened though it might be at times by error, by misery or crime, it has yet continued to shine on, now with a feeble, now with a brighter glow, throughout the ages, and the world on which that light has once dawned can never again be the same it was before. We must not then despair; however gloomy the near prospect seem, let us look out with confidence to the distant horizon for a sign of the realisation of our dearest hopes. It rests with ourselves, with each one of us, either to help to frustrate those hopes in our generation, or to work to bring about their fulfilment. Whatever be the measure of our success, if the ideas for which we combat seem to make but slow progress, we know that sooner or later the good cause must triumph, and all voices join in the angelic song: "Peace on Earth! Good-will to men!"



LORD HARDINGE.

Governor "called the attention of those who attended the public meetings held by him to the new education policy and always took occasion to declare that the schools would promote one of the leading purposes of British rule which was to prepare the people for self-government. It certainly was not supposed that at any subsequent time a policy would be adopted which would disappoint the legitimate hopes thus created." So much for the views of a ruler in Bengal more than 60 years ago, and it is nearly 40 years ago since I myself heard another Lieutenant Governor, Sir George Campbell, whose Under Secretary I then was, declare to a large Bengal audience that he looked forward to the time when a Bengal House of Commons would be sitting within the walls of the building in which he was speaking. I rejoice to add to these utterances of our liberal-minded predecessors a quotation from a recent speech by Sir George Clarke, the present Governor of Bombay, who has shown himself no more than one occasion to be the worthy inheritor of the traditions of Elphinstone and Malcolm. In addressing the students of the Ferguson College at Poona in August last Sir George Clarke said:—"The object and duty of Government was to lead the mixed races of India onwards towards the time when a nation capable of self-government would be built up."

There would seem to be a sufficiently wide cleavage between the leaders of the two schools of policy whose utterances I have quoted. There is, in fact, an irreconcilable difference between the ideas of Malcolm and Elphinstone who regarded our rule as temporary, manifesting itself in gradual and increasing concessions which in time would culminate in entire autonomy, and the views of those who represent the prevailing current of modern official opinion which will make no compromise in the matter of principle and contemplates the permanence of a benevolent despotism. But there is at least one point of affinity in the sincere and genuine desire by which both sides are animated, according to their lights, to act for the welfare of the Indian commonwealth; and there is another in that both causes are absolutely united in their conviction that the bond which links India and England together cannot be snapped.

All sensible Indians are perfectly aware that the severance of the ties which bind England and India together would only spell disaster. All will admit that the process of the adaptation of India for Home Rule may be and must be a long and weary one. Such is the attitude of the educated classes whose claims and aspirations England has

now to face. On the other hand, England has incurred liabilities and responsibilities on account of India which cannot be set aside. The character of the work which lies before her is complex and delicate. England can no more break from her past than can India break from the traditions of her history. An abrupt retreat would, as I have said elsewhere, be to act like a man who should kidnap a child and then in a fit of repentance abandon it in a tiger jungle.

Is it too much therefore to hope—notwithstanding the growing unrest in India, on the one hand, and the growing estrangement and hardening of political and social relations which appear to be manifesting themselves on the other—that it is not too late to look for the general acceptance of a policy among the rulers of India which shall fall back on the old basis of her rulers in days gone by and which still finds an echo in the present time, reviving that trust in British faith and confidence in British professions which are the safeguard of peace? Are we, to adopt a homely phrase, to put up the shutters as the dawn approaches, and once for all to bang, bolt and bar the door against the aspirations which we have ourselves taught and encouraged the people of India to feel and express? Or, are we to adopt and modify our system of administration to the changing grooves of political reconstruction on new principles always held before our eyes and to which all our efforts should converge? The truth is, as Mr. Chailley has pointed out in his recent book on India, which has been welcomed with such approval, from different points of view, in all quarters, that the rôle of the British Government might be an attractive and splendid one. That rôle, he tells us, is the education of the whole people, their preparation for self-government and the evolution and encouragement of a national sentiment, thus rendering "necessary the end of British domination, and the commencement of a purely Indian era—a glorious and magnificent work." There is, indeed, no real alternative between this consummation and fighting forever the reactionary and obscurantist Nationalism or Nihilism of the Extremists. An empire which ran progress and will endure must rest on the reasonable loyalty of educated men and we can never rally the only classes in India whose support is worth winning unless we acknowledge, and act on the acknowledgment, that complete self-government is the goal for which we are striving. That is the justification of our presence in India and the political problem of the future is to regulate the period of transition so that this goal shall be attained with the least disturbance.

of decay. Such an event is possible, if new strata of society find their way to the surface and afford fresh soil in which the seeds of progress may take root. There are already signs that the rising social force of labour may accomplish this great purpose, and make the limbs of the old Titan, England, young again. It would be an interesting speculation to consider what changes this would imply in the British Government beyond the seas, but such an enquiry would take us too far from the present subject.

In India itself the Victorian Age has come and gone with a different meaning and a different issue. It has in no sense been an age of fruit bearing and maturing growth. Rather, it has been the day of small beginnings. Great men arose, struggling against the deadness and indifference around them. They sowed the seeds of the future and left them buried in the mass of popular inertia waiting for a better time to germinate. There was, indeed, early in the period, a remarkable and almost precocious revival in Bengal, but it witnessed no maturity. The nation as a whole seemed not as yet to have gathered strength to bring to the birth the forces that were latent. Even the Bengal movement seemed for a time to die away and disappear. The same thing happened to many other less important budding of new national vitality. To change the metaphor, the picture presented was that of a nation awakening slowly out of prolonged slumber. A new dawn was breaking, somewhat clouded with mist, but lightened here and there with gleams of brightness.

It is my purpose in this brief article to consider one aspect only of the Victorian Age in India, namely, the type of work accomplished by the British rule, its gains and its defects. I shall not deal with indigenous developments except indirectly.

As we attempt, with a balanced judgment, to trace the effects of British occupation, the verdict

of history is on the whole favourable. It is true that in the early days of the East India Company private greed and rapacity, especially in Bengal, wrought a havoc and desolation scarcely less vast and cruel than that of former invasions. The latter half of the Eighteenth Century, brilliant as it was with records of physical daring, revealed a moral conscience among the traders and rulers that was unspeakably corrupt and also corrupting to England itself which sent them forth. But the great wave of religious and philanthropic enthusiasm, which goes by the name of the Evangelical Revival, was mounting higher and higher in the home country. It brought in full flood a passionate desire to emancipate the slave, the prisoner and the oppressed. To this enthusiasm of humanity Burke made his memorable appeal on behalf of the Hindus in their weakness and distress. Burke's eloquence may have been florid and even wearisome and his facts exaggerated; but the moral drift of his great speeches was right in the main and the heart of England warmly responded. Parliamentary control began to bind one by one the forces of evil which had broken loose. The old privateering and looting days passed slowly away. Hands that were clean from bribes took up the reins of administration, and before the close of the century the permanent settlement of Bengal had become an accomplished fact.

The history of the Nineteenth Century in India has been, from the English side, with many lapses, a record of recovery from an intolerable commercial rapacity, and a slow but steadily advance in just and tolerable civil Government. The special features which have stood out with prominence have been those of law and order, peace and settlement. To the Indian Continent, weltering in the chaos of decaying dynasties, warring religions, caste antipathies, and racial feuds, this peaceful settlement has been an inestimable boon.

Delhi a sham Gothic clock-tower and a terracotta Town Hall, built like a Greek Temple, stand side by side as a perpetual record of British taste at its very worst. Only very slowly has the ancient architecture of India and the East come to be studied with sympathetic eyes and its beauties appreciated.

This parable may be applied stage by stage to the educational fabric, which has been erected in India during the last fifty years. The work was at first undertaken with an almost insolent contempt for ancient Indian literature and culture. This vandalism is apparent in Macaulay's famous minute itself. There came the second period of crude experiment. Various new designs in Indian Education were adopted, many of them painfully foreign in style and structure. It is noticeable that early Victorian standards of utility in literature, art, music, culture, have taken far longer to supersede in the East, where they were from the first exotic, than in the West, where they had their origin. It is only in the present generation that men are beginning fully to understand how unsuited to Indians those utilitarian standards must always be.

It is necessary in order to complete the picture to refer to the Christian Missions which spread during the Victorian period over the Continent of India. Their successes were greatest among the Parsees and the aborigines, and the work had necessarily to be built up from the very beginning. Foundations had to be laid, language learnt, schools and hospitals erected, books of religion translated. Just as in other cases, so in this, there was at first little attempt at assimilation. That which the missionaries brought with them from the West became a model for Christian life and worship in the East. The process was, indeed, almost inevitable, because converts from the higher castes who were banished from their families became dependent upon the foreigner even for food and clothing. Here and there a

missionary of epiritual genius entered into the very heart of religious India, and was able to keep the Indian Christian community true to the best religious traditions of the country; but generally speaking there was too much Western external pressure both in the manner and conduct of life. There was too little quickening of the inner spirit so that the true Christian character should develop in indigenous ways. Here again, it is only within the present generation that a new spirit has prevailed in missionary circles, a spirit which may be summed up in the great words of Christ,—'I came not to destroy but to fulfil.'

The Victorian Age, therefore, in India was on all sides, a period of new beginnings. It witnessed the reform of old abuses. It was marked by the consolidation of peace and justice. It was an age of increasing material conveniences of life. In a strong, rough-hewn way great achievements were realized by the rulers, and solid virtues manifested. But, on the other hand, in the spiritual changes which took place, where the inner life of the people was affected by the English rule, the touch was at first superficial rather than sympathetic; the principle of assimilation was not clearly grasped or understood. Those pioneering virtues, which had been invaluable for the rougher work of laying the material foundations, were not sufficient where finer and more delicate work was to be undertaken. The comparative success on the mere practical side was balanced by the comparative failure which took place, when the claim was made not to action but to sentiment, not to justice but to sympathy.

Yet, it is obvious that the British rule in India cannot confine itself to the tasks of the policeman and revenue collector. That would be demoralising both for rulers and ruled. The area of Government must necessarily border at every point on moral and spiritual regions. The hand which the British power holds out to India must be the living hand that revives, not the dead hand that

LORDS MORLEY AND MINTO.

BY POLITIKOS

TWO well tried and sturdy helmsmen, who had steered the great bark of Indian State with consummate courage, calm resolution and shrewd sagacity, amidst the surging billows and cyclonic weather of abnormally long duration, have now simultaneously retired from their respective post of Duty and Honour. They are now resting on their oars after having successfully navigated the bark through many a Scylla and Charybdis and brought her to a haven of safety and rest. Veteran mariners were they, worthy of the genius of the great Anglo-Saxon race which seems born to rule. They were called upon to undertake a most arduous and responsible duty, unprecedented in the annals of the country, at a critical juncture. Men of less courage and resolution might have quailed at it, nay, shrunk from accepting it. But he it said to their credit and honour that Lords Morley and Minto fearlessly and full heartedly accepted that call of duty and acquitted themselves in their respective post with commanding insight and political prescience which are the theme of universal praise in England and India alike. They have amply and most successfully discharged the great trust reposed in them. With a singleness of purpose and devotion to Duty, they have laid broad and deep the foundations of the British Indian Empire on more liberal principles than before—principles urgently demanded by the exigencies of time and the greater progress of the people, principles whose far reaching influence is destined to bring about the most beneficent results. In short, it may be said without fear of contradiction, that Lords Morley and Minto have now established their claim for a conspicuous place in the vanguard of distinguished British statesmen of the past and have reared a monument of their own more durable than brass or the kingly pyramids of Egypt.

It is, indeed, most premature to offer at so early a period a perfectly just and impartial estimate of the career of these two statesmen, of Lord Morley as the Secretary of State and of Lord Minto as the Viceroy of India. The events with which their names will be imperishably associated by History are yet too fresh. These were only enacted

yesterday and we, their contemporaries, are too near to be able, tinged as we must be in spite of ourselves with our own prejudices and predilections, to form that estimate which History herself, in the course of time, must pronounce with unfaltering tongue and rhadamantbine justice. To say that their administration of the country during the last five eventful years was perfect would be to indulge in fulsome praise. No human organisation has known to be perfect; neither can any human being claim a perfection and an infallibility which are not within their reach. Opinions, of course, differ as to the remedies they resolved upon from time to time for the repression of anarchical deeds of a few hairbrained and misguided persons. And so, too, on the policy of putting into operation obsolete regulations for the deportation of estimable persons without a tittle of legal justification. The condemnation awhile of such men unheard is indeed a theme on which much has been and will be said and written. Opinions also differ on the larger and broader policy of conciliation the climax of which is undoubtedly the enlarged and reformed Legislative Councils of the Empire with the elements of popular representation in a rudimentary form. This conflict of opinion on the twofold policy of repression and conciliation simultaneously put into practical operation will continue to be the theme of controversy till such time that the passion and prejudice prevailing thereon have subsided and left the atmosphere clear for the impartial historian to weigh it in the balance and pronounce his verdict.

But it is permissible at this juncture, while the events are still fresh in men's minds, to take a broad and comprehensive survey of the principal feature which has characterised the Morley—Minto administration. Attached to no party and interested only for the truth and candour of History, we have no hesitation in recording the fact that it has created an epoch. The Indian mind had long before awakened to what its future needs and aspirations should be, and how those may be fulfilled and gratified. That awakening might be said to have been visibly perceived and felt soon after the unparalleled demonstrations which accompanied the retirement from his Viceroyalty of the late ever lamented Marquis of Ripon—India's most beloved Governor General. An able administrator associated in the government of His Lordship, generally identified with the late Sir Auckland Colville, addressed a letter to the *Pioneer* (17th December 1884) headed—"if it be

while one is a compact body, knit to one another like the members of a large family, the other is split up into castes and classes, with customs and prejudices peculiar to each. It must be said to the credit of the Brahmin that when he becomes a Christian, he bids an everlasting farewell to caste and its attendant evils. An intermingling, however, is taking place which is certain to exert a powerful influence and prove an important factor in the formation of a solid community. Mingling of blood, within wise and proper limitations will prove as profitable as it has been in the growth of the English nation. With the advance of enlightenment and a growing spirit of fraternity, intermingling will proceed at a rapid pace. The evils of marriage within the limits of consanguinity are already telling on certain portions of the community.

Indian Christians, however, enjoy privileges which are denied to their brethren beyond the pale of the Church. They are not bound by the custom of infant marriage, life long widowhood, restrictions as to foul and clothing, odious ceremonies and frequent fasts, expensive marriage customs, the joint family system, and other irremovable burdens under which Hindus are groaning at present and from which they are longed to be relieved. Above all, they enjoy the constant protection of the missionary, their best friend and benefactor. Indian Christians have thus a great future before them and if they take an early advantage of the bonus they have secured they will play a most important part in the nation building of India.

To a great extent, Indian Christians are a literate people, both men and women. As a matter of course, their girls go to school as well as their boys. Their very attendance at Church is a help towards literacy. One out of every dozen graduates is an Indian Christian; whereas according to population, it should be only one out of every fifty. This speaks volumes for their

future progress. Notwithstanding their general poverty and helplessness, and the disadvantages arising from ancestral servitude and ignorance (for nearly five sixths of the community have been drawn from the depressed classes), they have produced 1 D.D., 6 M.D.'s, 1 M.L., 19 M.A.'s, 7 B.C.E.'s, 22 M.B. & C.M.'s, 36 L.M. & S.'s, 76 B.L.'s, 110 L.T.'s, and 720 B.A.'s. Their women can boast of 2 M.A.'s, 1 M.D., 9 B.A.'s, and 2 L.T.'s.

Thus, in the matter of higher education, Indian Christian progress has been highly commendable. They have left far behind the Eurasian and Mussulman community. At the last Convocation 58 Indian Christians took their degrees, against 8 Eurasians and 6 Mussulmans! Bulk for bulk, they are far ahead of non-Brahmins. The competition now is between the Brahmin and the Indian Christian. These are having a neck to neck race so far as quality of success is concerned; but as regards number, the Brahmin keeps the goal. There are nine times as many Brahmins as a's as Indian Christians! In proportion to population, it ought to be only three times. This is all the more creditable to the inherited intelligence and dogged perseverance of the Brahmins. But it is gratifying to note that while the annual output of Brahmin Graduates shows a tendency to decrease, that of Indian Christians indicates a steady increase. Luxury and comfort are the only rocks on which both the Brahmin and his competitor are likely to wreck their onward career.

The community is not rich in its possession of leaders. But with the few they have, they have begun well. They have an Association, a Benefit and a Provident Fund, an organ of their own, the *Christian Patriot*, which is now the only *Weekly* for all India, a *Ladies Magazine* conducted by and a *Lady*, one or two Temperance Associations, and two or three Missionary Societies. But with one honourable exception, they cannot boast of philosopher-men who have erected Halls,

light which irradiated the new horizon at the very dawn of the great awakening just referred to. The principal plank of its platform, at the very outset, was a reform of the then existing Legislative Councils on a popular basis. The next subject of importance with which it earnestly busied itself was the demand for an honourable fulfilment of the gracious pledge solemnly made in the Proclamation of 1858 by the good Queen Victoria to appoint Indians of proved merit and ability to the higher offices of the Administration—a pledge which, in spite of prayers and appeals and questionings in Parliament, had been very miserably redeemed. The agitation which the Congress set on foot on these two momentous subjects, of the highest importance to the future well ordered progress of the people, was well responded. The leading recognised associations vigorously took up the parable, each in its own sphere of activity, and repeated the demand for the due fulfilment of the almost unredeemed pledge. It bore immediate fruit so far that Lord Dufferin was able in 1886 to announce the appointment of a Commission on the Public Service. As a result of the labours of that important body 108 appointments which had ordinarily belonged to the Indian Civil Service were taken out from the Schedule. After a prolonged controversy the number was eventually fixed at 89. In this way a reasonable satisfaction was given, though it could not be said to have given finality to the Indian demand. While then one important programme of the early Congress was fairly realised, there remained the larger problem of the reform of the Legislative Councils with a reasonably popular element therein. In the year 1882, the Congress was held in Bombay. It was a memorable one in its annals both in point of the unprecedented number of delegates who attended it and of the quality of the weighty subjects discussed thereat. It was presided over by no less a devoted and sympathetic friend of India than Sir William Wedderburn whom India has again acclaimed for the Presidencyship for the second term of the approaching Congress at Allahabad. As if to add to the weight and influence of that great deliberative assembly there luckily came along with him the late lamented Mr. Charles Bradlaugh who had made such a mark in the House of Commons since his first entry there by his sheer ability and power of reasoned debate. Having thoroughly listened in person at first hand from the leaders of Indian thought who had met at that historic gathering the reasons for the enlargement of the Legislative

Councils on a popular basis, that sturdy parliamentarian was able on his return to introduce a Bill prepared by himself on the reform of the Councils on the lines indicated by the Congress. One of its most important provisions was the privilege empowering those bodies to discuss, and divide on the Budget. Such was the potency of the reasoning adduced by that honourable member, on whom the mantle of the late lamented Professor Fawcett had worthily fallen, and such the electric effect of his logic and sturdy eloquence that the Conservative Secretary of State, no other than Viscount Cross, was constrained to admit the justice of the Reform Bill. He, however, appealed to Mr. Bradlaugh to withdraw his own measure in order to allow him to bring his own on the lines suggested—in consultation with his Council in London and in communication with the Viceroy here. Unfortunately for India, by the time that Lord Cross introduced his own Bill in the House of Commons—which was a cross between the two—Mr Bradlaugh had died. The Bill had been greatly whittled down and shown of its principal features. Moreover, there was none so competent to discuss it in the House as Mr Bradlaugh. Indeed, he would have insisted on the principal provisions being reinstated. The Bill, therefore, as passed was very imperfect and unsatisfactory, seeing the clauses on the Budget and the division thereon were expunged, though it was a matter of deep satisfaction that Mr Gladstone, then in opposition, threw all the weight of his great influence and Liberal statesmanship in the scale in support of the Indian demand, and exhorted the narrow minded and reactionary Secretary of State to give India not a sham but a "genuine, living representation." Lord Lansdowne, the Viceroy here, accepted the Bill. But, as usual, the Anglo-Indian bureaucracy, still infatuated with its own pontifical infallibility, and its overweening conceit and obtuseness despite the warning, given by Sir Auckland Colvin in 1884, suddenly opposed the new measure and cunningly devised rules and regulations under the Parliamentary Statute to minimise the value of it, mutilated as it was by the autocrat at Westminster. As a result Indians were hardly contented with the attenuated measure, but they accepted it in the hope and conviction that in course of time a fuller and more satisfactory measure must become inevitable, a measure which should embrace the provision for a full and free criticism of the Budget and Division thereon.

Thus, from 1892, when the expanded Councils

AGRICULTURAL EXPERIMENTS.

BY MR R. CECIL WOOD, B.A.

(Deputy Director of Agriculture, Madras)

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PROGRESS in Agriculture as in other industries, is the order of the day, and no one interested in it can afford to ignore the many changes in the time honoured practices which are being so widely suggested by the Agricultural Department and the various Agricultural Associations. Agriculture varies far more than any other art or science with the locality in which it is practised, and in the extremely divergent conditions which obtain in India, it is impossible to lay down general rules, so that each individual must, to a certain extent, work out his own salvation. The end may be more quickly arrived at, if the matter is approached in a scientific way, and the object of this article is to indicate the principles which underlie the arrangement of Agricultural experiments.

An agricultural experiment may be simple or complex, and may be designed either to prove the advantages or disadvantages of any particular deviation from the practice hitherto adopted, or may go further and endeavour to calculate the profit or loss which will result therefrom. In either case it may be designed to find out first whether there is an advantage and second what that advantage is worth.

That such deviations will and must occur is obvious. In no other industry or profession is so much importance attached to the weight of manual or customary, yet, when we enquire into this manual, we find that in no two districts, are the methods of cultivation the same; even adjacent villages as we are coming to know through the more detailed information gradually accumulating, often have widely differing methods of growing the same crop.

Every such alteration, whether it be already a part of the ordinary practice in other parts of the country or whether it be an entirely new one, either thought out by himself or brought to his notice by another, must, consciously or unconsciously, be the subject of experiment by every farmer.

Granting the need for agricultural experiments we may enquire more closely into the nature of their experiments and we shall find that they fall naturally into four classes:—

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|---------------|---------------|
| (1) Manurial. | (3) Varietal. |
| (2) Cultural. | (4) Animal. |

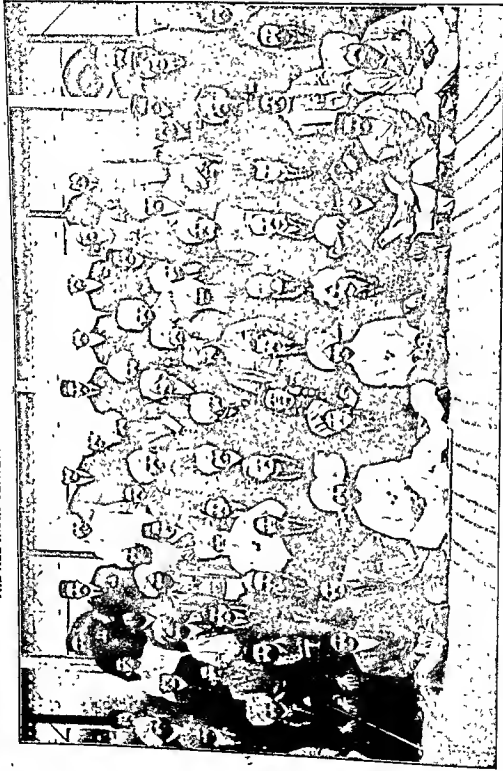
Manurial. The ultimate object of the farmer in testing new manures,—an aim which does not necessarily coincide with that of the trained scientific worker,—is to find out which is the most profitable manure for him to use. This is, of course, not that which will give him the greatest gross yield, but the greatest net return after deducting the extra cost incurred in the purchase of the manure. This discovery will be more quickly and surely made if the farmer goes about it in a scientific, that is, a reasoned and logical way, than if he purchases different manures at different prices, without discrimination, and tests them singly or in combination. He must first realise that the plant requires different sorts of foods in varying quantities, some of which the soil will supply, while others, to obtain the best results, must be added. This is, of course, the general reason underlying the use of all manures, but it is of importance to realise that all are necessary, and that if one is absent or present in insufficient quantity, the others, however abundant they be, are useless. The first thing then is to find out what particular plant food is needed by a particular soil for a particular crop, and this can be ascertained by carrying out the following experiment. The three plant foods of most importance, and most likely to be present in insufficient quantity, are known as Nitrogen, Potash, and Phosphorus, and we accordingly give one

observes: "The result of his inquiries was to convince him that beneath a seemingly calm surface there existed a mass of smothered political discontent, much of which was thoroughly justifiable and due to causes which we were bound to examine." Herein is to be clearly discerned the very first and fundamental quality of statesmanship Lord Minto wisely set about knowing the causes of the extreme discontent prevailing in the land, and arrived at the conclusion that much of it was "justifiable." Thus, in a remarkable degree the prophetic forecasts of Sir Auckland Colvin came to be realised. He had the shrewdness to observe in 1884 that "those who are inclined to deny the great change alleged to have taken place must be left to the operation of time." The operation of time showed as plain as the noon day sun how grievously wide of the mark was the governing instinct of Lord Curzon and how his reactionary policy had been the chief instrument of laying the pile of faggots which the spark of his ill-famed Partition Bill eventually kindled into a conflagration—a conflagration which demanded the combined skill, calm courage, and shrewd political sagacity of Lord Morley and Minto to extinguish after an eventful period of five years. At the same time Sir Auckland Colvin's other forecast has also come to be realised.

"It may be hoped," he observed with the true insight of the political seer, that "to that relentless logic which inevitably overtakes all who shut their eyes to accumulating dangers, and who refused to be convinced that the storm is about to gather, until it has descended upon them and discomfited them." Lord Curzon had either deliberately ignored the storm then brewing or was so arrogant as to fancy that they did not exist. It is the general opinion that knowing well that the storm was inevitable he, with a foolhardiness utterly unbecoming a Proconsul whom his screaming panegyrists had called "great," disregarded it. Thus, he had eyes to see and look about and had ears to hear and pause and consider but he would not. Is it surprising that the relentless logic of events has discredited his long Viceregalty and pronounced him to be the real author of all the evils unnumbered which followed in the country on the heel of his retirement?

•••
We have already observed how Lord Minto set about very early on the task of learning the true causes of the unrest. We have said that he was able to ascertain that there were many "justi-

fiable" reasons for it. Indeed, he realised most unconsciously the fact to which Sir Auckland Colvin had pointedly drawn attention. It is essential, in order to understand fully and fairly the situation which had presented itself to the unbiased mind of Lord Minto at an early period of his administration, what Sir Auckland had perceived with a clear vision years before. He asked "Are then the methods with which we are to control these our developments," which, indeed, were most quick and striking in Lord Curzon's time, "to be the same as those hitherto employed, or are we to seek to adapt ourselves to the new position, and recognize that the old traditions are unsuitable and insufficient to enable us to meet and guide the forces which there is no longer any possibility of denying? We have, in a word, to ask ourselves whether it is only the natives of India who have to be educated or whether we ourselves have not much to forget and much to learn? Have we not ourselves to forget so much of the old system as made for mere repression? Have we done of all men, not to learn that as the times change we must change with them? It seems, indeed, but a truism to affirm that the genius of our nation in India must conform itself to the requirements of progressive days." Fortunately for the country, coming fresh here with a singularly open mind, Lord Minto was able to realise for himself that the genius of the governing race essentially demanded an abandonment of old methods so far as they had proved obsolete and useless, and the employment of new adapted to the changes of the changed times. It was clear apprehension of this fact which eventually inspired him to initiate the constitutional reforms which are now a matter of history. But it would be transparent to the reader how the sequence of events, from the days of Lord Ripon, when the first awakening of the Indian mind and Indian pulse began to be discerned by the far-sighted, to those of Lord Minto, has been at work to bring about the reform. It was not as if the accumulated unrest had suddenly forced itself on the mind of our rulers. That by itself would have hardly been deemed sufficient for a reform. But it was a clear apprehension of the crucial fact of the changes which had incessantly gone forward from 1884 that made it possible. Had his predecessors possessed that true insight and sagacity demanded of them, they might have easily removed the discontents by recognising the changes and responding to popular aspirations, as repeatedly suggested by the Congress and wisely guided the Indian mind into



The gentlemen seated in the first row of chairs (reading from left to right) are:—1. L. Mokand Lal; 2. Dewan Bahadur Narindra Nath, M.A. (Deputy Commissioner); 3. Mr. D. D. Gilder (Bombay); 4. Babu A. C. Mozundar; 5. Rev. Dr. Ewing (President, Punjab Temp. Council); 6. The Hon. Mr. G. A. Parnell (President of the Conference); 7. Mr. W. B. Campbell; 8. The Right Rev. the Bishop of Lahore; 9. Col. F. W. O'Gorman, M.D.; 10. Mr. Wilfrid Medlock; 11. Mr. Jai Narayan B. Bajpai; 12. Mr. Ishan Chandra Dev.

been enacted. As to the latter, we repeat what we have observed at the outset, namely, that there exists no doubt a wide divergence of opinion on the expediency of those measures. The principal point of difference would seem to rest on the question of the justification or otherwise of those repressive laws and of the unfortunate deportations. On the one side, order had to be firmly established to put an end to very many excesses of a microscopic minority of hairbrained and misguided persons, on the other, the justice of the measures and the severity of their provisions had to be carefully weighed. The "enlightened Indian," while recognizing the imperative necessity of a free and stable Government like that of the British, keeping order and tranquility throughout the country, was not able to see eye to eye with the authors of those measures. Moreover, it was urged that the then existing laws were quite ample for all the objects in view, and the new fangled legislation was absolutely redundant. But it is of no use expatiating on this unpleasant subject. We repeat, we are too near the times, and the events of recent years are yet too fresh in our memory, while we are scarcely free from the prejudices and predilections of the hour, to be able to take a calm and impartial view of the matter. The State has hitherto studiously refrained from making public all those records and all the recondite information which it received—information which, it is alleged, justified in taking the measures that it did. We are in the dark and must bide the course of time to throw light on this secret history and unravel the motives of the State. It is just possible that in matters of this character that the truth will never be known. But it is permissible to suggest that the truth perhaps lies midway; that, on the one hand, the Government had to a certain extent been misguided by reason of wrong or even malignant information and forced by outside influences to commit grave acts of injustice which must severely rankle in the hearts of the people for many a year to come; and that, on the other, there were sufficient reasons to apprehend grave disorder on the part of certain disaffected people, albeit a minority, which demanded swift and severe reprisals.

Touching the reforms themselves, it must be observed that they are destined to be far reaching in their effects and influence on the political destiny of the country. Here the liberal and engenuous instincts of so veteran a statesman, trained under so great a master of genuine Liberalism as Gladstone, are to be clearly dis-

cerned. Lord Morley has had broad and deep the foundations of a Constitution which inspire us with courage and hope that in the course of time, by slow degrees, and stage by stage, the Indian will realise the climax of all his aspirations, namely, self government on a thoroughly popular basis, under the all-protecting and beneficentegis of British rule. Vivifying and inspiring as it is, it has already changed to an astonishing extent the tone, temper and spirit of the people. Great reforms of a radical character was no doubt beset with many difficulties at the outset and it would have been more than human to have seen them introduced perfect, Minerva like, so as to give supreme satisfaction to each unit of the Empire. Lords Morley and Minto have both admitted the many imperfections inseparable from a constitutional change of this kind. None has been more alive to their many defects than they. Considering, however, the many nationalities of which the country is composed and having regard to the still dismally backward condition of vast masses of the people, it would be indeed a miracle to expect a perfect Constitution. But taking the imperfections of the scheme as they are, no unbiased individual or student of political history could fail to realise the fact that there lies imbedded in it the full germ of all that political emancipation and regeneration which Indians ardently aspire to. All therefore will depend on our own reasoned intuition and stern patriotism, how we develop this rudimentary instrument of self-government which is given to us. If we are true to ourselves and fully realise at this initial stage of our new political evolution the potentiality and beneficence of the liberal scheme now introduced, we are bound in the fullness of time to achieve our greater emancipation. It should never be forgotten that, perhaps, with another Government, say of a Tory and reactionary character, with equally conservative and reactionary men at the head of the State at Westminster and Calcutta, we might have never obtained even this modicum of reform. While we are not blind to the many defects of the present reforms and while we have no reason whatever to justify their shortcomings, we must still conscientiously assert that it was the good fortune of India that at the right psychological hour there were to be found at the one end a far sighted Liberal statesman of proved ability and experience in practical politics as the Secretary of State and at the other end another statesman who, though not a scholar and not so well versed in affairs of

INDIA IN THE VICTORIAN AGE.

BY THE REV. C. F. ANDREWS, M. A.

AS we look back on the history of the past in the different nations of the world there are certain periods which stand out with great clearness, preceded or followed by eras of the commonplace and second rate in human life. In Indian History we should at once name the reigns of Asoka and Akbar; in Japan, the times of Kiyomoto and the present Mikado; the Bagdad Caliphate would give us the golden reign of Haroun el-Raschid; the Ottoman rule that of Suleiman the Magnificent; the Roman Empire would add to our list the great Augustan era and the age of the Antonines; France the age of Louis XIV and the great Revolution epoch.

England has had a less strongly marked, but more steadily progressive history than other countries. It has been, as Tennyson loved to describe it,—

A land of settled government,
A land of just and old renown,
Where Freedom slowly wanders down
From precedent to precedent.
Where faction seldom gathers head,
But, by degrees to fulness wrought,
The strength of some diffusive thought
Hath time and space to work and spread.

In such a country there is apt to be more often a succession of ages, neither great nor small, rather than a brilliant and meteor-like epoch followed by an equally remarkable and rapid decline.

There are, however, two periods in English History which stand out as really great, not merely for the effect which they produced upon England herself, but for the mark which they also left upon the thought and progress of the world. We call them, by general consent, the Elizabethan Age and

the Victorian Age. It is noticeable that in each case a woman's name distinguishes the epoch. It is also significant that each period was in the main one of peace and settlement rather than war and bloodshed.

The Victorian Age came to England as the crown and conclusion of a most desperate struggle for national existence. It was the time of peace and victory after storm and well nigh shipwreck. The Napoleonic wars left England exhausted and almost bankrupt. During the years that followed there seemed every possibility of an even more disastrous civil strife succeeding to the devastating years of foreign war. Then came the Reform Bills and the reign of the young Queen, and a new era began. The nation rose to the great destiny that lay before it both at home and beyond the seas. Impetuous consolidation and commercial expansion went forward side by side together. This alone would not have made the period great in history, but scientific research and literary genius raised the age to a higher sphere, and a great religious revival crowned the whole. The names of Darwin and Spencer, of Stokes and Kelvin, of Mill and Gladstone, of Thackeray and George Eliot, of Carlyle and Ruskin, of Tennyson and Browning, of Newman and Maurice, are such as would redeem any country from the charge of mere commercial greed and lack of spirituality. They express the soul of England during the period under review, just as material expansion represents the body. Indeed, the very greatness of the Victorian Age in England consists in this, that the body and soul of the nation advanced together. Material and spiritual gains were garnered in side by side. It was an age of fruit bearing and maturing growth.

Many are now anxiously asking the question, both enemies and friends, whether England has not reached the zenith of her power; whether a great people that has grown old in history can renew its youth without an intervening period

In certain aspects, the Government's attitude has been one of negative neutrality rather than positive reconstruction. It has been content to leave abuses uncorrected so long as no outward disturbance of the public peace occurred. Administration of law and collection of revenue have been its special fields. To these have been added one by one other departments of public utility dealing chiefly with the material side of life. Only rarely has Government entered into that sphere where the inner life of the people would be directly influenced. A great Viceroy like Lord Bentinck could attempt successfully to pass laws against Sati, but few have ventured to follow in his steps. As we look back, however, over the ground that has been covered we can see how important were the changes wrought. First things had to be done first. Roads had to be cleared, canals to be dug out afresh, the highways to be made safe, land to be brought under cultivation, and, later still, the great network of railway, post and telegraph to be planned. The jungle had been let in during the time of disruption, and the foremost work of all was to make peaceable habitation possible and property secure. There was little effort of assimilation to Indian conditions in what was undertaken. The reconstruction was carried out on obvious Western lines. Yet, the work was all so new, and much of it so entirely modern that the lack of assimilation on the material side did not seriously matter. The country soon fell in with the strange, foreign ways and accustomed itself to railways and regulations with a passive good-natured tolerance. A century of almost unbroken peace gave time for the latent spiritual forces of the country to come to light; and in this direction the thoughts and aspirations of the people chiefly turned.

Only in one supremely important direction was there an open departure from this negative and external policy of Government. Western Educa-

tion was offered to the people of India and was accepted. This momentous decision, which Sir S R Seeley rightly describes as one of the greatest in the history of the world, was reached at last, after a generation of controversy, in the year 1854. Here again there was little effort made in the new Colleges and Schools, to assimilate Western ideas to Indian modes of thought and life. But the consequences in this direction were more serious than in the case of more material things; for education must necessarily touch the inner life of the people. In the field of modern science, it is true, this lack of assimilation could hardly have been avoided. The subject and method were so entirely new that they made a clear addition to the sum of Indian knowledge. Any other than the direct Western method of teaching was impossible. But in literature and philosophy, art and music, culture and refinement, this neglect of adaptation led to great unsettlement and unrest. It brought with it an unnecessary amount of denationalisation on the one hand, and revolt and reaction on the other.

An instructive parable of this educational process may be read in the modern public buildings of India. Those Civilians who were originally entrusted with this building work during the pioneering days, were too busy to think much of artistic form or Eastern adaptation. They built very much as they pleased, and, so one uttered a word of caution. At one early period, indeed, vandalism ran riot. Some of the most beautiful specimens of Indian architecture were demolished to make way for public offices. The palaces of emperors and kings were whitewashed and converted into soldiers' barracks. A more ambitious, yet scarcely less ruinous, period followed. Civil Engineers were given a free hand to imitate what style they liked best. Many tried their skill at erecting European buildings which were out of all keeping with their surroundings. In the middle of the noble Chaudri Chowk at

destroys. What may be the very touch of life in one century may be deadening in the next, if Government become unassimilative and unprogressive. No nation's life can continue always in one stay, least of all that of a people which is recovering and reviving.

The Twentieth Century in India will have a character and history of its own. New responsibilities will have to be undertaken, new qualities to be manifested. There must be in fullest and amplest measure that sympathy on the part of those who rule which can enter into the higher aspirations of national and social life. There must be adaptation and appreciation in the spheres of education, art, culture and religion, wherever the West comes in contact with the East.

It is now becoming obvious to every statesman worthy of the name, that this end can only be attained by co-operation in Government with Indians themselves. The very words assimilation and adaptation imply co-operation. But such co-operation, if it is to be whole-hearted, must be on terms of equality. If the nature of the people of the country is to be touched in its higher ranges, it is Indians themselves,—men of culture and enlightenment,—who must lead the way, and shape public opinion, and point out to Government the necessary steps to be taken. But these things can never be done on terms of that dependence which issues in subservience; they can only be effective where equals meet with equals on equal conditions. There are welcome signs both in England and in India that this is being recognised, and that the share in the administration which has been granted by legislation will not be nominal but actual.

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INDIAN CHRISTIANS.

BY THE REV. DR. LAZARUS

INDIAN Christians form an interesting but peculiar community. There were three millions of them about ten years ago when the last census was taken. Their number now must be not far from four. To the whole population they bear the proportion of a hundredth. They are without a parallel in other lands. Though Hindustan the backbone—calling all Indians by that generic name—they are disowned by their countrymen socially as well as religiously. Cut off from their kith and kin by the inexorable laws of society and religion, they form as it were isolated little islands surrounded by the great ocean of Hindus and Mussulmans. About two-thirds of them live in South India, while about two-thirds of these are Roman Catholics. The rate of increase in their numbers is far greater than that of Hindus, for, besides natural causes, conversions contribute largely to the rapidity of their growth.

The Protestant community in South India may be said to be two centuries old; but, as a matter of fact, it had its origin but a hundred years ago, when the great missions were organised for the propagation of Christianity. The Catholic portion of the community is much older, it dates from the 16th century. At all events, Indian Christians are a comparatively new people, with new manners and customs, derived partly from the religion they have adopted and partly from their original stock. There is a tendency towards uniformity. An Indian Christian may be generally known by his name, dress and general appearance.

Indian Christians have not yet become a solid community like the Mussulmans. This is unfortunate and is productive of no little evil. Both the people are drawn from the same sources and yet

founded scholarships or otherwise established or endowed institutions for the benefit of the public or their own community nor do they possess a Hall of their own. It is a matter for regret that with the greatest self-sacrificing Reformer of the world for their Ideal and Saviour, they have not yet grasped their privilege or felt their responsibility. As a community they are still in their childhood and have much to learn as well as unlearn.

As regards literary effort the community has done well to a limited extent. It is scarcely fair to stigmatize a juvenile people like Indian Christians as possessing a sterile brain. What is half a century, or for the matter of it, a whole century in the life of a nation? It took many centuries for the English to usher in the Elizabethan era of literature. In the fields of fiction, poetry and religion, both in English and the Vernacular, some success has been attained. Books by Indian Christians have found readers in other countries besides their own. The great events or national incidents which inspire poets and create historians have been conspicuously absent in the uneventful history of this little community. Still, literature as a fine art ought to be cultivated by Indian Christians and one or another Muse should be devoutly courted in the retirement of their study.

Indian Christian morality carries a high tone in the estimation of their neighbours. The weekly sermon they hear, the Bible they read frequently, if not daily, the Ideal Man they are called upon to imitate with an intensity of devotion unparalleled in any country or creed, and the purer atmosphere they breathe—all exert a beneficial influence on their morality and enable them to vary the palm in the criminal statistics of the State. With a little more of the self-denying perseverance of the Brahmin, the thrift and frugality of the Vaisya, the muscularity and mechanical adeptness of the Sudra artisan and the healthy hardihood of the Panchama labourer—

with one or more of these virtues superadded, the Indian Christian ought to take a high place among the peoples of India.

In trying to "render unto God the things that are God's," the Indian Christian has in a way forgotten to "render unto Caesar the things that are Caesar's." That is to say, though he is scrupulously loyal, and pays his taxes promptly, he avoids politics as if that was the devil himself. With a few noble exceptions, the community has always kept aloof from duties of a public nature. They shun the Indian National Congress as if it were a disloyal seditious body. They think 'Caesar' would be displeased even if they moderately criticise any public measure. But 'Caesar' needs their help and advice and co-operation. The Government have shown their appreciation of the community by nominating two of their number to the Legislative Council and conferring titles on others. This ought to be an inducement to Indian Christians to interest themselves in public questions and spend their time and strength, and, if need be, their means as well for the welfare of the Indian nation.

THE EAST AND THE WEST.

BY ROSE REINHARDT ANTHON.

When the East and the West each other shall
As friend, not stranger, tyrant or foe, [know
When dogmas are past and creeds are laid,
And the pride of conquest and greed shall fade,
When color is known as the badge of the sun,
Not a curse that custom of man must shun,
When the I and the Mine, the Thee and Thou
Shall be swallowed in HIS on each nation's brow,
Then the heart of man to his soul shall discover
The man of the East to the West is a brother,
And the law shall be sung, that with ages begun,
"All men are of Me, from My heart have all sprung."
Then the hand of God in its all-wise power,
Shall give unto each of the other's dower,